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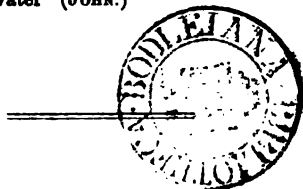
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THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

SPREAD OF PRIMITIVE CHRISTIANITY.

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water" (JOHN.)



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INTRODUCTORY REMARKS.

IN COMMENCING another volume, it is only reasonable to suppose, that some few introductory observations will be looked for, either from the Editor, or from one of the contributors to its pages. Such remarks we find ready to hand, in the luminous exposition of Bro. A. CAMPBELL under similar circumstances—and, as they are appropriate to the times in which we live, when the definite and final consummation of all things is hastening forward, we most heartily adopt them.

“The church and the world never stand still—they are constantly in motion forward or backward, upward or downward. Everything in our universe is in motion. The pulse of life never stands still. Every living man is ascending or descending every moment of his existence. He is daily growing in virtue or in vice, in conformity to God or to Satan. His taste or his appetency for good or for evil, keeps pace with every beating pulse. These, to the thoughtful and reflecting, are stern realities, and suggest the necessity and the importance of an intimate communion with ourselves. Millions annually perish for not thinking at all, or for not thinking properly on these self-evident facts. Bankruptcy is often one of the fruits of not thinking at all, or of thinking erroneously on our financial operations and obligations. Eternal bankruptcy and ruin, in innumerable instances, will unquestionably

be the legitimate consequence of either not thinking at all, or of thinking erroneously of our positions and relations to God, the universe, and the infinite future. One of the most profound of poets and sound thinkers wisely said,

‘Be wise to-day, ’tis madness to defer.’

And what is true wisdom? ‘The fear of the Lord is’ but ‘the beginning of wisdom,’ ‘and to depart from evil is understanding.’

We are, however, neither moralizing nor evangelizing, neither theorizing nor dogmatizing on human wisdom or human prudence, but preparing a preface to a new volume of the *Harbinger*.

We have now been *thirty-five years* before the community as an editor, and have not failed once a month to make a visit to our constant readers during that period. This is more than half our life. Many other volumes besides these have passed through our hands during this period. These all, more or less, have been pleading the cause of ancient original Christianity. We have not labored alone, nor have we labored in vain. Whatever evil has been done is ours—whatever good has been done is the Lord’s. We can, on review of all the past, say, that we have sincerely and conscientiously advocated what we have esteemed to be the truth of the Christian religion; and according to our conceptions, opposed only the doctrines and the commandments of men.

standing in contrast and in opposition to the doctrine and commandments of our Lord and his Apostles. We have, times without number, been misrepresented and defamed by those in favour with the people; and are, at this hour, misrepresented and defamed by many of those who claim an hereditary orthodoxy, and who have, from the days of their fathers, been teaching more or less the doctrines, commandments, and institutions of uninspired men—sometimes we fear knowingly, and sometimes we doubt not, conscientiously assuming for Divine Oracles the decisions of Synods and Councils of men like themselves. Yet, while assenting to the fact that all the Synods and Councils of men have, more or less, substituted their own reasonings, or those of their fathers, for the express teachings and oracles of the Holy Spirit, they have given to these traditions and to their own philosophies and reasonings, the authority of Divine oracles, exacting a conformity to those traditions of human oracles, on pain of excision and exclusion from the table of the Lord.

This is the crying sin of the popularized sects of the present century. For protesting against these and substituting for them a palpable '*thus saith the Lord,*' in express precepts, or by the most legitimate precedents, we have been subjected to the unmitigated censure and reprobation of many of the spiritual lords and self-created rabbis and doctors of the present secularized forms and ceremonies of sectionised partisan Christendom.

The truce between these secular and sectarian institutions is based upon an agreement, either expressed or implied, in words to this effect:—*think charitably and speak courteously of us, and we will think charitably and speak courteously of you.* Hence, the *charitable* union between Calvinists and Arminians, between Papacy and Prelacy, Presbyterianism and Congregationalism, Episcopal and Protestant Metho-

dism, Old School and New School orthodoxies of every type and genealogy on the colored chart of modern Christendom, down to the Foxite and Hicksite Quaker, and the Old School and New School Presbyterian—Covenanter, Unionist, or Seceder. This is no fancy sketch—no overwrought or discolored picture. It is no exaggeration. It is inside and not outside the factious distinctions of the speculative and political landmarks of secularized and sectionized Christendom.

Against all these enormities we have, more or less, remonstrated for more than forty years. And what have we substituted for them? Aye! This is the question. Have we introduced any new system? Have we presented a new theory or a new doctrine? No such thing has ever been intended! No such project has ever been submitted by us! If any one has the hardihood to affirm that we have—we call upon him for the day and date—the time when, and the place where. In which of our public and published discussions? In what essay? On what page? We challenge all our contemporaries.

We affirm *they cannot, in any legitimate grammatical construction of one sentence from our pen, in any one of our more than forty volumes.* We have, from our first published sermon on the law, A. D. 1816, before the Redstone Baptist Association, till this present hour, never offered one substitute for the New Testament as a church constitution, or as a term or terms of Christian union, communion and co-operation.

But while thus affirming, we would not say, that as a Christian community—composed of all the denominational forms of Protestantism—we have, as yet, attained to perfection in our views of church co-operation. We have, indeed, said something and thought much of a more-evangelical organization, with special respect to a more efficient pro-

mulgation of the gospel to those outside of our communion.

While the four Gospels, as they are now called, have no suggestions, direct and positive, on these prudential and executive matters, Christianity, not being then developed, the *Acts* of the Apostles and the Apostolic Epistles have in them much that is suggestive, as well as directive in the use of means and instrumentalities by which the Gospel is to be preached, sinners converted, and the churches or communities organized and confederated in the great work of converting the world outside of the existing communities that have received the faith, and preventing schisms, discords, and disorderly persons from bringing a reproach on the cause and kingdom over which the Lord Jesus presides.

Difficulties in churches are, indeed, anticipated, and provided for ; and are, therefore, to be disposed of according to the teachings of the ambassadors of Christ. This subject is fully discussed and developed in the *Acts*, and in the Epistles of the Apostles, in explicit precepts and suggestions, and in practices of the churches set in order by the Apostles, and again in the seven Epistles addressed by the Lord himself to the seven Asiatic churches, named in his last communications to and through his beloved John to these communities. These documents growing out of the actual conditions and peculiarities of these communities, were written for our instruction and direction, in all the contingencies to which the churches of the Lord Jesus may be subjected, in all varieties of condition and circumstances through which they must pass in this present evil world. The things that happened to them are written for our edification, that by them we might learn what is indispensable to the union, harmony, and effectual coöperation of churches in extending the influence of the Gospel, and in protecting the churches from certain characters, and

from the aggressions of certain spirits on the peace, prosperity, and happiness of the kingdom of our Divine Redeemer.

Christianity has no priesthood according to the flesh, no ritual, no ceremonial. Christians are all priests, and their *high-priest* is in heaven. He has no representative in Constantinople, Rome, or Westminster ; much less in New York or Cincinnati. Our high-priest is omnipresent and immutable, as well as infallible and everlasting. He was no Levite. He is the prophet, the high-priest, and the King of his own Zion. According to the flesh he is a royal high-priest, upon the throne of David and upon the throne of God. He is a high-priest after the order of Melchisedeck, and has, therefore, an everlasting priesthood ; and every citizen of his kingdom is both a priest and king ! He has made us kings and priests to God.

But whither have we wandered in our preface ? Variety is the spice of life, and we have a taste inherent that craves it with an insatiable intensity. We are, therefore, surveying the wants of our readers and their special and general cravings for certain topics and discussions. Their wants indicate our wishes, so far as we can ascertain and appreciate them.

The subject of a more effective organization is, and has been for some time past, pressed and been pressing upon our attention. We found it in our recent excursions in Illinois and Iowa, everywhere more or less in demand, and indeed, much needed. All societies in their incipency, must be somewhat disciplined in the school of experience. There were some 'things wanting' and for some time craved on the part of the churches planted by the apostles and their contemporary labourers. Experience in wants in almost all cases, political and religious, is more or less necessarily requisite to a proper appreciation of the supply of them, and to a proper remedy for them.

The Christian kingdom could not have been established, and was not established, without the aid of the apostles, prophets, evangelists, pastors, and teachers. When the Lord Jesus was enthroned in the heavens, he immediately sent down to Jerusalem the Holy Spirit, as the advocate of his cause and claims on the people of Israel. He being crowned Lord of all, and having received the promise of the Holy Spirit, sent him down to Jerusalem to give success to his cause and mission. We, therefore, date the origin of the Christian kingdom, not from the birth of Christ in Bethlehem, but from the coronation of Jesus Christ as Lord of All. Such was the view taken of it in the beginning of our public labours, in the cause of primitive Christianity. The birth, life, miracles, teachings, preachings, sufferings, death, burial, resurrection, ascension, and coronation of Jesus Christ as Lord of All, constitute the whole materials of Christianity.

Hence the annunciation of these facts by Peter, entrusted with the keys of the kingdom of heaven — or of *the heavens* — on the first Pentecost celebrated in Jerusalem after the Lord's ascension and coronation, were made the materials of the Christian Institution — and of the Gospel age or dispensation. They were, indeed, summarily exhibited in that speech, sustained by the Holy Spirit sent down by him to that city, and were first propounded by Simon Peter to the thousands then and there assembled, himself and the other Apostles who had been the companions and the pupils of the Lord Jesus Christ in convention assembled. He simply narrated the prominent facts and events of the life, death, burial, resurrection, ascension, glorification, and coronation of Jesus Christ as **THE LORD OF ALL**. These are the seven pillars on which the Divine wisdom and grace founded the reign of Christ, and constituted the basis of his kingdom or church on earth.

This commencement of the Christian

Institution is overlooked or neglected in every denominational form of the present Christendom. We never heard one speech or sermon on it in modern Christendom, in Europe or America, outside of our own community. The Theologies of the present day, one and all, overlook it, and therefore, give it no conspicuity, no emphasis whatever in the church platforms. If any one doubt or deny this, we ask him for a book or a treatise, a homily or sermon on it, giving to it such conspicuity in the pulpit, or in the basis of their creeds or church institutions!

Outside of our community it occupies no prominence whatever. — We have never heard a speech on it, nor seen a book or pamphlet written upon it, outside of our own brotherhood!

The opening speech of the new dispensation of remedial grace and mercy was given to Peter, because he first uttered the oracle embracing the person, office, and mission of his Lord and Master, in the assertion and development of the past, that God the Father of the whole family in heaven and earth, *had constituted the same Jesus whom they had crucified "both Lord and Christ,"* or had *christed him Lord* — anointed him *sovereign Lord* of the universe. This was, indeed, but the consummation of all that John the Baptist and the Lord Jesus during his ministry had preached, pertinent to that petition which he dictated to his Disciples in what is frequently called the 'Lord's Prayer.'

A full and satisfactory development of the Christian Institution, or the kingdom of Jesus Christ, announced in the four Gospels, depends upon a clear conception and appreciation of one petition in this prayer. This we make preparatory not only to a new volume of the *Millennial Harbinger*, but essentially preparatory to a luminous and comprehensive view of the whole Christian Revelation and the Christian church.

THREE WORDS : TIME, INFLUENCE, TALENTS.

A GLANCE at that state of Christianity in our churches, seems to call for an increased devotion of the soul in labours for the salvation of others.

Now this remark may appear almost unnecessary, since the soul, by the law of its new life, and the nature of the Christian hope, ought to act almost spontaneously in behalf of its fellow-travellers to the spirit-land. This would indeed seem natural. But how is it in fact? The Christian hope is buried in the heart, and is not allowed an outward expression. The Christian joy is smothered in self, so that its possessor is sometimes led even to doubt its existence. Christian effort is abridged, so that the world discovers that the salt has truly lost its savor—if perchance it ever had any—and that the light of Christian influence is flickering in its socket, and seems ready to be quenched in darkness. Here, I apprehend, is the cause of so much sloth and apathy in the church. Men—good men, we hope—feel satisfied with *their* hope; their names are on the church record—and they have a consciousness that does appear dim at times, that they are inscribed in the Lamb's Book of Life. They feel all is well. They fold their arms, and feel satisfied to move on to heaven alone. Now, what is necessary for a change, is—

1. *Such a view of life as will lead the soul to consecrate its TIME to Christian effort.*

Before the soul was renewed, life appeared to it as if it were given for self-aggrandizement—for the fostering of all its baser passions. But now God has come nigh to the soul, a change has taken place, life assumes a new aspect, time is regarded as clothed with a greater importance; but, unfortunately, it is a portion of the time that is thus regarded. The Christian thinks he can afford to give the Sabbath, and an hour occasionally during the week,

to God; but his business demands the rest of his time. His business! What is his business? Is it anything into which the Spirit of Jehovah cannot enter, and on which his blessing cannot be invoked? Then, my Christian friend, give it up—you have no business there. God frowns upon it, and he may visit you in his anger. You cannot, you cannot knowingly, divide your time between God and Mammon—God will have it all or none. And when you vowed before the altar to be the Lord's, unless you deceived yourself, your business was laid there, your time was all laid there; and God knows, and you know, how that matter stands to-day. How is it? But I observe again—

2. *The soul must consecrate all its TALENTS to God in the salvation of others.*

Here many find a great difficulty—or, rather, they make the difficulty for themselves. The human heart is ever ready to grasp at excuses under which it may take refuge from the pressure of present duty; and hence, if it has not the faculty, made all ready for use, and placed in its hands, to perform a certain kind of work in Christ's service, here it finds shelter and is silent.

The child does not become a man in a day. Neither does he reach manhood without many falls, without many tears and disappointments. This is a world of difficulty and trial. GABRIEL did not reach the high point he now occupies in heaven, without many arduous struggles in overcoming difficulties. Whenever, then, any duty is pressed home on your mind, let not the feeling, that you cannot perform it so beautifully as the neighbour at your side, deter you from its performance. All that God requires of you is just as much as you can do, and no more. Do you think you can do as much as that? We cannot all be missionaries, neither can we all

preach the Gospel ; but we *can* all be living witnesses. I say living witnesses of the truth—not dead ones, nor even sickly ones—but living ones.

God does not require me to speak with the eloquence of a Demosthenes or a Webster, if I do not possess that power. Neither does he demand of you to exercise the talent of a Whitfield or an Edwards, if that be not your's. No ! but it is the talent which he has given you — be it one, or five, or ten — that he requires you to exercise, and that to the extent of your ability. If, then, you have an opportunity to speak for God, in heaven's name open your mouth, and let the world know that you are a living man—that you have a pair of lungs that can breathe, and a tongue that dares to utter forth the praises of your King. So, if you have an opportunity to put forth an effort in behalf of the wandering and the outcast—and have you not many such ? — O, linger not, servant of the Most High God ; but put forth thy hand, snatch them from danger, and gather them into the fold, or they perish for ever. I observe, again—

3. *The soul must bring all its INFLUENCE to bear on the salvation of the souls of others.*

There is perhaps nothing more secret—nothing that works more underground—than this imitative faculty in man ; and hence the great care and caution that ought to be observed in its exercise. The child is closely noting down every act and movement in the conduct of the parent, with as much accuracy as if everything were delineated in the most exquisite lines on the canvas ; and all this while the parent is wholly unconscious of everything without himself. Thus, you will observe, the parent, in his moments of least suspicion, is making impressions on the tablet of the child's memory, which the ravages of time cannot efface, but which will grow deeper and deeper,

moulding the destiny of the soul through eternal ages.

And thus, as the parent is oftentimes—though unconsciously, moulding the destiny of his child, so are you, my friend, exerting an influence that is omnipotent for good or evil on the destiny of immortal spirits around you—leading them either to glory and God, or conducting them down to the pit.

Ought not, then, such an influence, my Christian friend, to be guarded most closely, so that the vast assemblage of spectators seated on the great amphitheatre, looking down on the arena of life, and witnessing the gradual triumph of the Christian faith in the soul while it struggles on for immortal honors, be incited, wooed, constrained, by every movement of the body, every change of expression in the countenance, every utterance from the lips, to rise and tread the earth beneath their feet ; and, shaking from them the shackles of sensual desire, stand up in the freedom of the sons of the Lord God Almighty ? O, what a responsibility is here ! Have you, my Christian reader, thought of it ? By a single look, by a single expression, you may be daily, hourly influencing souls for heaven or hell ! By a single word, in an unguarded moment, you reverse the destiny of a soul, from a flaming spirit around the throne above, to a fiend of darkness.

This influence, then, dear reader—this time—those talents—given to the soul by the Almighty on credit, are required by him to be employed in advancing the cause of truth and righteousness in the earth. And, as He has an indisputable right to their exercise, He hath declared that He will come and reckon with his servants, and reward each according to his work.

Blessed is he who, when his Lord cometh, shall be found working ! Yea, I say unto you, he shall make him ruler over all that he hath ! J. C.

AN ADDRESS TO THE CHRISTIAN MISSIONARY SOCIETY AT ITS ANNUAL MEETING, A.D. 1858.

BY A. CAMPBELL.

WHEN we lift our eyes to the starry heavens in a clear and cloudless sky, and take a midnight view of the galaxy sometimes called "the milky-way," that girdles the heavens — which modern science, in some latitudes, contemplates as a sort of pavement of suns or stars, the size and boundaries of which no telescope has yet satisfactorily revealed to the most inquisitive astronomer — with the Shepherd King of Israel we exclaim — "Lord, what is man that thou art mindful of him, or the son of man that thou regardest him? Thou madest him for a time, a short time, somewhat lower than the angels, but thou hast crowned him with glory and honour, and hast placed him over all the hosts of intelligences in the person of Immanuel — the Lord of lords, the King of kings, the son of Mary and the Son of God."

Hence, the missionary idea, office, and glory are dateless in the annals of earth, and in the annals of heaven so far as known to mortal man. But this much we have learned, that in the drama of humanity God has two classes of missionaries. These we denominate commissioned and non-commissioned officers, or ministers of state. Day and night, seed time and harvest, Summer and Winter, are the fruits or effects, of their respective and united ministrations.

But in the developments of the universe, as far as reported to us in God's own Book of Records, there are now existing *three states* or conditions of things, as respects humanity. These are usually denominated the *natural*, the *preternatural*, and the *supernatural*. As respects the *natural*, in our portion of the universe, it was of short continuance. "Man being in honor"

continued not long in that state. But *how long* Moses says not.

Nature is the state of things, or the course of things, which God himself has established. It was, and is, and must for ever be, perfectly good. Man fell into an *unnatural* state the moment he violated the charter, or constitution of things, which God himself had for him created and ordained. This rendered, on the part of our Father and our God, a *supernatural* interposition essential to the rescue and recovery of man. But for this there never had been what is usually called a *religious* institution. There is no *religion* in heaven or in hell. *Reconciliation* is not necessary in heaven, and it is impossible in hell. Hence he that dies unreconciled to God through Jesus Christ, can never be reconciled to God by the penal sufferings of an everlasting punishment.

The missionary institution, therefore, commenced in the immediate family of Adam. There was a promise of a great missionary given to humanity in the person of Adam and Eve. The sum of which was, *an offspring of woman shall bruise his heel in bruising the serpent's head*. This missionary was announced four thousand years before his birth. He is gradually developed by Adam, Abel, Enoch, Noah, Abraham, Isaac, Israel, Judah, David, Solomon, and the Jewish prophets down to Malachi, and by his contemporary, John, his immediate herald. Each and every one of these, more or less, acted out the prominent characteristics of a true missionary in his day and among his contemporaries.

But the primordial missionary of the Remedial Institution was himself the *prophet* who, when he was thirty years old, founded the first evangelical mis-

Jesus himself in person assures the eleven disciples of his own school, that he was then invested with all authority in heaven and earth; and, based on this fact, he immediately commissions them to go into all the world and to make disciples of all nations, "immersing them into the name of the Father, and of the Son, and of the Holy Spirit," "teaching and charging them to observe all things whatsoever he had commanded them."

Such was the order of things instituted by the Lord himself in person. This grand missionary institution, in all its radical or rudimental elements, is the *beau ideal* of all Christian missions, properly so called. As the constitution of the United States is the basis, the sub-basis of all the institutions or constitutions of the several States of this great American confederacy, so this grand institution and commission of the Lord Messiah in person, is the immutable basis of Christ's kingdom, till the final consummation of all things earthly and temporal.

The commission has always been regarded as one of the most important and most authoritative documents in the records of primitive apostolic Christianity. It is as broad as the field of humanity. It is as authoritative as the throne of the universe. It is commensurate with all the spiritual wants of a fallen, ignorant, alienated, guilty, and ruined world. It meets every rational, moral, spiritual, and religious craving of humanity in its most comprehensive conception. It furnishes the materials of a faith, a hope, and a love incomparably superior to any system of philosophy, mythology, or religion ever discovered by reason, or inculcated in virtue of any tradition, however hoary, however venerated, however popularized it may have been.

Its internal evidences and excellencies are above all comparison superior to those of any system of moral philosophy, or to any pretensions or claims of deism, theism, polytheism, atheism, however speculative, refined, and plausible they may be made to appear; or however patronized by those of the highest pretensions to learning and science. Not one of these has had patriotism, humanity, philanthropy adequate to institute and sustain a single school or college, to educate

and sustain a Missionary Institution.

We cannot, therefore, regard a Missionary Institution as a human expedient and device, but as an ordinance of the author and founder of the Christian church, and as a development of the true spirit of Christian philanthropy. Indeed, the true Christian church is itself naturally and necessarily a Missionary Institution, and therefore, a missionary spirit is the first fruit of the Holy Spirit. Let us hear Paul's classification of the fruits of the Holy Spirit in the Christian's heart. Gal. v. 22, he says, the fruit of the Spirit is *love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance*, against any of these there is no law. But the first of this cluster of graces—is *love*—benevolence—in one word *philanthropy*. And to the Ephesians he says, "The fruit of the Spirit is *in all goodness,** and righteousness, and truth."

Philanthropy is the most apposite term, and being only Greek transferred not translated, most appositely indicates the root and reason of the missionary spirit and the missionary institution. It is, in truth, the heart and soul of the church. A church, without philanthropy, without a missionary spirit, is virtually dead. The more philanthropy, the more life, the more health, the more strength, the more prosperity, the more happiness she enjoys.

Divine philanthropy was never developed till the Lord Jesus Christ suffered the accursed death of the cross to expiate and take away the sin of the world. So Paul to Titus writes (chap. iii. 4)—"When the kindness and love of God our Saviour towards man appeared; he saved us, not by works of righteousness which we had done, but according to his mercy, by the washing of regeneration—even the renewing of the Holy Spirit, which he shed on us abundantly, through Jesus Christ our Saviour, that being counted righteous

* The word *agathosune* rendered in Latin *bonitas*, *goodness*, *kindness*. Rom. xv. 14, is found only in Paul's writings, and is always rendered *goodness*. Its root is *agathos*, and is, in its currency in the Christian writings, one hundred times rendered *good*—once *benefit*, and once *well doing*.

by his grace, we might be made heirs as to the hope of eternal life."* Such was Paul's appreciation of the term *philanthropy*, or of the *kindness and love of God our Saviour towards man*.

This one word, or the grand idea contained in it and expressed by it, is the Sun and the shield, the heart and the spirit, the life and the power of the mystical body of the Lord Jesus Christ, the church which he has redeemed by his own blood. No man, then, can be like the Lord Jesus Christ, who, if not a missionary himself, is not by word only, but, *by word and deed*, sustaining the cause of our Redeemer in the persons and through the labors, the toils, and the sacrifices of those who, at home and abroad, are the evangelists or missionaries preaching his Gospel, and founding churches or societies where they do not exist.

The Spirit of the Lord Jesus Christ, as the Son of Man and the Son of God, is specifically the spirit of every truthful and honorable member of his body—the church. It is the spirit of love, and of a sound and healthful mind. It is the spirit of a genuine and heaven-begotten and born Son of God. Every Christian, so far as Christianity has spread its influence, is a cosmopolite. He is a citizen of Christ's kingdom, and therefore, wherever there is a family of God he finds a home.

An evangelical missionary, in its full conception, is no ordinary personage. His bean ideal is the Master himself, who continually went to and fro doing good. He had a healing balm for every wound, a cordial for every aching heart. He sympathized with every child of sorrow—and gladdened the hearts of the disconsolate. He became a man of sorrows, and made himself acquainted with the griefs and agonies of the forlorn and wretched outcasts of humanity, that he might dispense to them every comfort that might allure them to himself and to his mission.

But we have, as our specific theme, the missionary of the 19th century. The missionary at home and the missionary abroad, have very different fields of labor. To contend against obsolete Judaism and obsolete Gentileism, was a different work and labor, com-

pared with that of contending against the sectarianism of modern scepticism, and the philosophic deisms, theisms, and atheisms of our own age and country. We have, therefore, the home mission and the foreign mission in our horizon—and both are providentially at this hour calling loudly upon us for our prayers, our sympathies, and our contributions.

The sectarianisms of the 19th century are the greatest obstacles to all Christian missionary enterprises and operations. Schisms and sects, and their policies and operations, are the greatest impediments in our path—the greatest hindrances to the success of either domestic or foreign missions. I am here reminded of an incident that occurred more than forty years ago. It is illustrative to this almost insuperable difficulty which we have in our horizon. To the Senecas, or some other tribe in the West, missionaries were sent. On their arrival a council was held. After much deliberation on the part of a number of the Indian chiefs, to whom application had been made by the missionaries for leave to address them, they called the missionaries to appear before them. Whereupon one of the chiefs propounded to them the three following questions:—

1. "Is not your religion all written in a book?" "Yes," was the response.

2. "Do not you white men all read that book?" "Yes," was again the response.

3. "Do you all agree in what that book says, or what it means?"

Here was a long pause, and a look of consternation on the part of the missionaries. Finally, one of them responded,—"*Not exactly*." We differ in some points of doctrine. A still more considerable pause ensued. Whereupon a chief arose and said:—"Go home you white men and call a council—and when all you white men agree in what your book says, then come and tell us poor red men, and we will listen to you."

The moral of this response is voluminous and pungent in good sense. And indeed, the history of a large majority of missionary movements has, time and again, indicated—nay, demonstrated, how exceedingly impotent and unavailable have been the rival missions of the by-law established churches of

* So Dr. Boothroyd renders it in his version, London Edition, A.D. 1836.

the Old World ; and very much like them have been the voluntary, and not by-law, human or Divine, establishments of the New World.

The history of missions, so far as I have read it, both of the most and the least successful, has established one view, I might say *one fact*, beyond all reasonable debate. It is this :—that the union of Christians, on the apostolic basis, is an essential pre-requisite to any greatly successful effort to Christianize Pagandom, or to convert the world. And so long as our present Protestant and Romanist Missionary Institutions are engaged in merely recruiting for their own rank and file, instead of building upon the one only Divinely instituted platform—of one Lord, one faith, one baptism, one body, one Spirit, one hope, and one God and Father of all, who is above all, and in them all, they never can truly succeed.

These are the seven finely wrought and polished columns, upon which wisdom has builded her house and ornamented and garnished it. This, however, is not mere architectual wisdom, nor mere architectural taste. It is only *type* not *antitype*.

But with Paul at our elbow, we figuratively say to the true evangelical converts—"you are no more aliens or sojourners, but fellow citizens with the saints, and of the household of God ; having been built upon the foundation of the apostles and prophets—Jesus Christ himself being the chief corner stone. By which, the whole structure being fitly framed together, groweth into a temple to the Lord ; by which you also are builded together for a *habitation* of God through the Spirit."

To accomplish this is the sum and the substance, the Alpha and the Omega of the Christian missionary, and also of the whole Christian dispensation.

It is no fancy sketch. It is a Divinely ordained and authenticated reality. It is no schismatical, sectional, partizan or politico-ecclesiastical association or institution. It is like the Gospel, the wisdom and the power, the grace and the mercy of God abounding through faith, and hope, and love, to the glory of God, and to the glory, honour, and felicity of man for ever and ever.

We, too, as a community, have a large field opened to us, and very press-

ing calls, invitations, and indeed, importunities to cultivate it. We hear something like the Macedonian cry, the cry which Paul heard some eighteen hundred years ago—"come over and help us."

We have brethren in Asia, in Europe, in America, and if rightly informed, sometime since, in Africa, crying—"come over" or send over "and help us." I have before me a copy of the *Christian Advocate and Southern Observer*, printed and published in Adelaide, South Australia—under date of July 1st, 1858. In its programme we read, "The above paper is intended for the advocacy and promulgation of pure Christianity." From its internal evidence, I opine the Editor of it was baptized in Bethany, some years since. This monthly promises that "Questions and replies emanating from Christians of any denomination, provided the same are written in a Christian spirit, shall be received and responded to in its columns." This is as it ought to be on the part of those who inquire for the good old paths, *that they may walk in them*.

We have also good tidings from the Jamaica mission ; our most estimable Bro. J. O. BEARDSLEE is doing a good work there, and is much encouraged in his work of faith and labours of love.*

It is seldom, very seldom, that the Gospel, the apostolic Gospel, is clearly, forcibly, and earnestly pressed on any ordinary community, without alluring, captivating, or subduing some candid and inquisitive hearts, that were never

* At home, in our own United States, the cause we plead, judging from our files, has not, for many years, been so generally successful, prosperous, and triumphant. We have not had reported in any preceding year, for a quarter of a century, so large accessions by baptism as during the last and the current year. Many thousands within these United States, have been immersed this year.—Large accessions also are reported in the Canadas, Nova Scotia, New Brunswick and Prince Edward's Island. Indeed, wherever the Gospel—the original Gospel, and its institutions—are scripturally stated, developed, and earnestly pressed upon the attention of the community, it more or less obtains a hold, a strong hold, on the understanding, the conscience, and the affections of the thinking and discriminating portion of the auditories addressed.

before enamoured with its charms, nor constrained by its motives, to vow allegiance and fealty to the admirable and adorable author and founder of the Christian faith, hope, and love; whom to appreciate, honour, and obey, is the climax of reason, and the basis of all true piety and humanity.

But we have not yet named our long cherished missionary field. The old field around the temple, the hill of Calvary, Gethsemane, the City of the Great King, and its environs.

Our Bro. BARCLAY and family sailed from Boston in May last, and in July safely arrived at Bierout. From a letter received from Sister WILLIAMS, dated August 4th, we learn that the public affairs were rather in an unpropitious attitude; but not discouraged, they resolved to remain in that country and to await and to follow the openings of the Divine Providence.

The Episcopal and the Presbyterian missions in Jerusalem still hold on their way. And why should not the Christian mission? Many years ago we repudiated sectarian missions and missionaries. So much was written and spoken some thirty-three years ago in the *Christian Baptist* against sectarian missions, that many of our contemporaries, then and since, have misrepresented us and our position on the whole subject of missions and missionary operations. From all the developments of the "City of the Great King," from the eloquent pen of Brother Dr. Barclay, and from all that has been published from his pen and that of Sister Williams, on the past and present attitudes of Jerusalem, to the Christian nations so called, and to all nations, and peoples, and languages that visit it from any and every nation, its claims upon our special regard as a peculiar people, are paramount to the claims of any other people beyond our own national precincts.

"There once stood the thrones of judgment,
The thrones of the house of David.
Pray for the peace of Jerusalem,
They shall prosper that love thee.
Peace be within thy walls,
And prosperity within thy palaces.
For our brethren and companions' sakes,
I will now say peace be within thee.
Because of the house of Jehovah our God,
I will ever seek thy prosperity."
(PSALM CXXII.)

So sang the sweet Psalmist of Israel some three thousand years ago. The greatest events that have transpired on earth occurred in Jerusalem. The Remedial System was consummated there—the human race was ransomed there—the sin of the world was expiated there. Life and immortality were brought to light there, in the resurrection of Jesus the Christ. Thence he ascended to the right hand of his Father and our Father. Thither he dispatched the Holy Spirit to consecrate, sanctify, and bless his people, and to attest the mission of the holy twelve. And thus the model church of Christ was erected and magnified in all the earth. The commission was formally signed, sealed, and delivered there; and there were the Apostles to commence their operations.

We have never doubted the prosperity, the utility, the indispensability of Christian missions. We have, indeed, so far back as our memory reaches, approved and advocated the cause of evangelical missions; and for this reason we must always disapprove sectarian and schismatic missions and missionaries. The Lord Jesus Christ was himself emphatically the *missionary* of Jehovah absolute, in the person of the Father, and is so called Malachi iii. 1: "Behold I will send my (*angel*) messenger, (*missionary*)

And he shall prepare the way before me;
And the Lord whom you seek,
Shall suddenly come to his temple,
The *angel*, the messenger, the missionary
of the covenant in whom you delight."
"Behold he is about to come," says Jehovah of hosts.

So we translate the version of Tremellius and Junius, London ed. A.D. 1581; and this, too, with the approbation of their most approved interpreters.

We have a great field—one of the largest missionary fields ever assigned to any people. I do not mean the *literal terra firma*, or continent of these United States. But I mean the millions—the unreported myriads and millions living amongst us, in our houses, in our vicinities—that have no more faith in God, faith in the Lord Jesus Christ, faith in an everlasting life—no more hope of heaven, of immortality, of eternal life—than if there never had been such words uttered, such ideas entertained, such hopes cherished by mortal man.

We, too, as a people, favored as we are with more simple, more rational, more intelligible, consequently with more appreciable arguments and motives, ought to be more diligent, more enterprising, and more devoted to the grand work of proclaiming the Gospel, and sending out missionaries of the cross in our own country, in Jamaica, Asia, Australia, as far as the Lord opens the door and affords us the men and the means. I might have said as far as He has already opened the door and conferred on us the means of glorifying our Redeemer, His cause and kingdom, and blessing our own neighbours, with all the behests, and promises, and hopes of the Gospel.

What live we for, my Christian brethren, my fellow-citizens? I say, what live we for? Do we live to eat and labor, that we may be able to labor and eat? This would appear to be the philosophy of quite a respectable class of our contemporaries. But we profess to live for the God who created us, for the Saviour who redeemed us by his own blood, for the good, the honor, and the happiness of our offspring and that of our fellow-men. And how do we carry out and exhibit our profession? This, of course, is to be answered by every man for himself. And, in truth, it is a question which reason deposes, ought almost daily to be propounded by every rational man to himself, and for his own eternal interest, honor, and happiness.

Funds are necessary for every individual and social purpose of life. So Solomon discovered, when he said that "money answereth all things:" or, perhaps more properly rendered, "money supplies all these things"—of which he had been speaking—"a feast and all its luxuries." With us it is a legal representative of all things needful for man, and it can procure them. It is philosophically no more than the legal or imaginary representative of human labor in its whole import. What costs no labor, cannot be purchased or paid for. Hence the most essential of all things to life temporal, was never in the market, was never purchased by money. Neither the Holy Spirit nor atmospheric air were ever bought or sold by man. We have bought light, heat, water, bread, and all the necessities of life, save this one. *Air or Spirit* has never been in any market.

The sin of Simon is magnified at this stand-point.

But God be thanked that we, as Christians, may be rich in good works, and have souls for hire; the best wages in the universe. Therefore, "he that winneth souls is wise."

I fear this bank is 'not at par with some of us. I have heard that one of our missionaries has had to contract a debt on his own personal responsibility. It was, I think, on all the premises, an involuntary neglect. I mention it merely to prevent the possibility of its recurrence. Let provisions always be in advance, the supply not only greater than the demand, but in *advance* of the demand. We want system, I presume to say, more than liberality. It behoves that system and punctuality, which are, indeed, the essential elements in every system of finance, be never lost sight of, never forgotten, never neglected. Punctuality, if not system, was sometimes neglected even in the case of Paul and some of his co-occupants, and for our admonition it is written and recorded by Paul himself.

Some of our missionaries are, it may be, now in Paul's school.—If they are, and if they should perchance ever see this, I will remind them of a part of a part of Paul's experience. "Not that I speak in respect of want," says he, "for I have learned in whatsoever state I am, therein to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer want. I can do all things through Christ that strengtheneth me. However you have done well that you have jointly contributed to relieve my affliction. Now, ye Philippians, know also that in the beginning of the Gospel, when I departed for Macedonia, no church had intercourse with me, as concerning giving and receiving, but you only; for in Thessalonica you sent once and again to my necessity. Not that I desire a gift, but I desire *fruit* that may abound to your account." This, however, is not the best of it. He adds, "But I have everything and abound: I am full, having received of Epaphroditus the things which were sent by you — *an odor of a delicious fragrance, a sacrifice acceptable and well-pleasing to God.*"

He that is not charmed, with the eloquence, the thrilling eloquence, of Paul's encomium upon the liberality of the Philippians, is not susceptible of refined enjoyment, possesses not that fine feeling—that exquisite sensibility whose symphony, in consonance with every emotion of the heart, so enrapturing, transports it for a moment, beyond and above all the pleasures of earth and sense. He alone can comprehend this, who has comprehended, and who has realized the meaning of one of the traditionary sayings of the Lord Jesus,—“*It is more blessed to give than to receive.*”

But we must close. We have a large field. Five hundred evangelical missionaries would not supply the demand. Think of Texas. Think of the Valley of the Mississippi. Think of New England. Think of California. Think of Oregon. Think of Canada. Think of Nova Scotia, to say nothing of a hundred fields in Illinois, Iowa, Michigan, Missouri, Kansas, and even in New York, Pennsylvania, Maryland, Virginia, &c.

The cause we plead demands the best energies of the best men in the world. It is misrepresented, caricatured, defamed by a large portion of the religious press.

They are creating monsters and killing them. They are manufacturing bugbears, and hobgoblins, and telling ghost stories, as perfect figments of human creation, as the Arabian Nights, or the Knight-errandies of the feudal times.

But the King's commandment was, and is, “*answer them not.*” We have for a considerable time past paid little or no attention to such outlandish defamers. There is a better way.

Let us by good behaviour, by good words, and good works, put to silence the idle slanders of deceived and deluded men. We have a large field at home and abroad. The harvest is truly great. Let us earnestly pray to the Lord of the harvest that he may greatly increase the number of our reapers. Our labours have been greatly blessed. We should be a very humble and very grateful people. We need to cultivate a higher spirituality, more heavenly mindedness, more consecration of heart and life to the Lord our Redeemer, his cause, and his people. This is the

canonical way to put to silence the cunning craftiness, and the mischievous devices of our opponents. Let us not revile against their revilings. By good words and good works let us put to silence the ignorance of foolish men. They cannot injure us personally. Our hearers and our readers know that they are unwarrantably impeaching our teachings, and very generally misrepresenting them. They ascribe to us tenets that we never held, views that we never entertained, measures that we have never adopted.

The mind of the Holy Spirit is grammatically and logically communicated to us in the Greek and Hebrew Scriptures; and so it ought to be in our mother tongue. It can be so in every living tongue of the civilized nations of the earth. And when this is done, fairly, and fully, and perspicuously done, the humble and inquisitive way-faring man may find the way to the bosom of his Father and his God, if there were not a priest or a prelate within a thousand miles of him.

But the living voice of the living missionary was the Lord's election, ere the art of printing was conceived. It is still the Lord's means; indeed, in most cases, an indispensable means. There is no equivalent substitute for the living voice of a living man—a man in earnest, a man whose heart and tongue the Lord has touched with a live coal from his own altar.

There never has been found an equivalent substitute for the voice of a living man, whose heart has been penetrated with the philanthropy of God—whose soul has been touched with the sympathies of the Lord Jesus, developed in his sorrows and sufferings—and whose spirit has been baptized into the Holy Spirit, in all its fulness of grace and truth, and in all its potency of light and love.

But the missionary cause, in its immense area and paramount claims, is too large a theme for any one address, attempted or consummated by mortal man. Every angel in heaven, and every pure and holy spirit in God's universe, is a missionary. And such is, and such ought to be, every Christian man and woman.

But it is an adage amongst the wise politicians of earth, that “*what is every man's business is no man's business.*”

There is, indeed, much apparent, and some sound wisdom and discretion in the adage, "*How shall they preach unless they be sent?*" And they must feel that they are sent — and sent to *labor* in word and in prayer, in *preaching* and in *teaching* the Lord Jesus, in all his divine personality, in all his peerless grandeur, as "God manifest in the flesh," "attended by angels," "the one only Mediator," "justified by the Holy Spirit," "crowned Lord of all," and "ordained to be the judge of the living and of the dead."

All this evangelical work and labor is to be performed, not as a mere duty, but as a privilege, an honor, a glory ineffably superior to any office, or duty, or service, or glory, awarded to man in any of the ranks and dignities of earth and time. So we understand it—so we appreciate it—so we commend it to the church, and to every Christian man

who can qualify himself for it, and devote to it all the energies of his nature—of body, soul, and spirit. Cheered, too, in his work of faith and labors of love with such oracles as these—"He that winneth souls is wise" (*Solomon*)—"Those who have wisely taught shall shine as the brightness of the firmament, and those that have turned many to righteousness, as the stars for ever and ever" (*Daniel*)—"He that turneth a sinner back from the error of his way, shall save a soul from death, and cover his multitude of sins" (*James*). What the honors of an Alexander, a Cæsar, or a Napoleon, compared with those of a Paul, a Peter, or a John! When the books of God's remembrance are opened, and every man judged according to what is written there, who would not rather be the humblest Christian that ever lived, than the greatest monarch that ever reigned?

ELI AND THE ARK.

POOR old man! The dark lines of age are upon thy brow. The waves of sorrow have beaten up against thy soul. Hopes have deceived thee, and doubts and fears have encompassed thee. And what is worse than all, He whom thou lovest is angry with thee—not for any wrong which thou hast done, but for something which thou hast not done. Thy sons have made themselves vile, and thou hast not restrained them; and therefore God hath sworn that thy house shall not be purged of its iniquity by sacrifice nor by offerings. Yes, Eli, though thou art a judge in Israel, the oath of the Lord is against thee. Thou mightest have restrained thy children, but thou didst not. Hadst thou fully exercised the power with which God had endowed thee, thy sons might have been obedient, their lives honorable, their end peace. When God frowns, the symbols of His love are devoid of light and power. The dark cloud hides their glory, and the spirit bows in sorrow. His presence can only make us glad; His truth must be in our midst, or we cannot be happy, nor ensure success. The Israelites possessed the ark, but there was none of the sunshine of God's love upon it. There was the substance, but not the power—the matter, but not the spirit. Man had sinned,

God was angry—the people were scattered, and the ark was taken. Eli's heart trembled for the ark of the Lord. He knew it was the symbol of the divine presence, he knew it contained the pledges of God, and he feared lest it should fall into the hands of the enemy. But Eli was a father, and he loved his rebellious sons; he knew they would be in the battle, and how they would be exposed to danger, and in addition to this he knew also that the anger of the Lord was kindled against them. Under other circumstances, a remembrance of the ark of the Lord would have cheered the old man's heart, and with holy confidence he would have asked, "Who shall fight against God and prosper?" But his children had sinned, and Israel had separated from the ways of the Lord; and a knowledge of this filled his heart with fear. He could not remain at home; the couch gave neither comfort nor rest. His spirit is heavy and anxious—he trembles for the issue of the fearful conflict, and for the future he dare not hope. The battle is now raging, the angel of darkness and discord hath outspread her wings, and thirty thousand are slain. There, on the road side, sits that aged, loving, fearful, trembling judge. He must be near to the scene of con-

flict, and he is found by the wayside watching. While there a man of the tribe of Benjamin ran with his clothes rent, and earth upon his head; he had fled from the army to convey the news of defeat and death; the men of Israel were slain, and the enemies of God victorious. The citizens sent up a wail of lamentation and woe, and soon the unwelcome news fell upon the ears of Eli. Where are my sons, and how has it fared with them? And the answer given was, Hophni and Phineas are dead. He was partly prepared for the solemn tidings, and retaining his position, complained not at the loss he had sustained. But again the messenger speaks, and he is told that the ark of the Lord was taken. Now all hope was gone; this was fatal news, and he who had judged Israel forty years, fell back from his seat and broke his neck. Proof this, beyond all disputation, how sincerely Eli loved God. He knew what the ark contained, and he forgot not the covenant of Jehovah. He knew that the light of Heaven rested upon the mercy seat, and that the glorious presence of God was there. He knew that its being taken was an evidence that the glory had departed; he knew that the worshippers of Dagon had captured the Divine symbol, his heart failed him, and he died. Here, in his last moments, he showed his superlative love for God. He heard the sad tidings of the death of his children with firmness and fortitude; but he was so smitten by the news that the ark was taken, that he died. His love to God was supreme—his death was sudden—but we doubt not that his pardoned spirit ascended to God. We know he did wrong in not restraining his children, but we delight to feel how strongly attached he was to the Lord of hosts. Eli loved God better than he loved his children. Near and dear as they were to him, God was nearer and dearer. He felt the presence and the power of God; and thus, while we deplore his short comings, we cannot but admire his religious devotedness. He teaches us to love God with all our hearts, and to fix our thoughts on heaven. In that sudden paralysis which seized the old man's soul, which collapsed all its energies and destroyed its power, we can clearly see how deep and pure was his love. Eli loved the ark of the Lord; it was connected with the

old dispensation, and was highly suggestive and instructive to his mind. And now, dear friends, we are assembled on the first day of the week, in the great name of Him who is the Head of the church, we will not be unmindful of Him who is the author of a new and better covenant. These are the symbols of his body and his blood. Here we can sit as in the garden of the Lord, and behold our beloved one as the "rose of Sharon and the lily of the valley," for "he has brought us into his banquetting house, and his banner over us is love." And here, in obedience to his command, we partake of the significant and precious memorials, "until the day break, and the shadows flee away." This is the sacred inclosure of the church. Here are the trees of God's right-hand planting. This is the place of "green pastures" through which run "the streams of the water of life." Here we sing the songs of Zion—here, by the exercise of faith, we catch a glimpse of Calvary's cross and the holy hill of Zion—here we are waiting for the coming of our Lord, and through the medium of the ever-blessed Word we can read the signs of the times, and they are portentous, that the period is not far distant, when our Great Deliverer will descend from heaven with a shout, with the voice of the archangel and the trump of God. Here are sentiments which are set to the music of the skies. Here is a divine influx of the truth of God. Here is the angel of the New Covenant. Here are the type and the antitype. Here is a meeting of the past and the future. Passing athwart the light and glory of the church can be seen the rays of divine prediction, which tell of the downfall and complete overthrow of the power of sin; at the same time they give assurance to Zion that her end shall be glorious and her happiness complete. Here converge all the rays of the Sun of Righteousness, and they reveal to us this heavenly truth, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Here the star of Bethlehem is in the ascendant. And here, in the broken bread and the fruit of the vine, we see the love and the mercy of God more clearly shadowed forth than did Eli, when he looked upon the ark of the

Lord. For these emblems remind us of the body and the blood, and ignoring as we do for ever the dogma of Rome as to the real presence, we would not detract one iota from the deep spiritual blessings which flow to us through this holy and divine institution, for we feel that the presence of Christ is here. These symbols enable us to remember him, and by so doing they draw us nearer to God. Here the bleeding, suffering, dying man of Calvary is set before us, and we behold him who was stricken and smitten for the sins of the world. This is sacred ground. Here are no sounds of war and contention. Here is no sinful weakness depending upon carnal weapons. Here no angry expressions are cherished, and sin cannot find a home. Here the world is held at a distance, and all its glory fades away. Here we listen to him whose words are spirit and life. Here we feel the holy and quickening impulses of that faith which worketh by love; and here we will remain, under the shadow of Thy wing, for Thou, O Lord, art our help, our hope, and our deliverer. There is another affecting circumstance in connection with the narrative. When the wife of Phineas heard that her father-in-law and husband were dead, and that the ark of the Lord was taken, she bowed herself in sorrow, and could not rejoice at the birth of a son. Her hope fled, and in the pains of death she called him Ichabod, saying, the glory is departed from Israel, for the ark of the Lord is taken. And over all the systems of error, whether taught by the priests or believed by the people, Ichabod is written. Nothing under the old dispensation could atone for the loss of the ark of the Lord, and nothing under the present dispensation can be substituted for the institutions of the church, for they are divinely appointed. Take these precious symbols away, and upon the door of our forsaken temple Ichabod will be inscribed. These are the pledges of the new covenant, and they are full of power, spirit, and life. They are the chosen emblems of Him who was touched with our infirmities. We read in them the mind of the Father and the Son. They speak of better things than the blood of Abel. They connect us with the solemnities of Calvary, and they speak to us in a language which the world cannot hear. And what

than such emblems could be more appropriate? Bread is the primary sustenance of our natural life. It is our common, daily, necessary food. Under ordinary circumstances it tells us of the mercy and love of God, and we read of Him who is the bread of life. But here it reminds us of the body of our Lord, and we eat in remembrance of that body which was nailed to the cross. And when our Divine Master commanded us so to do, he knew what a great blessing and spiritual feast it would be. And how strikingly significant is the pure, the precious, the life-giving, and unadulterated fruit of the vine, which is the blood of the grape. This is the new wine which is found in the cluster, and is not to be destroyed because a blessing is in it, and is properly emblematical of the new wine in the kingdom of God. Fit emblem, this, to represent the blood of Christ. Here is no lurking, evil, insidious spirit; it is a blessing from heaven, and the wine of God. And as heaven is a prepared place for a prepared people, so is the church of God. Here we recognize no earthly potentate as defender of the faith — here we have no mitred lordly bishop — here we have no privileged and presuming officials — here we require no worldly credentials — here we have no need of officiating priests — here, on this holy hill of Zion, we stand to recognize the divine authority and holy kingship of Him who is the Captain of our salvation and the Head of the church. We have tasted of the world, and its rivers of pleasure are bitter as gall, its glories are a curse, and its riches a snare. In it there is no resting-place for the soul. Its demands are imperious, its promises are false, its denizens are sinners, its laws are unjust, and the nations are foolishly trusting in the triumphs and power of the sword. Some put their trust in chariots, and some in horses, but we will put our trust in the Lord: for in his house, and at his table, all the requirements of the soul are met, and there is not a spiritual want which cannot be supplied. Here the Saviour and the sinner meet. Here the light of truth reveals the excellent glory. The world is without, and Christ is within. He is now with us in spirit and in truth. Brethren, we are now assembled in the lower chamber, where we are

commanded to be faithful and to wait, until we shall be called up to the heavenly mansion, to be the honored guests

of Him who is the sinner's friend, and the King of Glory.

London.

J. I.

SAMSON.

CHAPTER III.

AGAIN the Sun is sinking low upon Mount Hermon, and tracking its slender palms and noble olives in lengthening shadows upon the ground. The day, whose dawn was so brightly beautiful, whose morning beams were hailed with joy by so many, is fast passing away. How quickly its golden hours have winged their round! And yet, how much has been done therein, how much left undone! How much done, that must bring a repentance eternity may not measure! How much left undone, in those few short hours, whose neglect eternity is too short to repair!

Yea, the bright day is almost gone, almost ready to bid the earth adieu, and float away to join the mighty throng of days that have gone before it; bearing with it its sealed record of good and evil works there, with them, to await the judgment. Its labours past, it has joy to the weary, for it brings them needed rest. The strong men who went forth with the Sun to toil in the broad wheat fields of the wealthy Gilead, are even now wiping the early dew from their sickles, and turning in the direction of their homes. The gleaners, light-handed, or laden, as the day has prospered them, are beating out the ears they have gathered, that they may bear the precious bounty with them to their poor abodes. At the entrance to the fields stands the steward of the master of the harvest, dispensing to each of the hot-browed reapers their hire as they pass.

Among them is Manoah. But for the homeliness of his attire, and the dust and sweat that disfigure his brow and hands, he might well be thought the lord of those broad lands, so stately in his gait, so unsubdued by toil is his proud bearing. He walks silent and sad, as a man who has known sorrow and misfortune, without being broken by the one, or made reckless by the other.

Yet, as with a courteous adieu he leaves his fellow-laborers at the gate of the fields, and turns down the quiet

path that leads to the home so dear to his heart, his eye brightens, and his step is quicker, for the thought of the serene joys that await him there. He thinks of the evening meal, plain and frugal, as befits their slender means, yet seasoned with loving smiles and pleasant converse. He thinks of the evening's rest beneath the sheltering trees before his door, sweetened by previous toil and soothed by music's holy spell. How blest are those, who, like Manoah, find home the dearest spot of earth! For years these have been his only pleasures, but they have not yet palled upon his taste. For years the same patient, gentle face has met him on his return from the toil those years have not yet rendered unnecessary, but it is still fair to his loving gaze; nay, though those same years have pilfered its roses, and in their steady flight graven many lines, it is even fairer than when of yore it won his first young love.

A quick step fell upon his ear, and raising his eyes, before fixed in thought upon the ground, Manoah saw Zillah standing before him. There was a bright smile upon her face, and an eager light in her dark eyes. And more than usually warm was the accustomed embrace.

"What has happened thee, my Zillah?" he asked, while a look of pleased surprise brightened his own grave face; "for, that something hath, thine eyes tell me with speech which, though silent, is none the less eloquent."

The smile fled, and a shade of solemnity gathered on her brow; but the eager look was still in her eyes as she replied:

"A wonderful thing hath happened me, Manoah; so strange, so wonderful, that I half fear thou wilt think me mad when I tell it thee."

"Fear not that, my Zillah," he exclaimed earnestly, "but rather make the thing known to me. And let it be even now, as we walk homeward, for I have a strange longing to know what hath thus moved thee."

"Oh, Manoah!" and she seized his

hand, and withheld him as he would have gone on his way ; how shall I find words to tell thee what I have this day seen and heard ? How wilt thou believe that the LORD hath had so great mercy on me—on us both ?

"Zillah," said her husband, tenderly, "but for the almost agonized earnestness that tells me something hath greatly moved thee, I should marvel at thy thus speaking. Thou knowest I could not lightly regard any speech of thine. Fear not, then, my beloved, to tell me all. Is it joy, or grief, or fear, that moves thee thus ?"

"Oh, Manoah, joy, joy ! Spake I not unto thee but yesternight, how all my life I had besought the LORD for a great boon, even for a child that should be the deliverer of His people, the chosen instrument of the Most High, mighty to work His will ? Thou wottest how my weak heart staggered through unbelief—how, because the LORD delayed to answer my prayer, I thought it might never be. I forgot that His ear is not heavy that he cannot hear, neither His arm shortened that He cannot save. Ah, Manoah, His ear hath heard my cry—His arm hath been outstretched to save me. To-day, at noon, as I sat beside the brook and mused upon these things, having but finished my noontide meal, a man of God came unto me—and his countenance was like an angel of God, very terrible—but I asked him not whence he was, neither told me he his name. But he said unto me : 'Behold, thou shalt conceive and bear a son ! And now, drink no wine, nor strong drink ; neither eat any unclean thing : for the child shall be a Nazarite of God, from the womb to the day of his death.' And when he had thus spoken unto me, he was gone, I know not whence or how. I only knew all this was not a beauteous dream—that it was a blest reality. I only knew that, sinful as my prayer was, He had granted it—that henceforth He had taken away my reproach—that the longing of my heart was given me !"

"My Zillah ! is this indeed so ?" exclaimed Manoah, after a pause, during which joy and wonder had held him dumb ; "were these gracious words spoken thee, of a truth ?"

"Even so, Manoah ; I have told thee all my heart."

"I doubted not, my beloved," he replied ; "in this I know thou dealest truly with me. But, art thou sure thou thyself hast not been deceived ? How looked the messenger, who, thou believest, came from the presence of the Most High ?"

"No speech of mortal tongue, my husband, can describe the glorious beauty, the awful majesty of his presence ; how, then, can I ? I know not how mine eyes were strengthened to behold him. The thought of his majesty even now fills me with awe."

"And said he no more unto thee ?" questioned Manoah. "Spake he nothing of what manner of child this should be ?"

"He said the child should be a Nazarite to God, even unto the day of his death. He said, moreover, that he should deliver Israel from the Philistines."

"Said he so ?" demanded Manoah, eagerly. "Then we are blest, indeed ! Oh, does the day draw nigh when this land shall be released from the slavish tyranny of these proud Philistines ? When the worship of the Most High shall again be established ! When His people, now scattered like sheep without a shepherd, shall have a leader like the mighty Joshua, or even the Holy Moses ! When the liberty that now leaves every man to do that which is right in his own eyes, shall be taken away, and a righteous government instituted ! For, what hath this freedom been ? The freedom of vice and wrong ! The freedom of rapine and robbery ! The freedom of lust and violence ! The freedom of the worst passions of a depraved nature ! Oh, blessed day, when all this shall cease, and the chosen people again be the people of God ! Truly, the LORD is loving unto Israel ! Even when he seemed wroth with us, and we counted ourselves forsaken of Him, He thought upon mercy, He devised a great deliverance. Blessed be the Lord, even the God of Israel, who hath not cast off His rebellious people ! But yet I can scarcely believe this. It hath been long since God hath thus visited His people—since His messengers have thus visibly appeared unto men."

"But it is even so, my husband," said Zillah eagerly, and clasping his hand in both hers ; "surely, thou knowest——"

"Think not, my own Zillah, I would doubt *thy* truth," he said, earnestly and solemnly. "In all that thou hast told me, I know thou hast dealt faithfully. And thou knowest how earnestly I desire this thing. It may be that the very intensity of my longing makes me doubtful. And yet, how couldst thou be deceived? Thou sawest the man of God plainly, and heardest his speech. Was it no mere vision, my Zillah? Is it not possible, that, overpowered by the heat and fatigue of the day, thou didst sleep unaware, and in a dream didst see this so vividly as to think it a reality? Thou sayest thou wast musing upon this thing as thou didst repose thyself at the brookside, having finished thy repast. Thou knowest how readily our waking thoughts weave themselves into dreams when we sleep. And if we greatly desire a thing, the dream is prone to picture its fulfilment. Thou sayest, moreover, that the man of God did depart from thee, thou knowest not when or how. May not the time when thou didst miss him from thy sight have been the moment of thine awakening out of sleep?"

"Thy reasoning is plausible, Manoah," replied Zillah, sorrowfully, "and may deceive thee; but it cannot convince me. I would I could make the assurance I feel of the truth of this, thine own."

"I would thou couldst!" he answered, sadly. "But why camest thou not to me at once as I wrought in the field? Peradventure the man of God would have tarried thy return, and I too might have heard his words, and perchance inquired somewhat more perfectly of him concerning the child."

"Thou sawest him not," said she, half reproachfully, "else thou wouldst not ask this. How could I think to leave his awful presence? No, Manoah! I could only tremble, and be still. And when mine eyes saw him no more, I essayed to come to thee, but desisted, lest I should seem unto thee as one that mocked. So I tarried even until now."

"It may be that I sin in doubting this," said Manoah, in a tone of sad musing. "Why should it seem a thing impossible unto me, that God should do this? Thou art pained, my beloved, at my unbelief; yet, how gladly would I believe—how fully and unreservedly

—if I could! Oh, that the LORD would send His messenger again unto us, that we might know the certainty of this matter—that we might know what we shall do unto the child!"

"Hearken unto me, my husband," said Zillah, after a moment of silent thought. "The LORD is merciful. Let us beseech Him that His messenger may come again unto us, and show us more clearly of this thing."

"Thou hast well said. Peradventure it will not displease Him." He lifted his eyes to the heaven, now studded with myriad stars, whose twinkling light paled before the radiance of the full moon, which like a shield of silver was riding majestically up the sky. "Oh, Thou that dwellest in the heavens, let not the prayer of Thy servant displease thee! Oh, my LORD, let the man of God, whom thou didst send at the first, come again unto us, and teach us what we shall do unto the child that shall be born! Hear us of Thy mercy, and according unto the prayer of Thy servants, so let it be done unto them."

"And now, dear Zillah, let us seek our homes. In the interest of our converse, time hath fled away unaware. The last lingering tinge of day hath quite faded from the West. Our little flock, too, will be strayed away ere long, if we fold them not."

"And thou must need refreshment, my husband," said Zillah, tenderly; "for the day hath been long and the heat oppressive. But the evening meal awaits our return, for I prepared it ere I left the cottage. There are the hearth-cakes thou lovest best, with honey of Lebanon. Our neighbour, the wife of Benjamin the Levite, received a gift of some but this day noon, and she hastened to send me a cruse for our own bread. And there is parched corn, with raisins, and a cake of figs of mine own preparing, which, thou knowest, hath much repute. I have likewise drawn wine from the oldest vintage of our store."

"Thou art ever careful of my comfort, my own Zillah; but I half marvel thou shouldst have thought to do it while thy mind was so full of other things. But I fear lest I shall do injustice to the dainties thou hast so temptingly described. Thy marvellous story hath dissipated my appetite. Thou hadst been more politic, hadst thou kept thy

feast of wonders till the other was despatched," he added, playfully.

"Art thou still sceptical?" she asked, timidly.

"Nay, dear Zillah," he replied. "Let us wait the answer of our prayer. I will not doubt, but leave it to the LORD. Thou knowest the words in the Book :

'How hast Thou helped him
That is without power!

How savest Thou the arm
That hath no strength!

How hast Thou counselled him
That hath no wisdom!

And how hast Thou plentifully
Declared the thing as it is!

Lo! these are a part of His ways;
But, how little a portion is heard of Him!
But the thunder of His power,
Who can understand?" J. S. S.

DISCIPLES *versus* BAPTISTS.—PROPOSAL FOR PUBLIC DISCUSSION.

PASSING, as I have recently done, through the fields most frequented by Elder Ford, of Louisville, Ky. and learning from most reliable sources his standing in the Baptist community and out of it, I could not, with a due degree of self-respect, and a proper regard for the cause which I plead, condescend to meet him in any discussion, oral or written, on any Christian theme in issue between our brethren and the Baptist community.

There are, however, Christian gentlemen in Kentucky and out of it, of literary, scientific, and *Christian* attainments, with whom I would, indeed, much desire to have a calm and courteous oral discussion before the public, on any or on all the issues they may please to form on any of the prominent points in which they may differ from us. To name one whose character, education, and position are quite respectable—and, to me, altogether acceptable—I will, at a proper time and place, agree to meet Dr. D. R. Campbell, President of Georgetown College, Ky. on all the issues between us and the Baptists; and, to accommodate him, I will meet him in his own town, and amidst his own community, at any time on which we may agree. I most unfeignedly desire union and communion with all Christian people who will unite on the apostolic platform, of "*one body, one spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.*" These are the seven pillars which Divine wisdom has hewn out, and on which it has builded its peaceful house of refuge for a tempest-tossed and a sin-polluted world. It is for Christian union, communion, and coöperation, on an apostolic basis, we have been pleading for more than forty years. Candid,

face to face discussion is desired and approved by all Christian men. It was mainly by it that the Protestant Reformation gained its triumphs over the Popedom.

It is sanctioned by the Founder of the Christian kingdom, and was practiced by the great Apostle to the Gentiles. The labors of the Lord himself and of his Apostle to the Gentiles have abundantly justified it. And have we not a standing precept on the subject, "Contend earnestly for the faith once delivered to the saints?" Who can hesitate on its legitimacy, seeing that Michael the archangel is, by Jude, represented as having had a debate or dispute with the Devil about the body of Moses.

Discussions may be conducted most amicably, I was about to say, by *Christian* gentlemen. But are not all Christians *gentlemen*? They ought most certainly to be gentlemen, seeing that *gentleness* is one of the fruits of the Holy Spirit. But, alas! my experience has taught me that even all preachers and editors of weeklies and monthlies devoted to schismatic religions are *not gentlemen*. My high estimate, however, of Dr. D. R. Campbell, as a scholar, a gentleman, and a Christian, is such as to authorize and justify me in preferring him to any other man, especially as I have reason, good and valid, to regard him as opposing the platform on which I conceive the Lord Jesus said he would build his church. If he do, he can give reason for it, and we shall weigh and candidly consider all his reasons. If he do not, then we are joint laborers.

1. We preach no theory of faith, repentance, and baptism for the remission of sins; but simply *faith in Christ, re-*

penitance towards God, and baptism for the remission of sins.

2 Hence we reprobate a relation of what is usually called "*Christian experience*" on the part of a candidate for Christian baptism, instead of a formal and sincere declaration of his faith in Christ.

3. We also believe and teach, that unless a man be born of water and Spirit, he cannot enter into the kingdom of God as preached by Jesus Christ.

4 We also believe and teach, that any baptism dispensed "in the name" of the Father, Son, and Holy Spirit, is not *Christian*, but *Papal* baptism.

5. We also believe and teach that the Holy Spirit operates upon the understanding, conscience, and affections of men, not by mere impact or contact, but *through the Law and the Gospel*.

6. We believe and teach that there is neither Law nor Gospel authority for monthly, quarterly, semi-annually, or annually celebrating the Lord's Supper. Weekly communion is the only communion recognized and approved in the Christian Scriptures.

Contemplating these as positive issues, and most cordially desiring Christian union, communion, and coöperation with all the children of God, I benevolently desire to see them obtain amongst all truthful professors of the Christian faith, because they are indispensable not only for their own good and growth in grace, but for the progress of the Gospel at home and abroad in Pagandom.

Do not all true and sincere Christians pray for the union of the church,

as a divinely-ordained preliminary to the spread of his empire, and the conversion of the world? And why pray for it, unless we work for it? The Great Teacher, familiar with the Cabinet of Heaven and its purposes and instrumentalities, prayed thus — "Neither pray I for these only," the consecrated apostles, "but for all them that shall believe on me through their word" or testimony, "that *they (too) all may be one, that the world*" — Jews and Gentiles — "*may know that Thou hast sent me, and hast loved them as Thou hast loved me.*"

Schisms cannot but be most odious in His sight who conceived and uttered these words. We all know, or may know, and ought to know, that in the reason and argument of this prayer, schisms amongst Christians are the only assignable and valid reasons why the missionary operations, with a few and feeble exceptions, have hitherto been an awful failure.

Discussions are favorably reported of in the progress of the Protestant Reformation. They were frequent in the times of the Messiah and his Apostles. Truth never lost anything, but always gained by them. Debate has generally been favorable to the cause of truth and justice. "Thrice is he armed who has his quarrel just." I think it is due to truth and justice, that the special and prominent issues between us and the Baptists should, face to face, be candidly, kindly, and religiously discussed. What do you say, Dr. Campbell? I hope soon to hear from you on all the premises. A. C.

SEMI-CONVERTED CHARACTER OF PROTESTANTS.

Is Protestantism a dépôt of negative Christianity — of semi-converted men given to the Disciples as a reward for their fidelity to the Scriptures, and by them to be transferred and made positive by the Gospel of Christ?

In the revealed system there is progress—one advance succeeds another. The affairs of Abraham, for instance, were first in promise, then in covenant, then confirmed by an oath, and finally the memory of the whole was perpetuated by the right of circumcision. Hence, also, one thing is subservient to another—the Law to the Gospel. The

former was a schoolmaster till Christ—the people were in a state of involuntary servitude to God and the Law—bondmen—that they might the better appreciate the adoption of sons by Christ Jesus.

John's order of things was evidently provisional—a stepping-stone from the Law to the Gospel, or from Moses to Jesus our Lord—for this grand man enjoined it upon his disciples that they should believe on him by whom he was to be immediately succeeded.

Even our Lord's disciples—and he made and baptized more than John—

were in a state of negative Christianity during Christ's sojourn on earth, and consequently formed but a *dépôt* for the Apostles to draw upon, so soon as our religion was made positive by the descent of the Spirit. Hence our Lord said to them, "I have sent you to reap that on which ye bestowed no labor; others (John and Jesus) have labored, and ye have entered into their labors" (John iv.)

Is not, then, Protestantism a *dépôt*—a mass of converted, semi-converted, and unconverted men, who have the faith of the gospel without the spirit of the gospel—created in the lapse of three centuries, but utterly unable, by any truth it possesses, to emerge from the confusion into which its party sensitiveness has precipitated it; and therefore, its aim being division, can never attain to unity, but must be superseded: that is, transferred into a state of spiritual Christianity, and reduced to one body in Christ?

It were very improbable that Divine Providence should raise up a great people, such as they are become, filled with excellent knowledge and enlightened zeal, except for some great and wise purpose. Now, out of the many sects to make one church, is their purpose.

We have just returned from a visit of fifteen days, to a point where there has heretofore been "all sorts of preaching by all sorts of men," from the Universalist downward, and where were made, during that brief space, to the good cause, seventy accessions. At a former visit about thirty persons were added. The excitement startled into life the sister churches, and our brethren during the interval reaped a goodly harvest of about fifty. Thus there have been

added to the good cause, in that direction, upwards of one hundred and fifty souls.

Of the 'one hundred that presented themselves during my visits, there could not have been less than between sixty and seventy male persons, either in the flower of their age, or on the verge of manhood, offering to the eye—which, however, looketh only to appearances—the most signal promise of good to the cause. O that the Lord, in his infinite goodness, would raise up shepherds to feed his flock, lest they perish for lack of knowledge!

During our "fight against sin," we delivered, at our two visits, about fifty discourses, and upwards of one hundred and fifty exhortations, rode two hundred and fifty miles, encountering two floods, three thunder storms, and gusts of wind and showers without number. Thanks to the Father of mercies, no evil accrued to any one.

Universalism, that most impudent of heresies, had nearly destroyed one of the churches; but after a thorough confutation of the system, the head of the party was brought to his senses, and with his sister wife, reorganized with the church. The insolence of this heresy is seen chiefly in its speaking of the question of *eternal rewards* and punishments, as if it were not a closed question (See Mat. xxv.)

Protestantism, in all its extent, is before us—a grand *dépôt* of semi-converted men, ready to be "translated" from the world, and made positive elements of the kingdom of God. In this great work, mind must act on mind omnipotently, till the understanding is enlightened and the will subdued.

W. SCOTT.

TIMOTHY AND TITUS—THEIR OFFICIAL DUTIES.

FROM the various views published in our religious periodicals, and from the strange position assumed by some of our most gifted scribes, I have been driven to re-examine the subject of Evangelists, their office and duties.

I believe that both Timothy and Titus were Evangelists, or preachers of the Word; but I deny that Paul's instructions in his letters were given to them *as evangelists*; but that they were given to them as his "sons in the

faith," as ministers or deacons: for, in other words, as *deputies* of the apostle, left in Ephesus and in Crete to do precisely what Paul, *as an apostle*, would have done had he been present.

It is true that Paul commanded Timothy to do the work of an evangelist; and it is also true that he gave him more than fifty other commands, which are not, and cannot, be comprehended in the command, "Do the work of an evangelist:" for, says Bro. Camp-

bell, "the etymology of the word (evangelist) simply means a proclaimer of the gospel"—"*one that declares good news.*" "And if it did not import anything more then, it cannot now." Now if Timothy had a right to the official title of evangelist because he was commanded to "do the work of an evangelist," then he is entitled to fifty other official titles growing out of commands not comprehended in the work of an evangelist.

Why, then, select one official title out of fifty? Why not call Timothy the deacon, the exhorter, the non-heeder, bishop-ordainer, commander, wine-bibber, fighter, soldier, committer, and so on through all the fifty titles which must grow out of the nature of the fifty commands? Besides, we were taught by Brother Campbell, at the commencement of the current Reformation, to "call Bible things by Bible names." Now it is a fact, that no inspired writer ever called Timothy or Titus an evangelist. In the face of these facts, we must conclude that the charges or commands to Timothy and Titus, "to set in order the things wanting," "to ordain elders," "to lay hands suddenly on no man," "to charge some that they teach no other doctrine," were not given them as evangelists, but as deputies of the apostle, or as ministers of Jesus Christ.

Looking at the letters to Timothy and Titus from this stand-point, they seem plain and intelligible; but from any other stand-point in our horizon, they seem wholly unintelligible. Bro. Campbell seems to have stood on this eminence when he wrote the following—"After churches or communities had been organized and set in order, with their bishops and deacons, their proper work as evangelists ceased. They had no official authority over them."

But, says an objector, we are taught now-a-days, that evangelists "were to ordain elders by the imposition of hands, and to see that they were provided for and sustained in the discharge of their duties." The objector ought to reflect, that these naked assertions, destitute of foundation or even shadow of proof, either in the etymology of the word, or in reason or revelation, will not satisfy the honest inquirer after truth. Indeed, some of our ablest, most profound thinkers, and most accomplished scholars, have doubted whether

there ever was such an act as ordination, peculiarly so called. In the sense of *all proof* on this subject, F. Campbell, some twenty-five or thirty years ago, wrote the following:—"to the act called ordination or inauguration, if ever there were such an act peculiarly so called, it consisted in the imposition of the hands of the senior or elders of the congregation." Again, "With the history of the world, with the pages of Jewish and Christian history before me, I would contend that any congregation has a right to call, appoint, or ordain any person to an office laid down in the Volume, and do all the acts and deeds thereto appertaining, without calling to their aid the assistance of any foreign deacon, bishop or officer."—*Christian Baptist*, p. 26.

But the objector asks, "Are not evangelists properly located by Paul in Eph. iv. 11, and is not the office of evangelist a permanent office in the church?" In answer, we were taught twenty-eight or thirty years ago, that "the ancient called those who wrote, as well as those who spoke, the facts constituting Gospel history by this name" (evangelists.) "Besides, the office of evangelist, as a proclaimer, was always contingent. He was needed only in some places, and at some times, and was a permanent officer of the Christian church. His office now answers to prophets of old. The prophets, as temporaneous and occasional teachers, became necessary. When, then, a congregation has a brother well qualified to proclaim the Gospel, and where there is, in the vicinity, a people in need of such service, let the person sent by them be called an evangelist. Perhaps the present distress requires such person as much as in any former period. But when Christian congregations cover the country, and walk in the instituted order of the new constitution, such persons will not be necessary, any more than a standing army in times of peace."—*Christian Baptist*, page 586.

The honest inquirer still asks, If evangelist be a violator of the law of God, is it not the duty of his fellow evangelists to assemble together, for a quorum, and try the offender? In answer, that there is neither precedent nor example in the New Testament, such a quorum of evangelists for such

purpose, and in the absence of Scripture authority, I concur with Brother Campbell in his *Christian Baptist*, page 231—"I cannot give my voice in favor of appeals to any tribunal, but to the congregation of which the offended is a member, neither to a council of churches specially called, nor to an association. The Old Book written by the apostles, has compelled me to hold fast this dogma. And I can, I know, show that it is superior to every other course. I will grant, however, that this plan will not suit a denomination or a sect; but it will suit the kingdom over which Immanuel reigns."

Our interrogator still inquires, May not evangelists, *as such*, assemble in a missionary society or meeting, form a quorum, and decide church difficulties? We again answer, in the entire absence of Scripture authority, No! While I object to all meetings for such purposes, I must say, in the language of our venerable and beloved Brother Campbell—"I have no objections to congregations meeting in hundreds, at stated times, to sing God's praise and to unite their prayers and exhortations for the social good. But whenever they form a quorum, and call form the business of the churches, they are a Popish calf, or a muley, or a hornless stag, or something akin to the old grand Beast, with seven heads and ten horns." Again, "Every Christian community must settle its own troubles." See *Christian Baptist*, page 231. Again, speaking of the church he says—"That every such society, with its bishops and deacons, is the highest tribunal on earth to which an individual Christian can appeal; that whosoever will not hear it, has no other tribunal to which he can look for redress. To suppose that two churches have more power than one, that one hundred have more power than one, or that the bishops of one hundred churches, with any other delegates sent from the churches, have more power than one church, is to place the power or authority in men, and not in the one king or head. For if numbers create greater power, it is the power of men—it is human authority, and not the authority of God."—*Christian Baptist*, page 26-27.

Once more, Brother Campbell, in speaking of the New Testament, says—"It teaches us that the association,

called the church of Jesus Christ, is, in *propria forma*, the only institution of God left on earth, to illuminate and reform the world."

If this be true, then all our modern young evangelists will have to come down from their lofty pretensions to the rank of archbishops, under the title of evangelists, to the humble devout servants of the church. If they desire to be evangelists, let them be called to that work by the church, and then let them give themselves "*wholly to it*." Then they will be saved all this trouble of *home hunting, position seeking*, and all the envy and jealousy growing out of them. Then we shall not have some of our most prominent and able evangelists at the head of free-schools, academies, colleges, and universities. We shall then know the difference between Sunday sermonizing and evangelizing. We shall then see that evangelists will have work enough to do to "preach the word," and not the old musty dogmas of Calvin and Coleridge concerning the depravity of man and the "inner light." Then shall we get rid of our Sunday dogmatizings to a handfull of disciples by metaphysicians, calling themselves evangelists. Then will the bishops feel that it is their duty to feed the flock over which the Holy Spirit has constituted them overseers; and they will not look to young, inexperienced evangelists, to see that they "were provided for, and sustained in the discharge of their duties." Then will the church rise in the might and majesty of her Divine Head and Lord. Then will she look to her bishops for food, under her Great Head, and not to those Sunday dogmatizing evangelists. God left *one* grand missionary society on earth—a grand quorum of evangelists—one grand association—a general assembly—THE CHURCH of the first-born, whose names are enrolled in the heavens. This society, this quorum, this association, is the congregation or church of Jesus Christ, the King of kings, and Lord of lords.

These thoughts and reflections may probably induce our more able scribes and more experienced thinkers and speakers, to investigate this subject more fully for our whole brotherhood.

PHILALETHESE

CHRIST'S CHURCH IDENTIFIED.—No. I.

"Upon this rock will I build my church" (Matt. xvi 19.)

ARE not all churches Christ's? Even the charity of those who style their churches "evangelical sects," will not admit that all churches are Christ's. A number of sects have agreed to call their own churches Christ's, and to stigmatize all others as heretical. It becomes us, therefore, to look very closely into this subject.

We are taught by Jesus that he would build but *one* church. This he denominates "**MY CHURCH**." The work, then, that lies immediately before us, is to ascertain, if possible, what sort of a church he *did* build; for when this shall be done, Christ's church will be identified; and it will follow with the conclusiveness of demonstration, that all churches not built after this model, are heretical;—in other words, are mere sects, and not the churches of Christ.

If we would obtain a clear and satisfactory view of the church which Christ built, we must, in imagination, pass up the stream of time, eighteen centuries, and visit Jerusalem on that eventful Pentecost which first occurred after the coronation of the King of Saints. There we must listen with an unbiassed mind to the preaching of Peter. We must be attentive to every testimony, command, promise, threatening. We must remember that he speaks as "the spirit gives him utterance,"—and that, consequently, he is infallible, and makes no mistakes. We must also listen to the anxious inquiry of the convicted multitudes:—"Men and brethren what shall we do?" And to Peter's answer: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins," &c. Then we must attend to the putting up of the materials—the living stones—into the building—"As many as gladly received the word were baptized; and the same day there were added about three thousand souls." Then to the order of the house. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Behold the model church! See this beautiful spiritual temple, as it rises under the heaven-

directed hands of the master builders, the apostles of Jesus! Is there any portion of this symmetrical and perfect workmanship unworthy of our imitation? Can we make an improvement on that which is the production of one "in whom dwelt all the treasures of wisdom and knowledge?" As well might the glow-worm attempt to illumine the Sun! As well might man reach forth his puny hand, to direct, in their predestined courses, the unnumbered orbs of heaven!

The reader will perceive, by an attentive reading of the second chapter of the Acts of the Apostles, that Christ built his church, by the Spirit, through his apostles; and that he propounded terms of admission into his church, as well as the things to be done by the members, after admission. In order, therefore, to have our work fairly before us, it will be necessary that we render some attention to each of these particulars.

The terms of admission.—The apostles preached under a divine commission. Their preaching must neither transcend, nor fall short of this commission. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." Hence, on the day of Pentecost, in perfect accordance with this commission, the gospel was preached that Jesus had died as a sin-offering—had been buried—was Lord and Messiah, to give faith to the hearers, and a multitude of them believed, and were pierced to the heart. Next, after they had enquired what they should do, repentance and baptism were enjoined—the preaching tallying precisely with the commission: "He that believeth and is baptized shall be saved." Even the phrase, "in the name of Jesus Christ," is pregnant with meaning. It means by the authority of Jesus—authority delegated in the commission. For Jesus had said, "He that believeth and is baptized shall be saved," which means shall be pardoned—shall receive remission of sins. Hence, the meaning of Peter's language is, by the authority

—the command of Jesus—I command you to be baptized, for pardon or remission. The terms of the remission of sins, and of admission into Christ's church having been complied with, the gospel was magnified, sinners were saved, and the King Immortal honored. Thus we identify Christ's church, in the first place, by pointing out the terms of admission into it. Reader, do you know of any church that receives members on these principles? That church, other things being equal, is Christ's church!

But what should these converts do after admission into the church? "They continued steadfastly in the Apostle's teaching." Jesus had commanded the apostles to teach the converts all things that he had commanded them. Hence, they became regular attendants on the ministry of the apostles. They believe and obey from the heart. These, the apostles' fellowship—they constitute an apostle's fellowship, communion, or community. To this community was given the Lord's table, and it has never been given to any other community. This community, or communion, is Christ's church; he has never had any other church. On the members of this divine organization the apostles invoked the benediction of heaven. Reader! do you know of any church that has no system of church doctrine but the apostles' doctrine, and whose order is to continue in this doctrine? That church, other things being equal, is Christ's church.

Suppose that Peter, the apostle, were to arrive in this country, what church would he join? Is it not the most probable thing in the world, that, if he could find a church, the terms of admission into which should be precisely the same as those upon which, in obedience to his own preaching, members were admitted on the day of Pentecost, and which was governed by the same law, he would join that church? But,

suppose he would not? Several difficulties would follow! Were he to join any of the "evangelical sects," he would put himself under human ecclesiastical law; and uninspired men would become rulers over an inspired apostle! Just think of it!—Peter a Methodist, or a Baptist, or a Presbyterian! For I presume that he could not be a member with all at once and the same time—and subject to the Discipline, or the Philadelphia, or the Westminster! O, for shame! But this is not the only difficulty. Suppose this apostle to have joined a sect, and that he is not known to be Peter, the apostle. A great revival meeting, with all the modern mourner's bench machinery, approaches. Peter is asked to preach—and he preaches precisely the same doctrine that he did on the day of Pentecost. Sinners are pierced to the heart, and cry, "What shall I do?" Peter tells them, as at Pentecost, "Repent and be baptized for remission." What a panic would it create! What frowns! What going down of heads! What groans! What a murmur of discordant voices in the yard, after dismissal! "Peter, you must account for this heretical preaching. This is Campbellism all the world over." "Well," says Peter, "I know that I said repent and be baptized for remission, but I mean repent and be baptized NOT for remission!" Would not this be delightful! Whatever may be the reader's view, it is certain that Peter would be turned out of the church, unless he made some sort of acknowledgment for preaching as the Spirit gave him utterance. And if we may be permitted to use a little boldness and point, we would declare, plainly, that we know of no church in the world, in which Peter the apostle would be an acceptable preacher, but that *vulgarly* nicknamed, by our very gentlemanly opponents, Campbellite!

A. RAINES.

INNOCENCE

INNOCENCE — sweetest of words! How much of joy, peace and Heaven is associated with that word! Without it, humanity were never blessed, angels were not happy, and the harmonies of the heavens were broken into jarring

discord. It is pleasant to think that there is so much of innocence in objects around and above us. Not only is it characteristic of the tender lamb, the plaintive dove, and the infant that smiles upon its mother's bosom, but of

all inferior animated nature—beast, bird, insect, fish, all are innocent. The earth and all that compose its scenery—rugged mountains, flowing rivers, rippling streams and waving forests, are innocent. “Restless ocean” groans under no weight of guilt, and the breezes of heaven are free from moral taint. The thousands of orbs in the star-lit vault above us are innocent as they are beautiful. The Sun, the king of day, the centre of a mighty system, dispenses its rays of light and life to the numerous worlds around it, in innocency. “The pale-faced moon, with milder rays,” smiles onward, and ever as conscious of purity. Beyond natural vision, there are an “innumerable company of angels and the spirits of the just,” all spotless in innocence.

All are innocent that are obedient. Nature violates no law, and all nature is sinless. Worlds and systems, to the utmost extent of Jehovah’s vast empire, move and subsist in harmony with the will of an Almighty Lawgiver.

When the contemplative mind takes a view of creation, studies the order and harmony of the spheres—when it reflects that heaven abounds in innocency, that earth is innocent, that inanimate creation, and all inferior animate creation, are innocent—and then reflects that *man*, thinking, feeling man, the last and crowning work of the lower sphere—made but a little lower than the angels, so capable of deep enjoyment—that he alone is divested of innocency—that he alone knows the pangs of guilt, and the extreme bitterness of moral defilement—that he alone refuses to move in harmony with the Divine will—the mind, thus reflecting, is humbled to the dust, and let me ask, May not man be pure? Is there nothing to remove guilt from his conscience—nothing to make the spirit glow and smile under the approval of his God? Thank heaven!

“There is a fountain filled with blood,
Poured from Immanuel’s veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.”

Jesus, the Lamb of God, has been manifested to take away sins, and to restore guilty man to pristine innocence. While there was no power in the offender to restore himself—no atonement that the creature could make

—“He hath borne our griefs, and carried our sorrows. — He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes *we are healed*.” There is virtue in his sin-atonement blood to reconcile, purify, and happy an intelligent but sin-ruined race. His coming is heralded by “Peace on earth, and good-will toward men.”

He comes! and amid the barren wastes of lost humanity, he “makes the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose.” He comes! and the sceptre of mercy is extended wherever sin has reigned and ruined. To the weeping, obedient penitent, he pronounces *forgiveness*, and the thralldom of sin is broken.

“Forgiveness! ‘tis a joyful sound
To malefactors doomed to die!
Publish the bliss the world around;
You seraphs shout it from the sky.”

O! the sweets of pardoning mercy!
the bliss of an hour under the approving smiles of a Holy Redeemer!

There are hours when the disquieted spirit, burdened with thoughts of errors committed, of duty neglected, of mind alienated, and of ingratitude to the best Friend, turns to those innocent days, ere the ways of sin were learned, and reflects, how good it were, once more, to be sinless as a child! But now childhood’s purity returns, and more than childhood’s bliss; for in the knowledge of sins forgiven, there is an ecstasy of joy beyond human expression. Fountains of pleasure, refined by the touch of heaven, spring up in the inmost soul. Love, fervent love, a plant of heavenly origin, now can flourish in the soil of purity. The soul is in sweet harmony with its Creator, and with all that subsist and move in harmony with the Divine will. Earth, sea, and sky, present new beauties and scenes of delight. “For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.” Thus sang the bard of Israel, in reference to the blessings of Messiah’s reign.

But, ah! to *live* harmless and pure; to live above the ways of this sinful

world ; to live all absorbed in love's best enjoyments—who is sufficient for these things ! My soul, how stands the account before high Heaven ? Look back upon the meanderings of a past pilgrimage. How often has zeal grown languid—how often has there been a lack of child-like submission and holy devotion—how often have the love of the world, the cares of life, murmuring, discontent, vain thoughts and con-

versation crushed out the life within, and borne away the purest enjoyments ! Fall prostrate and confess—Father, I have sinned ; forgive thou my wanderings, my coldness, my ingratitude ! Give me freely of thy love—enlarge my best desires, and impart wisdom and strength to maintain a pure integrity before thee ! Help me to be holy, for thou art holy !
A. C.—N.

THE UNSPEAKABLE GIFT.

THE doctrines of the incarnation and atonement, so infinitely dear to the church, are not mere bodiless abstractions of the schools. They are the nutriment of the closet, and the sanctuary, and the death-bed. It is in them that a God of awful and ineffable purity becomes accessible to a race revolted and corrupt. It is in the gift of his Son that God commended his love to the world—and heaven itself, on the bestowment of a Redeemer, left in its own infinite and exhaustless exchequer no richer boon. He is the "unspeakable gift," as Paul entitles it. And the argument, that above all others cheers the desponding heart, is, that God, having freely given Christ, the greatest and richest benefit, shall he not with him "freely give us all things ?" In him, the embodied and incarnate Deity has humanized itself, and made itself, so to speak, tangible and intelligible, and approvable to humanity. We have, in the high-priest, one who can be

touched with the feeling of our infirmities.

And in this Christ, this divine embodiment of infinite love within a mortal tabernacle, the philosophy of the skies makes its direct and palpable appeal to the dulllest and feeblest intellect. The child and the savage may not have the grasp of mind and patience of attention to follow out any long chain of argumentation ; but bring the story of Calvary before them, and every dormant power of the soul is aroused. "Herein is love, not that we loved God, but that he first loved us." And stooping thus low, and coming thus near, why should he be refused the heart he claims, only that he may flood it with peace—"the peace of God that passeth all understanding ?" And if we scorn and repel such tenderness and benignity, pluck we not down on our own heads all the storms of a just and implacable vengeance. "If any man love not the Lord Jesus Christ, let him be *anathema Maranatha*."

MUSINGS ON LORD'S DAY MORNING.

WRITTEN IN THE BERTH OF A STEAMER, MARCH 28, 1858, BY A. CAMPBELL.

SERENE the morn, and bright the sky,
I walked the deck alone,
The morning star with silvery rays
In all its splendour shone.

Some golden streaks of brightest hue,
Were trembling on the sky :
The forest leaves with drops of dew
Gave hope that Spring was nigh.

It was, indeed, the Lord's day morn,
And soon my thoughts were turned,
To those bright scenes of hope and joy
With which our hearts have burned.

How soon shall all the toils of earth
Give place to heavenly rest ;
And those who live for God and Christ
Shall be for ever blest !

Hold on thy way, my Sister Wife,
In faith, and hope, and love ;
And when our toils of earth are past,
We'll meet in heaven above.

Be this our aim, our happy choice,
Till all our toils are o'er,
Then we shall meet among the blest,
And part again no more.

DR. TRENCH ON THE REVISION OF THE 'AUTHORISED VERSION' OF THE NEW TESTAMENT.

DR. TRENCH, in his work on this subject just published, says — "However we may be disposed to let the question alone, it will not let us alone. It has been too effectually stirred ever again to go to sleep, and the difficulties, be they few or many, will have one day to be encountered. The time will come when the inconveniences of remaining where we are will be so manifestly greater than the inconveniences of action, that this last will become inevitable" (page 137.)

As to the manner in which the revision should be undertaken, he says — "Let come together, and if possible not of self-will, but with some authorization, royal or ecclesiastical, or both, such a body of scholars and divines, as would deserve and would obtain the confidence of the whole church." By "the whole church" he seems to mean the whole Church of England. He continues — "Fortunately no points at issue among ourselves threaten to come into discussion or debate; so that the unhappy divisions of our time would not here add any additional embarrassment to a matter embarrassed enough already." This is surely too sanguine an expectation, in the present divided state of the Church of England.

But what share in the work would he allot to Dissenters? "Nay," he adds, "of such immense importance would it be to carry with us, in whatever might be done, the whole Christian people of England, that it would be desirable to invite all scholars, all who represent any important portion of the Biblical scholarship in the land, to assist with their suggestions here, even though they might not belong to the church. Of course they would be asked as scholars, not as Dissenters." But is leave to make *suggestions*, without a single voice in the council of revisers, to be all that Dr. Trench proposes to grant them? Are Dissenters to admit, that a body which Dr. Trench calls "the church" — as if no other body of Christians had a right to be called a church at all — are they to admit that *the church* has exclusive *authority* to revise the English Scriptures, and be content with making to it *suggestions* merely? Dr. Trench

says, that "it would be so hopeless, indeed so unreasonable, to expect that they should accept *our* revision, having themselves had no voice in it, that we ought not to stand on any punctilios here, but should be prepared rather to sacrifice every non-essential for the averting of such a catastrophe — that is, such a one as that Dissenters should make a revision of their own, distinctly from the Church of England."

But what might Dissenters do without injury to what Dr. Trench thinks essential to the proper execution of the work? From the remarks which follow, he seems to imply that all points *affecting church order and discipline* must and would be taken out of the province of scholars. The bishops of the Church of England would no doubt expect to decide on all these, without permitting even discussion. This is perhaps the meaning of Dr. Trench when he says, "There are no matters of doctrine or even of discipline likely to come into debate, which should render it impossible for such Dissenters as accept our doctrinal articles, to take a share in this work,—as regarded, not from its ecclesiastical, but its scholarly point of view." What is this but an intimation, that nothing would be left to mere scholars, even though members of the Church of England, which would affect *ecclesiastical questions*? This impression is confirmed by what follows:—"All points likely to come under discussion would be points of pure scholarship, or would only involve that universal Christianity common to them (Dissenters) and us; or, if more than this, they would be points about which there is equally a difference of opinion within *the church*, as in the bodies without it — for instance, as between Arminian and Calvinist, which difference would not be avoided by their absence" (page 138.)

Is it likely that Dissenters at large will be content to receive a revised version, in making which their only share has been the offering of "suggestions" for approval or rejection by scholars and bishops of the Church of England?

To the Baptists Dr. Trench would not even concede the privilege of ma-

wonder at this. There are many collegiate students, who are familiar with splendid passages from heathen writings—as the Iliad—they are at home in that—but here is the Book of God—and the language and scope of one of its writings is, by the confession of such ignorance, wrapt up in seemingly impenetrable darkness. Now, the Book of Nahum is a wondrous production; and yet it is not alone among the library of books, so perfectly uniting the divinity of their authorship with the perfection of their style. And it thus perfect, because found so associated, what good reason can be given why they should not constitute the literary and intellectual food of families? A professor in one of our universities, told me that he found himself unable to read a chapter of the minor prophets with advantage, because to him the connection of thought, from point to point, seemed so obscure, accustomed as he was to interpret the heathen authors to his classes. He confessed his satisfaction that the Bible Union had taken this work in hand—the removal of obscurities from the sacred books.

I think I have observed a growing neglect of the Book of God for many years past. Forty years ago the young were differently educated. There is so much to be read now, in order to keep up with the existing pace of knowledge, that people have not time to read voluminous commentaries. Much of these is taken up in telling what the translation ought to be. Then, as has been well said, why not make the translation what it ought to be, and so end the matter? Why not throw away the commentary? There would be good sense in that. True, there would remain opportunity for the explanation of geographical and other similar allusions, references to antiquities, and habits that no longer exist. That kind of reference may be always needed. But the book, its connection, its process of thought, ought to be made just as intelligible to the mass of mankind, as it is to scholars who read it in the Hebrew and Greek.

Allusions have been made to our means of revision. All this is very encouraging. Certainly, there is learning enough accumulated in the books which are at our command, if it alone were the only element to be employed. The

stores of learning are indeed ample. But there is much false learning, and that is worse than none. There is much superficial learning, that is not much better. Look at the accumulation answering to this varied description during the past eighteen hundred years. It is treasured up—we may use it. But it requires no small labor to select, to analyse, to combine these treasures for use in our revision. While from their amount they give increased certainty to results, they greatly increase our labor. At no time was the work of revision more laborious than now, because the means are so abundant. If well employed, another revision ought to be needed during the next century.

Looking over the history of Bible Revision in connection with the history of the English race, it has been obvious that there was never a period so marked with vitality in the history of the church, as that which may be denominated the age of translators, marked by the efforts of TYNDALE, COVERDALE, CRANMER, TAVERNER, the authors of the Genevan and Bishops' versions, and culminating with the authorized version of King James. During that period arose the puritan element—it arose from love to the Word of God—from a feeling which led men to prize his Word above and beyond all that was of human invention and authority, and it led to those frequent revisions which left it as we have it. In one century, six revisions were effected, besides three that might be called minor revisions; and this century was the era of the development of a greater amount of spiritual power than either previously or since the church has ever witnessed. Now, if our object be to revive the interest in the Divine Word, how can we effect this object better than by imitating the history of the past, and making that word more distinct and intelligible?

There are some, I know, who are horror-stricken at the idea of a new Bible. My answer is: "Friend, we aim at the presentation of no new Bible, but merely to make the Word of God—the sacred originals—clear and intelligible to all." And what objection can there be to this? Surely, none that will bear examination.

As to the progress of the work, I share the impatience of my brethren. The

But let it be understood, that in an undertaking of this nature, the preliminary work is always the most difficult and protracted. When this is satisfactorily adjusted, the work proceeds more rapidly. But if the model be imperfect, a faulty plan affects the whole work. I know well the nature of the difficulties that beset the most intelligent and faithful translator—the task of expressing the mind of the Spirit in suitable English—of giving proper, just, and pertinent expression to the thoughts of the Divine mind. Often have I paused over the precious gems of the original—over their divine simplicity and energy—the grace and charm of thought and expression—and have thought, “Is it possible to match this perfection of beauty in any other language?” I have laboured to present the idea bright and beautiful to others, as it appeared to my own conception. Yes, while brethren who I know are praying that our work may be prospered by the good Spirit of our God, while they are enjoying repose on their beds, often am I toiling at my midnight work, in labours exhausting to health and spirits, seeking to catch the full import of the divine utterances, and give them adequate expression in our own loved tongue.

This is not the work of lexicons and grammars, though these have their place and use. It must be the contact of the word with the mind through the influences of the Holy Spirit. Without this, nothing will be accomplished.

I have one constant encouragement. The task you have assigned to me and my colleagues is to give to men God's Word as he has given it. If you required me to be dishonest to God's truth, then I should have no heart or courage for this work. But in following out the rules given me, I can lie down at night with the consciousness, that I have not knowingly suppressed or obscured one divine thought, during the labours of the day. And should I live to see the completion of this work, I can then joyfully close my earthly account, and say, “I have not shunned to declare the whole counsel of God.” And faithfully following the rules, each of your revisers can say to the Judge of all, “I have given Thy truth to others, as Thou in Thy Word hast given it to me.”

Brethren, pray for us—for all those to whom you have entrusted this work—that God would give them fidelity to His truth, firmness, unflinching courage, untiring diligence, and above all, light from above.

MARTYRDOM OF THE MISSIONARY, FREDERICK CROWE.

WE have been favored with a copy of the address delivered by the pastor of the First Baptist Church, New York, (A. K. NORR) on the 8th of November last, on the occasion of the funeral of the above indefatigable missionary, who fell a victim to the persecutions of the Roman Catholic priests of Central Spanish America, whilst engaged in the distribution of the recently-published Spanish version of the New Testament, recently issued by the American Bible Union. The coffin bore on its plate this inscription—“Frederick Crowe, a martyr missionary, banished from Central Spanish America, for circulating the Holy Scriptures. Died in New York, November 7, aged 39 years 8 months.” The address of Pastor Nott conveys,

in a condensed form, a sketch of the deeply-interesting career of this devoted servant of Jesus Christ.

MY FRIENDS:—You have gathered here for the burial of a martyr. I thought that the martyrs were dead and buried before my day. I did not suppose that I should ever be called upon, and that standing upon the soil of my own free country, to make an address over the body of a martyr, one who just as really laid down his life for the truth, as did any of the heroes of the early church. This feeling oppresses me, and absorbs almost every emotion. I hardly have patience to dwell upon the fine qualities, the intelligence, the Christian virtues of the man, to recount the work in which he was engaged, to remark upon the loss which the church has sustained, or even to speak words

of consolation to the few kindred who are here to mourn him, because every other consideration is swallowed up in the one thought—that I look upon a martyr. But, since it is demanded of me, I must turn away from such considerations, and as you are strangers, tell you who and what he was, who now lies in death before you, and what brought him here.

The Rev. Frederick CROWE was the son of a British subject, and was born in Belgium, in 1818. His father afterward removed to Bordeaux in France. We first hear of the son as a youth of seventeen, when he embarked in England as an emigrant to Spanish America. But by the remarkable providence of God the ship was turned from her destination, and he was landed at Belize, a city of Honduras, the only place within thousands of miles where there was a Christian teacher. Here this youth, Christless as yet, met Mr. HENDERSON, the Baptist missionary, and was converted to God. For four years he gave himself to labour in the gospel in that city, in connection with school-teaching. Then he repaired to Vera Paz, to the colony to which he had originally embarked. He came to them as a Christian and a teacher. Here he acquired the Spanish tongue, and so long as the colony endured was safe in distributing the Word of God. When, three years later, the colony failed, abandoned to the ignorant fanaticism of the native priesthood, he maintained his post amidst a storm of persecution. Proceeding to Salama, the chief town of Vera Paz, at the public fair, he sold or gave away the Scriptures to the crowds who eagerly pressed upon him from the villages and from the mountains. Of these adventures, he gave a graphic account in a speech before the American Bible Union at the Anniversary of 1853. Amid denunciation from every pulpit, and privations of every sort, he bravely pursued his work, to the peril of his life. Once he was rescued from death only by the breaking out of a revolution. In 1846 forced from the country to Belize, there imprisoned, he returned to Europe, both to obtain protection, and to secure, if possible, a truer Spanish version of the Scriptures. The only one then in circulation was a translation of the Vulgate, and of course was greatly imperfect.

His mission was crowned with the highest success. The Rev. W. Norton, Senor Don Jose Calderon, (a Spanish professor of high repute) and another Spanish scholar, a member of the Royal Academy, gave themselves ardently to the task, and achieved a work which has won the unqualified admiration of the *elite* of Castilian scholars. Mr. Crowe visited this country, where he was warmly received. The Rev. Dr. Storrs, A. S. Barnes, Esq. and others, became especially interested in his endeavors. The "Nuevo Pacto" was issued by the American Bible Union. Laden with this rich treasure, and supplied with funds from their treasury to defray his expenses, he returned to Spanish America in 1853, and engaged with new ardor in distributing the pure Word of God. To that work he gave his property, his health, and his life.

We hasten to the closing scenes. In May last he went to San Miguel, and in attempting to procure a booth or place for the sale of his Scriptures, he encountered a great deal of opposition from the curate of the Roman Catholic church. However, he found a suitable locality, and under the protection of the law stood up to distribute the Word of God. He raised no tumult, but simply distributed the Word of God to those citizens who, of their own voluntary will, would purchase or accept a copy.

At the instigation of the priests a furious mob was raised against him. Dragged before the local magistrates, he appealed to the Gobernador at San Salvador. On his journey thither, he stopped, exhausted by hardships, at the house of a friend, and utterly unable to proceed, fell upon a sick bed. From this he was dragged by officers under warrant of the Governor, despite the intercessions of his friend, and assured *beforehand* that an appeal to the British Consul would be scorned. Nevertheless, for the honor of his country, he made an appeal for protection, as a British subject. The Consul, Henry Grant Foote, *Pontius Pilate*, denied it, repudiated his claim to British citizenship, notwithstanding he had himself previously acknowledged it by an official act. More than this, he mocked at it, and himself denounced the persecuted missionary for the alleged crime of distributing a Protestant Bible in a Catholic country. This correspondence

brings back to me the heroic Paul. Mr. Crowe, in a spirited reply, reminded the recreant Consul of his duty. For the authority of his own course, he refers him to the Saviour's last commission, he bids him recal the history of England when Tyndale did for her what he now tried to do for Spanish America, and concludes by a solemn appeal to his Queen, and lastly to his God, before whom both will shortly give account for their respective acts. To that bar the one has already gone. There the other will meet him one day face to face. We can well afford, therefore, to dismiss him from ourselves.

The last scene in this painful tragedy is brief. The sufferer was taken by force to Acajutla, a seaport, whose name will henceforth be consecrated in the history of martyrdom. He is cast into a sickly dungeon, his young Spanish wife a sharer of his wretchedness. There they are abandoned to die. From the horrors of starvation they are saved only by the secret interference of a kind Frenchman. After a week of confinement, he is forced on board

ship. A dreary voyage lands the helpless exiles at Panama. In the Providence of God, yet merciful, some boxes of Testaments detained at Panama on their way to him from this city, served to identify him to Christian people, who procured him a passage to New York. The exile sought a refuge here. He found it—in a grave.

Mr. Nott then described the arrival of Mr. Crowe in New York, and the closing scenes of his life; and then, by the aid of an interpreter, addressed a few words of consolation to the young widow. The members of the American Bible Union were next addressed in a few stirring words of encouragement and hope, that in this instance the blood of the martyr should prove the seed of the church.

And now we bid thee farewell! Thy spirit is in glory! Thy dust we return to dust until the resurrection! Rest thee! Rest with our beloved Judson—with Tyndale and Wycliffe, thy countrymen—with Peter and Paul. Thou martyr missionary, farewell! Many tears drop into thy grave. Farewell!

CORRESPONDENCE.

HAS THE HOLY SPIRIT CEASED WORKING?

IN an article in the November number of the *Harbinger*, entitled "The Holy Spirit and its Power," I am given to believe that the working of the Spirit, as an agent in man's salvation, was fully complimented in the fact, that the Apostles were baptized with the Spirit; that all the truth necessary to be known, has been communicated and authenticated in their writings; and at another part of said article, as if in seeming contradiction, the writer says, "*God's Spirit we deny not, we confide in it, we rejoice in it, we desire to bring forth much fruit by it, and we pray to be filled with it.*" Now while I allow that the Bible contains the whole truth of God, yet in the writings of the New Testament, I am nowhere given to understand, that the baptism, or gift of the Holy Spirit, was specially confined to the first age of Christianity. John the Baptist gave the Jews to expect, that He who came after him, who was mightier and greater than himself—"*He, that is Christ, would baptize them, not with water only, but with the Holy Spirit;*" and the promise quoted from the Prophet Joel, and applied by Peter on the

day of Pentecost, (Acts ii. 39) was given not to them only, but to their children, and to as many as the Lord our God shall call, *including us Gentiles.*

Now I am persuaded that we should guard ourselves against extremes, in the opposition we give to the popular views on this subject, more especially in reference to the times of revival which have overtaken professed Christians in other churches, which originated in America, to which the writer makes reference in the article referred to. My reasons for thinking so, I shall state as shortly as possible.

1. By apostolic teaching we are given to understand, that the Spirit of God in the church was the source and mainspring of everything that concerned the Christian life, and that the manifestation of the Spirit is given to every man to profit withal—this dispensation under which we are living being emphatically denominated by way of preeminence, "*The Dispensation of the Spirit*" (1 Cor. xii. 7, 2 Cor. iii. 8-9.)

2. That the Holy Spirit, as a means of spiritual life, holds the same position as that which the spirit of a man sustains to his body, as the vital and energizing principle; and in reference to the collective

and schism. Its principles of personal responsibility, liberty (not perfect)—its approaches to equality—its frequent assertion of the right of free inquiry, which, however, it sometimes strangles by its human creeds—are of God, and by enlargement will save it from itself.

In its constitution and modes of warfare the apostolic church differed both from the Papacy and Protestantism. Let the latter return to the divine faith and order, and the destruction of the former will be hastened.

CHURCH INEFFICIENCY.

SOME of our readers are aware, that in July last a circular was issued in Birmingham calling a public conference, for the purpose of enquiring as to the cause or causes of the inefficiency of churches to convert the world, and with a view to a subsequent statement of remedial measures. For over three months was every Monday evening devoted to the enquiry, a considerable number attended, there was much freedom of speech, and persons of various denominations and of no denomination were heard at length, and even disbelievers in the Bible found two or three representatives. Six meetings were devoted to the stating of opinions, in which each speaker gave his own views without attempting to discuss those previously presented. The next step was to form the leading items, thus brought out, into propositions, in order to a full discussion thereof—this done, nine other public meetings were held, and the resolutions given under were adopted, with only two or three hands held up against some of them, and were handed over for the purpose of being brought more fully, by means of the press and public meetings, under the notice of the churches in Birmingham :—

Resolved—

I. Christianity, as instituted by *Christ and His Apostles*, is of Divine origin, supported by ample evidence, and worthy of all acceptance.

II. That preachers and churches do not sufficiently present the evidences of Christianity to the people.

III. That *now*, as in the days of the Apostles, many hold back from church-

membership on account of the purity of the Doctrine of Christ.

IV. That the evident worldliness of churches, consequent upon neglect of New Testament discipline, tends to keep from membership many who otherwise would become worthy members.

V. That churches by their homage to wealth repel many, and also by their appeals to non-members for money, and that such churches must abolish such appeals, seat rents, &c. before they can considerably enlarge their influence for good, or place themselves in harmony with the apostolic teachings and example.

VI. That the comparative inefficiency of churches to convert sinners is, to a considerable extent, caused by those departures from apostolic practice by which priestly orders are instituted, and the teaching and preaching of a church committed to one man, instead of recognizing the right and duty of every competent brother to take part in the same.

VII. That the visible union of believers, and the consequent abolition of denominationalism, is essential to the conversion of the world, and that a complete return to the order of things left by the Apostles would be fully sufficient, and is absolutely necessary to such union.

The first of these propositions was admitted in consequence of the plea, that the people are not converted because the gospel is deficient in evidence, and from a willingness to have every point fairly tested. The discussion fully established the proposition, and small indeed were the number who ventured to hold up their hands against it. There was, however, a pretty general feeling that preachers are remiss in presenting the ample evidence they have at command, and hence the second proposition, which was unanimously adopted. Those which follow, from III. to VII. inclusive, are of the utmost importance to every Christian and to every church. To us, however, they contain no revelation—we knew that any meeting fairly representing the public would affirm in substance these propositions—we are assured that could the whole of Birmingham be called together, a considerable majority would adopt them without any material alteration.

Why, then, is the needed reformation resisted or neglected?

In some places the worldly interest of the minister is against it—changes would drive off some of the well-to-do and put in jeopardy the income. In others the worldly interest of the church is against it. And in others the sect demands honor to its creed and human polity. The needed reform would annihilate the sect, and as self is honored and served in preference to the Lord, evils remain and sinners perish. And may it not be feared that many churches, and ministers too, will find the settling day such as they greatly desire it should not be?

It is not our present purpose to comment further upon the resolutions. This, however, we hope to do during the year upon which we have now entered.

D. K.

THE LORD'S SUPPER AND THE LORD'S DAY: ONE AS OFTEN AS THE OTHER.

A SERMON by S. J. CHEW, under the above title, price 2d. published by Showell, Temple-street, Birmingham, is now before us. From the dedication the reader may learn that it was delivered in Bond-street chapel, and published by request of the church of which Mr. Chew is pastor. The author deals in plain speaking, unanswerable logic, multitudinous authorities, and last and best, abundant Scripture proof. After the text (Acts xx. 7) and introductory remarks, it is urged that "the weekly observance of the Lord's Supper is possible"—that it is "*desirable*"—that it is "*BINDING*"—and under the last head it is shewn—

1. That such was the order of the churches whose records are given in the New Testament.

2. That this order must have been appointed by inspired apostles.

3. That apostolic order and example in church ordinances bind the church so long as the church exists.

Under the first of these heads are examined Acts ii. 42, Acts xx. 7, 1 Cor. xvi. 2, 1 Cor. xi. 20; and in support of its affirmation are called up Pliny, Tertullian, Justin Martyr, Neander, Barnes, Matthew Henry, Andrew Fuller, Scott,

Dr. Mason, Calvin, John Wesley, Archbishop King, John Brown, Baxter, Dr. Barrow, Dr. Watts, Jonathan Edwards, Whitby, Dr. Doddridge, Dr. Smith, Dr. Campbell, Dr. Macknight, Bishop Beveridge, Dr. Lees, Dr. Benson, Mosheim, Stovel, Dr. Halley, Dr. Dwight, Jeremy Taylor, Charnock, Duveil, Riddle, Dr. Hook, Wheatley, and A. Campbell. From the reasoning under the second head we give the following extracts:—

"1 Cor. xvi. 1-2. 'Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' It is quite clear from all history, that the making of a collection for the poor, and for the customary expenditure of the church, attended from the first, this service of the Lord's supper. And it can scarcely be doubted that the reference is to such collection in these verses. We observe then, Paul expressly states that he had 'given order' to other churches; and he proceeds to do so to the church at Corinth. Passing strange would it be for him to assume authority on this point, and to leave the celebration of the supper itself without his order. We note down this, too, that some who object to the obligation of the weekly communion, supposing that there is no command enjoining it, cannot consistently object to a weekly giving, for here is the command at any rate for that.

"Acts xv. 1. 'And certain men which came down from Judea taught the brethren, and said, except ye be circumcised, after the manner of Moses, ye cannot be saved.' Here was the origin of a serious turmoil in the church at Antioch. If at your leisure you read through the chapter, you will see that the apostles were the arbitrators, and that their decision was binding. From them, with the sanction of the whole church at Jerusalem, the law proceeds; and mark well in their letter these words, 'for it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things' (ver. 28.) What unwarrantable presumption, were they not authorized and inspired to ordain the arrangements in the churches! Can it be imagined that this practice of communion on every Lord's day, could be started without their warrant? Also of these subverters at Antioch they say, 'to whom we gave no such commandment' (ver. 24.) And what if they did not, if they had no more than an ordinary power?

we admit. But Cannon Street is not such a church—it stands as the parent Baptist church in Birmingham, reports some six hundred members, and the meeting here mentioned was addressed by at least seven deacons. One speaks of himself as having been in office 25 years—another speaker talks of *many years ago* and their former pastors—another had been with them during three pastorates—another deacon felt he was becoming an old man, and Deacon Wade “was the oldest Sabbath school teacher in Birmingham.” Now, among these men and other senior members of Cannon Street, can be found persons such as Paul commanded Timothy to ordain. Such men as Paul sent for from Ephesus to Miletus, and to whom he said—“Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers,” i. e. bishops and pastors. To some extent on this point we have also the testimony of Mr. Lord himself, who is reported to have said that—“If he might take as a specimen the men whom he had heard that night, he felt that he was in the midst of orators. He should begin to quail, he feared, when in the pulpit, to see so many eloquent brethren. It did make him feel strangely when he saw so many brethren with hoary locks, (who were, as it were, in theology quite divines) looking up to him to be instructed in the things of God. It did make young men, like himself, feel their own weakness, and if he (the speaker) were not supplied by other resources than his own, he would not be able to go on.”

Not to construe Mr. Lord's language too literally, but taking the admission at its lowest point, there are in that church many brethren with the full experience of age and long-standing in the family of God, apt to express what they know, and well conversant with the truth of God. Well might Mr. Lord “feel strangely,” for unless he is entirely ignorant of the order of the Lord's house (and this we cannot suppose) he must know that the relative position of himself and those brethren is as perfect a caricature upon Christian order as any served up by pope or cardinal. When the Apostle addressed his letter to the church at Philippi, he could say, “To all the saints which are

in Philippi, with the bishops and deacons.” Can the church in Cannon Street be thus addressed? Certainly not!—we must write with its *bishop* and deacons. And why so—because it has declined to follow the divine order. Mr. Lord exhorts the church to progress—at this meeting talks of knocking out walls and enlarging the chapel, building new rooms and fine organ loft. One thing we wish, that thousands may be there converted, that all obtainable room may be required; but notwithstanding, we must say to the pastor of Cannon Street, set the house in order first—you have publicly pledged yourself to preach the *whole truth*, and therefore, we pray you ascertain who of the elder men have the qualifications for oversight, and show your brethren that those men, every one of them, are the God given pastors of the church, and take your own proper position as a preacher of the Gospel, their preacher or evangelist, in the sense of being supported by them, if not in a position to sustain yourself, but not a preacher to them, but to the unconverted to whom alone preaching should be directed.

In saying, “Not a preacher to them,” we do not imply that an evangelist should not take part with the qualified members of the church in exhortation and teaching, but, that *preaching* is for the world, *teaching* for the church. Such churches as that in Cannon Street should support one or more of its members to preach the Gospel in the chapel and out of it, wherever sinners can be congregated. These preaching brethren might plant churches around, in which case they would watch over them until duly set in order, until out of their own members elders could be ordained. Gladly would we welcome Mr. Lord to Birmingham, that he might do the work of an evangelist; but with reference to his present position we can only say, May he soon acknowledge, that if he is the right man for Birmingham, he is not in his proper place in Cannon Street Church, and soon may we hear of the ordination of elders in that church.

Will Mr. Lord give in our next number Scripture warrant for the one man pastorate?

CONFESSIONS OF A FOOLISH MAN.

I DON'T know that I've been more foolish than some other people, and if some of my readers and I were to compare notes together, I can't say to whose advantage the comparison would be.

It's not likely that I shall put my name to these confessions. If I have ever done some wise thing, whenever that is mentioned, I shall have no objection to the name going with it. But when foolish things are told, it makes all the difference. "Well, what are the confessions about?" First, I shall confess a little about RICH PEOPLE AND POOR.

When I joined a church, I thought I was connecting myself with a society which would take as much notice of a poor member as of a rich one. I thought the standard of honor to be one that had more to do with piety than gold. I thought, "Surely that member who is the holiest will be most esteemed." But I now find that I was a foolish man for thinking so. Longer experience and larger acquaintance, have made that early expectation look quite ridiculous.

When I went to church meetings, being but a young man, I modestly took one of the lowest seats; and when I looked to the higher seats, I found that the men who had the best coats on, and the women who wore the best shawls, were there. The deacons were the most respectable men, and whenever any were elected to fill up vacancies, scarcely anybody thought of voting for a common laboring man, so long as there was one *better off* to stand. One of the deacons was very rich; he came to chapel in his carriage; he lived in a large house; the minister used often to go there; and his pew was the nicely cushioned and curtained one in the corner. If ever I ventured to surmise anything about the great attention paid to this rich deacon, I found that I always had the worst of the argument; for, said they, "See how much he gives for the pew, and however would the cause get on without him." Being a foolish man, and not acquainted with Watts' or Whateley's Logic, I couldn't get over that at all.

I used to notice, too, a great difference made about persons who wanted to join. I could see that poor people

were expected to go to the inquirer's meetings, but that rich people need not do so. And one case that came under my eye was the following:—Mr. So-and-so was a thriving tradesman; his business was largely increasing, and he had set up a carriage. He never attended the prayer meetings, and very seldom the week evening lecture; he was known to have a considerable quantity of the root of all evil, and there were rather strong fancies abroad that his temper was not first-rate. But he was rich. The minister and one of the deacons would sometimes give him a call. Well, he joined. Yes, and he was soon made into a deacon! Yes, and he soon made a disturbance! Yes, and when he had helped to drive one minister away, and had tried to drive another, but could not do it, he took himself off, and joined the aristocratic church over the way. Now I was a very foolish man for saying, that this way of bringing in Mr. So-and-so, and making him a deacon, was not right conduct towards poor John Jones, the carpenter, who was kept on the tenter-hooks several months before he could get in. If I had been at all acquainted with the faith and practice of churches generally, and if I had been up in ecclesiastical history, I should have kept my tongue quiet, and never uttered one grumble about it. "As it was in the beginning, is now," I might have said to myself, and so have slept comfortably.

Mr. Joseph Jenkinson was an intimate friend of mine; he was considered rather a talented young man, and was sent to college. I felt a deep interest in his welfare, and when he was settled over a church, our correspondence with each other was frequent; and the distance between us not being many miles we often saw each other. In the church was a poor blind girl. Against this girl one of the respectable members circulated strange reports. Who was the respectable member? Why, she was the wife of the principal deacon. Joseph thought, "Well, this must be investigated; if these reports be true, she must be excluded; if they be false, she must be justified." So he called in two members to help him, and they three set to work to find out the rights of the case. They brought it in that it was all a slander, that there was no foundation for such statements; and having

gone fully into the charges, and acted impartially throughout, they thought their verdict deserved some notice. But, O dear me, what a storm it raised about friend Joseph's ears! It was a most scandalous thing, that a young man like him would not believe the principal deacon's wife, that he *would* go and make inquiries of poor ignorant people, and suppose that they were to be admitted in evidence. He had seen my lady, and if she didn't choose to give any proof beside saying — "You can't suppose, Mr. Jenkinson, that I wish to injure the girl, and I feel sure she's guilty" — what was Mr. Jenkinson, a young man fresh from college, and dependent upon his £80 a year, that he should presume further to interfere!

Friend Joseph came over one day to me to tell me all about it, and I said to him, "Well, if I were you I would leave; they are getting up a party against you, and it isn't worth while for you to stay with such a church as that." Here, again, in this advice, oozed out my ignorance and folly. I confess that I ought to have known better, and have told him rather, that as things were, he couldn't expect to be happy over any church, if he continued to behave in that odd way. "See," I ought rather to have said, "what other ministers would have done; they would have gone to the girl and told her, that she must not expect perfection in a church, and that seeing the principal deacon's wife had been a member so long, and was in some other ways very useful, if she kept quiet it would all end right. And their conduct, in going so far and no further, would have been esteemed charitable and expedient, all things considered."

FORGING DOCTRINES.

MANY ministers forge doctrines as they would forge ploughs. One Sunday it is election; and they heat it red hot, and beat and hammer it on the anvil, and then put it away, cold iron, upon the shelf. The next Sunday it is decrees; and they beat and hammer that, and lay it also aside. The next Sunday it is the perseverance of the saints; and the next, the origin of evil, or some equally incomprehensible thing, for

the farther a subject is from the range of human faculties, the better it seems to be to make a doctrine of; and so they go on through the year, with occasional exceptions, and the next year they take them down and cast them over again. They do not use them. They only fashion them. They rub them up, they polish them, and then they lay them on the shelf—disputing meanwhile which fashion is best. There are various schools; and each school has its own pattern, and underrates the others, without ever doing as inventors do at agricultural fairs — taking their ploughs out into the field with them, to see which can do the work best. Now I believe in doctrines, with my explanations, as much as they; but I must use them. My duty is to forge a plough, and then to give it a handle, and then to fasten a team to it strong as eternity, and to put it into the soil, and to rip through the sod down to the subsoil, and to roust out all vermin and the nibbling mice, and turn up the yellow dirt to the Sun. No doctrine is good for anything that does not leave behind it an ethical furrow, ready for the planting of seeds, which shall spring up and bear abundant harvest.

H. W. BEECHER.

MEN secret their religious life through shame, or fear of criticism, or morbid sensibility; but no man can be a Christian without being luminous. A man may carry his faith so guardedly, that no one shall suspect that he is a Christian; but the worst of this is, that God never suspects it either, and forgets to write down his name in the Book of Life.—H. W. Beecher.

Good deeds are very fruitful, for out of one good action of ours God produces a thousand, the harvest whereof is perpetual. Even the faithful actions of the old patriarchs, the constant sufferings of ancient martyrs, live still, and do good to all succession of ages by their example. If good deeds were utterly barren, I would seek after them for the conscience of their own goodness; how much more shall I be encouraged to perform them for that they are so profitable both to myself and others, and to myself in others!

QUERY AND REPLY.

PRESENTING PRAYER TO JESUS.

Perhaps you or some of your correspondents will enlighten the minds of your readers as to the propriety or impropriety of addressing the Saviour of mankind in prayer, distinct from the Father, as the Giver of all mercies, and the source from whence all blessings *now* flow to the children of men.—**INQUIRER.**

Our readers would do well to examine this subject for themselves. The model as to the manner of prayer, is that which the Apostles employed after they were filled by the Holy Spirit on the day of Pentecost, the first instance of which will be found recorded in Acts iv. 23-30, viz. — "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David has said, Why did the heathen rage,

and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Jehovah, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." This petition, as is quite evident, was not addressed to the Lord Jesus; and therefore those who advocate the practice of addressing the Saviour directly in prayer, should refer us at once to the authority of the Apostles, for the guidance of our readers.

J. W.

ITEMS OF NEWS.

ABERCHIRDER.

The cause of Jesus Christ is making but little progress here, which is partly owing to early training and the religious prejudices inbred in youth, and the plain Scriptural exhibition of the Gospel never having been brought to bear upon them. The brethren in Banff visit us steadily, and the desire to hear us has never decreased. An evangelist fully qualified to present the whole council of God and silence gain-sayers, would, through the Divine blessing, be the means of persuading the undecided to put on the Lord Jesus by submitting to his authority; and, along with many of the brethren here, I earnestly wish for such a consummation.

The excellent *Harbinger* which you edit and publish, is well calculated to enlighten and instruct the ignorant and those who are out of the way, but as it has no sympathy with the clergy, it is their object to poison the minds of the people against it, by misrepresenting and condemning its contents. Let us labor and pray that the time may be hastened, when error in doctrine and practice may soon come to an end, and the truth as it is in Jesus pervade a redeemed world. W. AUCHINCLOSS.

BIRMINGHAM.

"Since forwarding the notice for the October *Harbinger* we have moved on
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much as before. The number added to the church since the Annual Meeting is twenty-four. The meetings are well attended, so much so as to leave little or no spare room. We have no doubt that with a larger and more suitable place, considerable meetings could be held. Bible classes, on the Lord's-day afternoon, have been commenced under circumstances of promise. In last Saturday's paper an advertisement appeared, as near as we can remember, in the following words—

"The Lord's Supper and the Lord's Day—the one as often as the other. Members of churches are invited to hear this proved by Scripture and fair argument, in Bond Street Chapel, on Lord's day morning next."

"Accordingly, Mr. S. CHEW, minister of Bond Street Baptist Church (consisting of some 300 members) in whose pulpit, three months since, we set forth the divine obligation of weekly communion, delivered an unanswerable and most convincing discourse from Acts xx. 7. We hope ere long to report that this old established church has declared in favour of the constant commemoration of the Lord's death."

The above was forwarded for insertion in the last number, but could not appear through not arriving in time. We can now add concerning the sermon on the Lord's Supper, that the church in Bond Street have discussed the subject, and

will in a few days meet to give an answer to the question, "Shall we henceforward observe the Lord's Supper as often as the Lord's day?" In the mean time they have requested the publication of the sermon, which request has been complied with, and on page forty-three of this *Harbinger* will be found an outline of the extracts therefrom. We are happy to know that in other churches and societies in Birmingham, this, and other topics, which, from the inspired word, we have for some months urged upon the people, are demanding and obtaining very much more attention than some people like, and that changes will come because they must. But we cannot write all we know. Since putting the above to paper we have immersed *three*, and have this week again to use the bath, but for what number we are not yet able to state. D. K.

Birmingham Dec. 20.

DUNDEE.

By the report of our meeting at Cupar, you will see that we mean to buckle on our armour, and to wage a good warfare. A fortnight ago we had Bro. Milner, from Edinburgh, who addressed a numerous assembly on "The Everlasting Gospel," and "The Times." Our evening meeting was held in an old Scotch Independent meeting-house, its use being granted by the elder, who is a very excellent character. This body of Christians observe the same order as ourselves, with the exception that they have not entered the kingdom by a birth of water and Spirit; but they heard the truth, and I hope it will prove quick and powerful. Bro. Brown, from Kirkaldy, was with us on Dec 14, his subjects being "The Mystery of Godliness," and "Positive Law." We have good meetings, but few obey the truth. The champion of debate, as he is termed—Mr. John Bowes, of Cheltenham—is now in this town, and crossing our path. You know how he tried to crush the cause of Jesus in Manchester, when Bro. King, with a few stones from the brook, discomfited him. We fear him not here.—I am glad to hear that the work of the Lord is prospering in Birmingham. May the little one become a thousand, and the small one a strong nation. Your's in the truth, JAMES AINSLIE.

December 13, 1858.

DOUGLAS.

Myself and wife arrived at 22, King-street, Douglas, Isle of Man, on the last Saturday in October, at which time there were no brethren here. The following Lord's day, Nov. 6, four of us met for wor-

ship, and to commemorate the death of our Lord Jesus Christ. Since then two have been added to our number from the Baptists, and on Dec. 19 another who had been immersed into Jesus for the remission of sins, believing it to be the will of Christ that his followers should commemorate his death and resurrection every first day of the week. J. J.

GLASGOW.

We are happy to announce that on the 17th ult. a son of our much-esteemed Brother Webster having made the good confession, and been baptized into the name of the Father, Son, and Holy Spirit, was added to the congregation of Christian disciples meeting in 41, Brown-street. May we soon see others following his example. J. BROWN, JUN.

November 14th, 1858.

GRANGEMOUTH.

I am happy to announce that last month we had an addition to our number, on confession with the mouth, that Jesus is the Son of God, and immersion in water into the names of Father, Son, and Holy Spirit. May this brother, with all who like him have made the good confession before witnesses, hold fast the faith, be faithful unto death, and finally receive the crown of life. W. WALKER.

JERSEY.

I am happy to say that the little cause here is still progressing, and that we have had several additions. Last Lord's day two males were baptized and added to the church, and more are shortly expected to obey our Lord and Master. We have had three deaths in our ranks during the year, but still God is blessing us even through these bereavements, by stirring us up to renewed energy and diligence. Our meetings are well attended by many who are making enquiry as to our way.—I am glad the *Harbinger* continues so interesting, and that the strife of words is somewhat subdued, more peace and harmony existing among its contributors. The greater our peace and humility, the better for the prosperity of our Redeemer's cause in the world. Your's in the good hope,

St. Lawrence Valley, Dec. 9. M. F.

LONDON.

Last Lord's day, at Camden Hall, we were cheered by the presence of Brethren William and David Smith, on their way from Australia to Ireland. During their

passage they labored to communicate the truth as it is in Jesus to their fellow-passengers. Two of these—one on his way to the Isle of Wight, and the other to Guernsey—accompanied them to our meeting, and were immersed into the name of the Father, of the Son, and of the Holy Spirit. These brethren, we believe, are gone on their way rejoicing; and are prepared to contend earnestly for the faith once for all delivered to the saints, in order to bring others to obedience thereto. May they be eminently useful, and faithful unto death, that they may receive the crown of life, which the Lord will give to all who love his appearing! W. D. HARRIS.

December 9, 1858.

MANCHESTER.

You will no doubt have received the gratifying intelligence of six having been added to the church in Manchester within the last fortnight, four of whom are young persons. This addition has greatly cheered the church, and will doubtless encourage us to renewed exertions in the cause of our Saviour. W. D.

December 9, 1858.

SHREWSBURY.

We are glad to report some signs of improvement here. We commenced a Bible class on Thursday evening, a few weeks back, which we were afraid would have to be given up, as only one or two of the brethren attended; but, by perseverance, several young persons assembled with us, and we have had some very interesting conversations on the Scriptures read. On the two last evenings we have had an intelligent man from the Baptists, and now our meetings bid fair to become still more interesting and profitable. A Bible class has been commenced at the Baptist chapel by some who have observed our proceedings, at which we rejoice, for we have confidence in the power of the truth, when it is investigated sincerely and cordially received. We intend, if spared until the new year, to pay the Baptists a visit, and become better acquainted with them. We have no one here who can efficiently proclaim the truth. The labors of an evangelist for three or four months would be productive of much good. In the meantime, however, we must do the best we can to proclaim the Gospel in our own simple way, commending it also by the consistency of our walk and conversation. Your's in the hope of a glorious resurrection,

JOHN THOMAS.

December 20, 1858.

WIGAN

Since our communication of last month, eight persons have turned to the Lord here. Your's respectfully, W. McDUGALL.

MELBOURNE (AUSTRALIA.)

The churches at Prahran and Melbourne are progressing. Two lectures, of about half an hour each, are to be given in the Mechanics' Institutes both of Melbourne and Prahran, for four successive Lord's day evenings. This day week was the first of the six Lord's day evenings, in which Brothers SERVICE, KIDNER, BURT, PICTON, MCGREGOR and COLES are each engaged to give a second lecture in each place, for the conversion of sinners, and for increasing the zeal of the saints. The six are named above, according to the years of their earthly existence; a brother belonging to Melbourne, and one belonging to Prahran, alternately. We hope to see the pleasure of the Lord prospering still more amongst us. On Friday week two females were immersed into Christ at Prahran, and on this day week a young man was immersed here. The young church at South Brighton is prospering. May the Lord grant us many proofs of the converting power of the glorious gospel, and revive and build up the saints in their most holy faith. May grace, mercy, and peace from God the Father and our Lord Jesus Christ, be with all the saints in all lands. In the faith and hope of the Gospel, I am, dear brother, your's truly,

R. SERVICE.

Melbourne, 17th Oct. 1858.

FOREIGN ITEMS.

We abridge the following interesting accounts of the progress of the cause from Bro. Campbell's *Harbinger* for November:

MISSOURI.—T. M. Allen, under date of September 23, reports that after a meeting held at Smithville they had 159 additions, at Barry 17 additions, and at Miami, in Saline county, they had an accession of 20. —The same writer, on October 2, states that a meeting at Huntsville terminated with 5 additions; and on the 9th of October, that a meeting of a fortnight's duration at Middlegrove, Monroe county, had closed with 44 additions, 40 of whom were by immersion.—A meeting of two days at Millersburg had closed with 9 additions; and a meeting at Antioch with 4 additions. —D. S. Burnett, as missionary of the American Christian Missionary Society, under date of September 27, reports the labors of a tour of some six weeks through Illinois, Kansas, and Missouri. Delivered a few

discourses to the brethren in Chicago, visited Hannibal and St. Louis, and after delivering addresses at these points, raised some missionary funds. Thence passed on to Columbia, where the State Meeting was in session Sept. 1 and 2. Participating with them in the various exercises, and receiving a contribution to the missionary fund, left for St. Joseph, where I delivered some three discourses to large and attentive audiences. Thence visited Atchison and Leavenworth, and preached in the former place. On the 17th, began a meeting with the Salem church, which closed with 27 additions.—R. A. Rice, under date Oct. 18, reports 5 additions by confession and baptism at Pollard, a point which had been neglected for many years.

GEORGIA.—T. H. Harris, under date of October 12, reports the organization of five churches within the past year, at the beginning of which there were but four members in the above-named place. So promising is this field of labor, that with an additional evangelist, it is thought that another year would double the number of churches in that region.

ILLINOIS.—L. J. Correll, under date of October 20, reports a meeting of one week, in the vicinity of Rockford, with 12 additions; also, within six miles of Sycamore, a meeting of several days, which terminated with 5 additions.

KENTUCKY.—J. A. Gano, writing on Oct. 12, reports 150 additions, made within the period of about six weeks, ending on the 1st of September. Most of these were gained at Carlisle and Sharpsburg, and 44 at Newcastle.

TEXAS.—E. Jones, under date of October 9, reports a meeting of ten days at Goliad, which closed on the 12th of September, with 41 additions. — S. B. Giles, on September 29th, reports a meeting of five days in Batsrop county, with 29 additions, mostly by confession and baptism. At Georgetown, after a meeting of four days, with 19 additions.

VIRGINIA.—A. E. Myers, writing on October 18, reports the progress of the good cause for the last year, within the limits of his field of labors, embracing the counties of Belmont, Monroe, and Guernsey, Ohio, with occasional visits to Marshall and Ohio counties, Virginia. The visible results of his labors, conjoined with those of other evangelists, have been about 150 additions to the principal congregations in the aforesaid district. Much light has radiated from these points, which has excited the public mind, and stirred up a spirit of inquiry which is not likely to stop.

OBITUARIES.

JANE M'DOUGALL,

the beloved wife of our highly-esteemed brother, William McDougall, after a short and painful illness, fell asleep in Jesus this morning, Nov. 24, at half-past six, aged 29 years. Though she had been in this neighbourhood only a short time, she had gathered around her a circle of friends by her genial and loving spirit, and she will ever live in their memories as a truly pious and devoted Christian.

Her brethren and sisters in the Lord deeply mourn the departure of our dear sister, having looked forward to years of Christian intercourse and holy fellowship with the followers of Christ.

But we sorrow not as those that have no hope, for we know that our dear sister has gone to her Redeemer, to enjoy the rest and reward which remain for the people of God. Taken from the evil to come, and like as a flower, too beautiful and delicate to dwell in this world of sorrow, she has been transplanted into the paradise above, there to bloom in heavenly freshness and beauty. Verily the memory of the just is blessed. Well may we say, "Let me die the death of the righteous, and let my last end be like his." Let us ever remember, that it is not those who put on the Christian armour, but those who put it off, having fought the good fight of faith, and gained a triumphant victory over sin, death and the grave, who are ready to exclaim with the holy Apostle, "O death! where is thy sting? O grave! where is thy victory? But thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

J. S. WALKER.

MRS. FOULDS.

I have to inform you of the decease of my dear wife, which took place on the 7th of November last, after protracted suffering, which she bore with much patience and Christian fortitude. She enjoyed great calmness and peace of mind as the time of her departure drew near, trusting entirely in the finished work of our blessed Redeemer. Her life was that of the righteous, and her end was peace. She was much esteemed by the brethren, and all who knew her, in her former place of residence (Paisley) as well as in this island.

M. FOULDS.

MARGERY WILTON CORF,

the third daughter of our Brother Corf, died after an illness of fourteen days, expressing her faith in Christ, and her hope of admission into his eternal kingdom.

Wigan, Dec. 22.

T. COOR.

FEBRUARY, 1859.

STUDY TO BE QUIET.

BY A. E. BENTON.

It has been observed by one of the first critics of the age, that when a subject is chosen, "Pontus, Galatia, Cappadocia, and Asia," is as good a text as any other; but to show that *Quietness*, the subject of which we treat, was not beneath the notice and commendation of an Apostle, we read in 1 Thess. iv. 11, "And that ye *study* to be *quiet*, and do your own business." Nor is this the only passage in which quietness is enjoined as a grace of character, but in the 2nd Epistle the same injunction is also found; and in respect to the highest functionary in the church, the bishop, the inhibition is positive and unqualified, that he be no *brawler*, and that he be of good *behaviour*—or, as the marginal reading expresses it, that he be modest.

This quietness of deportment and language forms, therefore, an essential element of the model character, drawn by the Apostle—and it is our present purpose to analyze that element of quietness, and to develope, in some measure, its importance.

Study to be quiet.—This admonition seems to be founded on a fact of our nature, yea, a fact of universal nature, viz—excess. Nature bestows with a profuse and opulent hand. No being comes into the world without some small excess of his proper quality.

The natural philosopher would tell us that to overcome the inertia of a planet, and to start it in its orbit, more force is required than to keep it moving when once projected. The genius of force is not to be taken as the standard of continuation.

The vegetable world displays this same marvellous generosity of excess and calculated profusion. Such is its prodigality of flower and seed, that but

a small portion is needed for reproduction and beneficent use. In nature all is liberal and exuberant to excess.

The experience we have of ourselves, and our observation of others, teaches the same truth with regard to our own nature. Our life from youth to age is a state of unrest and disquiet, often realizing the couplet of the poet,

"An idle chase of hopes and fears,
Begun in folly, closed in tears."

The excitability, especially of early life, seems to be of excess; nor may it be without its beneficent use, for, as in the case of the planet, the projectile force may need to have a degree of impulse beyond that required for continued motion. From these illustrations is deduced that law of nature to which we have adverted. But to these tendencies of excess there are counteracting and balancing forces. In physics a nice balance of power is seen at last to exist between the centrifugal and centripetal forces; and in morals, the violence of passion and appetite, and all the tumults of soul, are softened down, allayed, and restrained by enlightened reason and quickened conscience. This in Scripture is characterized, as the striving of the spirit against the flesh—a conflict from which none are wholly exempt, and by which the moral equipoise is at last adjusted.

These perturbations of life, both without and within us—those of which we are the cause, and those caused by others—would well call forth this remark of the Apostle, *study to be quiet*. But we would attempt the analysis of this word *quiet*, and endeavour to grasp something of the amplitude of its meaning and application.

1st. And first, it is not the quietness

of death. No picture of quiet—of undisturbed and perfect repose is more impressive than death. All its subjects are at rest. But there is also a quietness of life. The tree that numbers its years by centuries, that enlarges its trunk by successive layers, and that elaborates the juices from which it is nourished and enlarged, is the result of agencies quiet in their operations. That huge Mariposa pine that towers four hundred feet with its aspiring top, achieved the work without setting all the pinery in an uproar. Like the operations of Providence, silently; yet life has characterized its whole history.

Look, too, as we may through the whole domain of nature, her operations teach that quiet labor is most effective and beneficent.

2nd. In the second place, by quietness, I do not understand the quiet of stagnation. The pool by the wayside, undisturbed by breeze or shower for many a day, illustrates my idea of stagnation.—The quietness that we would commend is not that of stagnant feelings, or torpid emotions, or languid effort, but the quiet of *activity*.

Throughout all her departments, nature is active. The laws of attraction and repulsion are ever operative and unsuspended. That fine product of her skill, the *diamond*, is crystallized with noiseless activity that mocks all the polishing efforts of the lapidary. A world revolving in its orbit 68,000 miles an hour, performs its cycle with such noiseless motion, that its action is imperceptible, and was for ages doubted. But a rail car, the work of man, moving thirty miles per hour, is a wonder for its noise, and its rough, rasping friction. But to come to our social life. Who, I would ask, is the successful man of business? Is it he who is always in a hurry, in a ferment, and agitation? Or is it he that quietly directs and controls, who plans sagaciously and executes quietly. In nine cases out of ten, the blusterer will fail,

because his perceptions are clouded by the disturbed state of his mind. He has, in the language of Pathology, too strong a determination of blood to the head, and the result is, a fatal vertigo. But the man of business that proceeds *quietly* in his vocation, leaves in free and unobstructed play all the great elements of thrift, such as prudence, caution, and sagacity, and hence avoids the maelstrom of misfortune into which the *blusterer* is often drawn.

The student, too, exemplifies the necessity for this quiet activity. Engaged exclusively in intellectual toils, his first study should be, the study of being quiet—quiet in the study room, quiet in the class room, and wherever his labour is to be performed. To him, close and undivided attention is everything—not a casual attention, but the habit of attention. This intense application of mind, and rigid discipline of the attention, must belong to the *real* student; and this habit is a fruit of quietness, and a pledge of mental thrift.

Antagonistic to this is the habit of *restlessness*, which indulges the mind in all its reveries, sports with its fancies, and follows its vagaries. This restless habit of indolence produces our eloquent dissertations on the inutility of some difficult branches of study, and the folly of plodding through what is deemed sterile regions of thought. From this habit come the warm eulogies of general literature and various knowledge. Resolving to become readers, they plunge into an ocean of miscellaneous reading, as superficial as paint. Quiet, intense, and confined attention such spirits abhor, as nature abhors a vacuum. They never with the energies of their souls strive to turn the key of knowledge, that opens the way into the temple of truth. They, of this restless habit, pay their homage rather to the Pandora of Literature—worship Bacchus and the Graces, and call it polishing the mind—as if mind could be polished before there is some mind to polish.

For those who would substitute such mental dissipation for quiet and attentive study, it would be better to spend their four years in deciphering hieroglyphics in the catacombs of Egypt. From such a retreat and employment a man would come forth better fitted to grapple with the realities of life, than by dissipating and frittering away his power of patient investigation on the frivolities of miscellaneous literature.

No recommendation of mine with respect to reading is at all comparable to one I will quote from that Philosopher of Philosophers, Lord Bacon. Read, says he, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted—others to be swallowed—some few to be chewed and digested—and we might add, some are not to be read at all.

The student's world, is the world of thought, and with him to think is to act. Or, in the words of TUPPER, "the hand is not idle that props a thinking head. But intense, focal, burning thought can only be achieved by quietness, with the soul collected in all its power. The clairvoyant penetration of some men is only quiet concentration. Like the focal point of light, every refractory substance is subdued beneath its power. The high conceptions of genius, as in MILTON, were attained as he expresses it, by *musings* until the fire burned. So to the ancient seer the divine power was not in the fire, or in the whirlwind that passed by, but in the still, small voice. God was in that stillness of expressive silence.

We have enlarged somewhat beyond proportion, on the importance of quietness to the student, from being aware, that we are all somewhat deceived by sense, and by our worship of visible magnitude. Because a thinker is not a president, bank director, or merchant prince, we are apt to think him inactive

and worthless. Of this blindness will our mental vision be couched when we realize that every institution, epoch, or condition is founded on a thought. Thought, patient, assiduous thought, is the legitimate ancestor of action. Be not then impatient to figure admiringly before the world, as senators and public men, but first study to be quiet, and do your own business, for you will each find that you have a vocation in life, and your talent will be your call.

Some years ago I had the good fortune to become a member of a theological school for a specific purpose, and the very worthy faculty of that school inquired, if I thought I had a call to the ministry, to which I replied, that I thought not; that to me a call would imply—1, The call of the people. 2, The talent and desire for the work; and 3, A prospect of doing more good than in any other way. These elements will constitute your call to the high offices and responsible trusts both in church and state. Until you receive this call, again let me recommend that you study to be quiet.

3rd. In the third place, the quietness of which we speak is not the quiet of fear.

There are those to be found who may be called fearful from constitution. They quake at opinion—public opinion, as it is called—at the threats of violence, the voice of contempt, or the finger of scorn. To such every day is a judgment day. True quiet is a state to them utterly unknown. Theirs is the quiet of the paralytic, endowed with the principle of life and activity, it is true, but like Lazarus, restored to life, bound hand and foot, with grave clothes. But genuine quiet is not attained by fear, but by courage. Peace is to be conquered on all the great battle-fields of life, where the dastard and poltroon have none but an ignoble and inglorious part to perform. It is remarked by the sententious Tacitus, that in battle the eye is first conquered; and so it is

"imagination frames events unknown, and what it fears, creates." Resolution is the virtue most of all that will lead in the peaceful walks of Christ, dispel our apprehension, and subdue our groundless fears.

But in this age no courage is more demanded than the moral courage, to speak your own convictions. In England many years ago, Sydney Smith said, no man had a right to an opinion who was not worth thirty thousand a year. There is a social Coventry into which the dissidents and nonconformists in opinions are banished. To live habitually in the fear that we may offend a companion by expressing an unpopular opinion, or one at variance with his own, will not conduce to quietness of soul. Upon the man who thus covers and stifles conviction, and finally acquiesces in what he deems the false, nature takes terrible retribution. Woe unto those who call evil good, and good evil; that put darkness for light, is the startling denunciation of inspiration. To call, or acquiescingly to hear called moral qualities by wrong names, is suicidal to our own natures, and offensive to God. Suicidal, for thus our moral perceptions are stunted, languish, and die—and offensive, because we seek to subvert the moral order of the universe of God. It would be well worthy of a discourse to show how we invert the moral qualities of actions, and how by fair names and plausible explanations, we transmute good into evil, and evil into good; but here we only mention the fact to enforce the necessity for moral courage in the expression of our views, in order to quiet the monitions of our moral nature. Hence arises the necessity for the cultivation of an independent spirit, by which I mean, not an unfeigning defiance of the opinions and usages of society, but that moral firmness that reverently listens, in evil as well as in good report, to the voice of conscience and of God.

Like the knight of the tournament,

the man of independent spirit meets his adversary with the point of the spear, to show his inflexible determination and fearlessness in combat. This virtue of independence of spirit is the more to be insisted on, inasmuch as by some it is thought, that the love of popularity is the prevailing vice of the times.* By its fascinations men are led to deny their principles and former practices; and absolutely to unman themselves, and to barter away their independence of soul for the slavish and menial services of waiting on public caprice. The quietness that is desirable, or even possible, forms no alliance with fear, but it is the offshoot of the courage of an independent mind. Such a man, in the words of Cowper,

"Holds no parley with unmanly fears,
Where duty points he confidently steers,
Faces a thousand dangers at her call,
And trusting in his God, surmounts
them all."

This quietness is, then, not the quiet of death, but of life; not of stagnation, but of activity; not of fear, but of courage; and who will say that it is not a grace of character?

Grace is that which is pleasing or agreeable; and what is more pleasing to our contemplation than the elements of life, activity, and courage? But quietness is something even more—it is an ornament of Christian character. The ideal of the perfect character embraces this as an integral part, and of so much importance is it, that we are to make it the subject of special study, with a view to its attainment.

While this quality diffuses itself and permeates the active elements of our being, it is also the fruit of many branches.

1st. Quietness is a fruit of self-control. This quality of self-control is to be commended and cultivated, not merely for the quiet state of mind and body that it superinduces, but for the social power it imparts. Applied to

the body, self-control is called ease of manner; applied to the soul, it is peace of mind. The general result is, quietness. This ease of manner and repose of mind sway an inexplicable power over those with whom they come in contact. Many an *Œdipus* comes along and thinks he can expound and explain this mysterious power of the reserved force of man; this power of our personal presence, that acts directly by presence and without means.

It has been said of the celebrated William Pitt, Lord Chatham, that there was something finer in the man than in anything he said. In our own Washington, his personal weight cannot be inferred from his exploits. Of one of the regicides, Milton says, John Bradshaw appears like a consul, from whom the fasces are not to depart with the year, so that not on the tribunal only, but throughout his life, you would regard him as sitting in *judgment* on *Kings*.

The reputation of such men does not rest so much upon what they do, as upon what they seem capable of doing. The greatest part of their power is latent, and we are always ready to believe that half their power they put not forth.

In Greek drama we have this suggestive dialogue: O, Iole! how did you know that Hercules was a god? Because, answered Iole, I was content the moment I set my eyes on him.

When I beheld Theseus, I desired that I might see him offer battle, or at least, guide his horses in a chariot race. But Hercules did not wait for a contest. He conquered, whether he stood, or walked, or sat, or whatever thing he did. Hence doubtless the adage, *Ex pede Herculem*. (Hercules is known from his foot.)

To be superior, or inspire respect, whether we stand, walk, or sit, is self-control as applied to manner, and its fruit is quietness of manner. And perhaps it would be too much to say, that this latent force in man is like

that in steam, directly proportioned to the force of repression. When the escape valve freely emits the steam, boys may stop to wonder at it, but none gains an impression of its power.

So with self-control in manner; without a steady and habitual repression of unbecoming attitudes and movements, true ease, and the grace of manner resulting therefrom, are never attained. Unsteady, restless, wriggling, lubricity of movement does not comport with dignity, and is an unfortunate inheritance to its possessor. To exert, therefore, your own proper power, be self-controlled in manner.

But there is a much nobler, and more important self-control, than the one of which we have spoken—we mean, the control of thought, appetites, and passions. It is not our intention, at this time, to enter into a full discussion of these topics, but only so far as to point out the fact, that our quietness of mind depends upon their firm and vigorous control.

In the retirement and contemplation of student life, it may be thought that the mind is prone to innocence, and in a state of moral security. But it, too, should be remembered, there are solitary diseases of the imagination, as fatal as the vices of society. He who pollutes his fancy with books, may be more to blame than he who falls by the power of some temptation, though he may not make himself so ridiculous or pitiable. The bestial tribes impelled by instinct, enjoy a round of gratifications beyond which they never pass; but man, endowed with imagination and invention, is able to whet his sensual propensities almost indefinitely, and thus an eternal disquiet settles down upon the soul. Study, therefore, to have the quiet of a self-controlled imagination.

And what need I say of the appetites and passions, or what can more authoritatively be said than the apostolic command? Dearly beloved, abstain from

fleshly lusts, that war against the soul. How often do we have to deplore the *fall* of man, in his falling into the hands of a mob of grovelling appetites—in his baptism in the slime and pollution of gross gratifications? The ethereal spark—how its pristine light of purity and innocence has become eclipsed, and often extinguished. And how the iron of remorse often enters the soul, embittering the entire existence.

In themselves our appetences are all useful. Like the elements of the natural world, they are parts of a wise and beneficent system—but like those elements are only beneficent when restrained. Study, therefore, to control your passions, that the proportion, order, harmony, and peace of your spiritual being may be realized and enjoyed.

2nd. In the next place quietness is a fruit of patience. It has been justly said, that man is a being of wonderful conditions, but one of the most wonderful, in my esteem, is that he is a *waiter*. He is a waiter on Providence. We wait for the early and latter rain, and patient waiting is the substitute for the possession.

By the benign ordinations of Providence, therefore, we have to learn to wait. Of the angels even, as Milton expresses it, they too serve, who stand and wait.—This patience, so fruitful in quietness to the soul, has been shorn of much of its native glory by being called a passive virtue—as if it were equivalent to inaction, and implied a want of energy and determination.

But it will be found that there are seasons in life when to be still, requires far more power than to act. At such times, composure is the highest result of power. Think you, it requires no power to moderate the clamors of passion—to quiet the importunities of desire—to hush the repinings for the dearest hopes blasted—to quell discontent when property, the result of life's labour, is swept away—and when our

confidence is shaken in the reality of virtue, by the frailties of the good, and when our love is repelled by coldness, or tortured by inconstancy.

With the student, too, is found a restless impatience for notoriety. Instead of waiting for a call, he begins the battle of life uncalled and uncommissioned. From afar he hears the bustle of the comitia, and rushes from the grove of Egeria for the encounter of parties and politics.—History is not wanting in instructive examples of the young, who, by their early abandonment of the quiet walk of intellect and moral discipline, have been lost to every good end in church and state. Among the ancients, Alcibiades and the Gracchi were lost to everything but faction; and among the moderns I may adduce the name of Burke, and support my assertion by the authority of Goldsmith, who had to lament that

“He narrowed his mind,
And to party gave up what was meant for mankind.”

Be not, then, seduced from the quiet of literary seclusion, by the brilliant promises of rapid success in the Forum or Senate Chamber. In the words of our own countryman poet,

“Learn to labour and to wait.”

3rd. In the next place I would suggest that quietness of soul is a fruit of faith—faith with respect to life—faith with respect to the ultimate triumph of right—and faith in future happiness.

Time would fail in pointing out in detail the quieting influence of faith in all these particulars, and we must content ourselves by observing that the tendency of faith is to realize its objects—that all things are possible, to him who thinks them possible. In all the great labours of life, nothing has ever been accomplished without strong faith. The voice of confidence has rallied retreating armies, the labour of faith has civilized the world, and laid the Atlantic Cable. Let not the fearful and

unbelieving stretch forth his nerveless hands to the support of any cause.

So, too, to the man of faith, the triumph of right is realized. He is not waiting so much for the Millennium, as he is enjoying it. To him war, intemperance, and slavery have already ceased, for to him things that are not, are as the things that are. To the man of faith, the history of the world is the history of God's operations, but to the sceptic it is a "mighty maze without a plan." In the deliverance that God has sometimes wrought for the oppressed, and in the decline and fall of mighty empires, unbelief sees nothing but the fact; while to the eye of faith, all forms one endless chain, fastened eternally to the throne of God, which, after embracing the universe, returns again to link itself to the footstool of Omnipotence.

But I should feel as if I had but partially performed my duty, did I not advert to that sacred quietness of soul, which faith in a future life of glory imparts. This is the peculiar province and function of faith. When the shadows of the evening of life gather thick around us, and a thick mist settles down upon the objects that have hitherto engaged our attention—when the countenances of loved ones become indistinct to our view, and the tones of friendship and affection are no longer intelligible—and when the curtain is descending, shutting out the actors of this busy scene, then it is that the eye of faith opens wide, and faith and sight are one—then the ear of faith hears the song of seraphim and cherubim, and at once he sings the song of Moses and the Lamb. This is the glorious reward and triumph of Christian faith, in the rest remaining for the children of God.

Thus we have endeavoured to trace quietness of soul in some of its sources, among which may justly be classed self-control, patience, and faith; and it only remains for us to make an observation or two with respect to the con-

cluding sentiment of our text, "*Do your own business.*"

This supplemental clause fully indicates that, in our study to be quiet, we are not absolved from obligations to activity. As we are to study to be quiet—so are we to study to do our own business, efficiently and thoroughly, and doubtless it would be just to say, it requires no less study to compass the latter than the former.

It may very safely be affirmed in view of this passage of Scripture, that every man has a business to perform in life. However aimless and useless our lives may become, still the truth is patent, that a business of life is laid upon us.

High and noble ends may be attained, or mean and ignoble. We may be said to be hedged in on every side save one, and in that direction we may rightfully grow and move. In the Scripture it is called the *narrow way of life*.

To achieve the high and noble ends of life within the sphere of our abilities, requires study—intense, assiduous study.

1st. And in the first place, it requires study to obtain a living in this world, which is first in point of time, but not in importance. Working for bread is a divine appointment, and therefore honorable in all.

2nd. And in the next place we must work for society at large. Society being in its nature a convention, naturally loves what is conventional. Study, then, the conventional arrangements of society, not to rail and satirize, but to profit and refine, and you will realize the truth of the couplet of Pope,

"Man, like the generous vine, supported
lives,
The strength he gains, is from the embrace
he gives."

3rd. In the third place, study your duties to the church. As every responsible man virtually belongs there—his life should not be merely a preparation for its labors, but a performance of its

duties. You are not always to be keeping your armour bright, but brighten it by service. She must employ your thoughts, and your unceasing care. Labor for her interests with an unfaltering and undying interest—labor with patience and with faith, that the pleasing consciousness may attend your journey through life, that you have

done what you could, and that you have studied to do your own business. Working thus, and in this spirit, your sun of life will set without an eclipsing cloud, and as it hastens to its setting in the West, though it may lose some of its fervid beams, it will go down with increased magnitude and splendor.

THE TWO COVENANTS.—No. I

"Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. xii. 1-2-3:) and verse 7, "To thy seed will I give this land."

HERE are two covenants of promises made, which are clearly and distinctly marked; first, by their respective blessings; and secondly, by the people to whom they belong.

The first promised a numerous posterity, a great and mighty nation, and the land of Canaan as the possession of that multitudinous people. The second promised spiritual blessings of an eternal character.

The first belonged to the seed of Abraham—"I will make of thee a great and mighty nation, and I will give thee and thy seed after thee this land." The second belongs to all the families of the earth—"And in thee shall all the families of the earth be blessed."

When this whole divine communication to Abraham is spoken of in the New Testament, the covenants are always put in the plural number. Examples:—"I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the promises" (Rom. ix. 3-4.)

The reader will notice that Paul names these covenants as two, and contemplates the giving of the law as a different transaction from the giving of these two covenants. The covenants are one thing, and the giving of the law is quite another thing. Hence the covenants and the law of Moses are not the same. Thus it is clear that there were two covenants made with Abra-

ham, or rather propounded to him, long before the law of Moses was given.

Again, Paul to the Ephesians says—"Wherefore remember that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise" (Eph. ii. 11, 12.) Here the covenants are put in the plural, and are spoken of as distinct from the commonwealth of Israel, which was the law, or government of the Jewish nation.

But when the covenant which promised blessings to all the families of the earth is named in the New Testament, it is put in the singular number. Example: When Zacharias received the spirit of prophecy, after the birth of John, he said, God was about "to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham" (Luke i. 72-73.)

Here he speaks of a covenant which was confirmed to Abraham by an oath. This was not the first covenant which related to the land of Canaan, and which had long been in progress of fulfilment. Long had the seed of Abraham possessed that land by virtue of the first covenant; but the second covenant, which was to bring blessings to all the families of the earth, was now about to take effect, and to pass into operation.

On the memorable Pentecost, Peter,

addressing those who had inquired what they should do, said—"The promise (not *promises*) is to you and to your children, and to all that are afar off"—to the Gentiles. And Paul declares that, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Not promises, but *promise*, in the singular, referring to the second or new covenant.

Wherever these two covenants are named in connection, they always stand in the same relation. The covenant which is confined to Abraham's literal posterity, and the land of Canaan, is always first named, and that which belongs to all the families of the earth is named last. See Genesis xii. 2-3, viii. 18, xxii. 17-18.

These two covenants were the bases of two distinct religious institutions—the charters of two organized companies, the Jewish and the Christian. The first-named is that which passes into operation at the giving of the Law. Up to this time the seed of Abraham had not possessed the promised land. The covenant was dictated by the Heavenly Father, and given into the hands of Abraham for safe keeping, until the iniquity of the Amorites should be fulfilled. See Gen. xv. 16. This covenant of promise was a source of comfort to Abraham, and to all his posterity for four hundred and thirty years before they were brought into possession of the land and blessings which it promised. But now the time has come when Abraham's seed shall inherit the land—when this first covenant shall take effect, and because of the rebellious disposition of this people, God added to it the Law (Gal. iii. 19.) The law was not added to the second, but to the first covenant; not to the promise which contained blessings for all the families of the earth, but to that which secured the land of Canaan to Abraham's family.

The law of Moses bears the same relation to the covenant that the statute laws of a state do to its constitution. The constitution defines the rights and privileges of the citizens, and the laws based thereon are designed to secure these privileges. Hence it is that an unconstitutional law is not binding. The constitution is the charter on which the people stand as an organized body, and the laws are added for the purpose of preventing transgression, and to

maintain to the people their constitutional rights.

So these two covenants are the constitutions or charters of two organized bodies, the Jewish and the Christian; and the law of Moses was designed to secure to the Jewish nation all the blessings of the first covenant—the Gospel, "the perfect law of liberty," being designed to secure the blessings of the second covenant to all the spiritual seed of Abraham.

Here I will mention one fact of great significance, and which seems to have been overlooked by most of the wise and learned, in their discussion of the unauthorised practice of infant baptism. Circumcision was joined to the first, and not to the second promise made to Abraham. It belonged to the covenant which secured to Abraham a numerous posterity and the land of Canaan, and not to that which contained blessings for all the nations. Circumcision is first enjoined in the 17th chapter of Genesis, and the promise of blessing all nations in the seed of Abraham, is not so much as named on that solemn occasion. Read this chapter carefully, for it is full of meaning. Why, I ask, is not the promise of a blessing to all families through the seed of Abraham, named in this whole connection? I answer, because circumcision belonged to the old, and not to the new covenant. The literal seed of Abraham was organized upon the first covenant, and not on the second. Circumcision and infant membership belong to the first covenant, and not to the new. Hence when the old covenant and the statute laws based thereon passed away, circumcision passed away with them.

I have already said that the first covenant went into effect at the giving of the law. This is the reason why Paul, in Gal. iv. 24, dates the old covenant at Mount Sinai. Not because the covenant which he calls *old* was first made there, but because it went into operation there. We have already seen that Paul distinguishes between the law and the covenants. But still, as the first covenant went into operation at this time and place, and as the law was based upon it, in reasoning with the Jews, the Apostles often refer to the terrible scenes of Mount Sinai, the giving of the law, and the covenant, as identical.

E. G.

THE SINLESSNESS OF JESUS.*

"Now here we see a young man, but little more than thirty years old, with no advantage of position; the son and companion of rude people—born in a town whose inhabitants were wicked to a proverb—of a nation above all others distinguished for their superstition, for national pride, exaltation of themselves, and contempt for all others; in an age of singular corruption, when the substance of religion had faded out from the mind of its anointed ministers, and sin had spread wide among a turbulent people, oppressed and down-trodden; a man ridiculed for his lack of knowledge, in this nation of forms, of hypocritical priests, and corrupt people, falls back on simple morality, simple religion; unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudice of his age, nation, or sect; gives free range to the Spirit of God in his breast; sets aside the law, sacred and time honoured as it was, its forms, its sacrifices, its temple, and its priests; puts away the doctors of the law, subtle, learned, irrefragable; and pours out a doctrine, beautiful as the light, sublime as heaven, and true as God. The philosophers, the poets, the prophets, the rabbis—he rises above them all. Yet Nazareth was no Athens, where philosophy breathed in the circumambient air; it had neither porch or Lyceum, not even a school of the prophets. There is God in the heart of this youth. * * * Here was the greatest soul of all the sons of men; one before whom the majestic mind of Grecian sages and of Hebrew seers must veil its face."

Men have quarrelled, fought, and burnt each other over the question of Christ's nature, and Christ's teaching or doctrine; but unanimously almost, from the Pope of Rome down to Theodore Parker (from whom our quotation is taken) they have agreed that the *character* of Christ was transcendently perfect. But, even as the purest marble statue is sometimes seen spotted with

the touch of insects, so some of the smallest of the tribe of infidels have touched the perfect life of Christ, and have attempted to leave the mark of their own impurity behind them. But the great body of even unbelievers have knelt before that incarnation of spotless purity, and have acknowledged it to be divinely perfect.

Now this universal homage to the sinlessness of Christ is a remarkable fact; remarkable on many grounds, but especially on this, that the character of Christ is altogether *unique*, nothing before or since ever having approached it within an infinite distance; and is not only supernatural, but truly and properly *miraculous*. For that there should arise a being, having the nature of man, and yet not only perfectly free from all actual sin, but free also from the hereditary taint and bias towards sin, while every other individual of the race was a victim to the power of sin, this surely is a true miracle in the most proper sense of that word. Here was an interruption to the natural course of human nature—a suspension of the ordinary laws of human character—and yet men who flout the idea of a miracle in the natural world, who ridicule inspiration as involving a miracle in the intellectual world, have accepted this miracle of a sinless life without hesitation.

It will be interesting for us to inquire, what there was in the character of Christ which has now for him the supreme place he occupies as the Holy One; and then to make some attempt to ascertain what there was in his nature to account for his exemption from the ordinary corruption of human life.

Before Christ appeared, the purest moralists of antiquity had never conceived the idea of such a life and character as his; and now that he has been here, we find it impossible to describe or paint the divine beauty of what he did and said. Painters have striven to put on canvas the countenance of the Saviour; yet we have never seen one to satisfy us, as expressing what must have been in that face. They have given intellectual faces, faces filled with love and meekness, agonized

* The article here quoted is from the *Christian Spectator*, and is inserted by special request.—Ed.

with suffering, faces of feminine beauty, but we cast them all away from us as tantalizing failures, with the feeling that the great original was beyond all the efforts of art and genius. A similar failure waits upon the attempt to describe in poetry or prose, that sublime mind and character. We fall back from our highest conceptions, and own that such knowledge is too wonderful for us; it is high, we cannot attain unto it. A full and perfect sympathy with Christ would alone enable us to present a satisfying portraiture of him; but the depth and range of his sympathies were such as to preclude us from fully understanding his nature. If a hero should write the life of a hero, an artist the life of an artist, a politician the life of a politician, a sinless man would alone describe, in the dialect of a world free from sin, the thoughts and deeds of Christ.

The Gospels are but fragmentary sketches—that is all they claim to be—only one or two incidents of his life up to the age of thirty are mentioned. What a longing have we often felt that we could lift the veil of the daily life at Nazareth during all those years he spent there—that we could see him as a child with other children—whether he mingled as a boy with other boys, and how—and when he became a young man, what were his ways, and habits, and speech, with those around him—parents, brethren, and neighbours. The unwritten life of Christ affords to some minds subjects of absorbing meditation, just because the written life is so full of the grandest interest.

The first words spoken of him and by him in the Gospels, inspire us with a sense of his greatness—yet not distinctively intellectual greatness—for though that was an element of all his utterances and deeds, we feel that it was but the fitting medium to reveal the grandeur of his moral and religious nature. "Wist ye not that I must be about my father's business," was his calm answer to his mother, when she found him in the temple disputing with the doctors. An ordinary youth, of great intellectual endowments, would have come away from such a contest, flushed with the sense of victory over his superiors; but though but little more than a child at the time, he had already apprehended his vocation,

and felt the "Father's business" was the great work of life. The religious, and not the intellectual, interest of the incident was uppermost in his mind.

We shall not attempt to prove that Christ was perfectly sinless—we shall assume that, and simply say, that he claimed sinlessness in the challenge he gave to his adversaries—"Which of you convinceth me; of sin?"—and that he produced the conviction that he was sinless on those who had the most intimate knowledge of him. "He was holy, harmless, undefiled, separate from sinners." "He was tempted in all points, like as we are, yet without sin." The sting of his betrayer's sin was, that he had traitorously sold "innocent blood." We wish to call attention to some characteristics in his holy life.

1. It was not *asceticism*. "He came eating and drinking." John the Baptist lived in the desert, had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey. He only came among men to preach repentance and righteousness, and then vanished from them into the wilderness, to be alone with his own solitary thoughts. But Christ lived among men and women on the freest terms, and sought no fictitious sanctity by shrouding himself in mystery and solitude. He went to a marriage feast—he promoted the festivity of the occasion by making wine when there was no more left. He went to the tables of the reputable and the disreputable—feasted with Simon, and fared with Zaccheus. He formed friendships with the little family at Bethany, and often retired thither at the close of the day. He did not disdain the grateful attentions of Mary Magdalene, even at the house of a rich man. Yet, in all these situations, how easily and beautifully does he blend the life of heaven with the circumstances of earth, and show the way to act on common, as well as on great occasions. He was never dazzled by the splendours of the rich, nor repelled by the miseries of the poor, but was able always to separate man from the dress of circumstances, and to serve him, by speech or deed, as a divine, sinful, immortal creature. Purity and righteousness men usually stand in awe of—and great sinners will not face a man who has the reputation of great sanctity—but Christ, who in

human nature? When the brave man gives his shattered arm to the surgeon's knife, will may prevent even the quiver of an eyelid; but no will and no courage can reverse his sensations, or prevent the operation from inflicting pain. . . . So that in every one of these cases — not by the reluctance of a sinful sensation, but by the quivering and the anguish of natural feeling when it is trampled upon by lofty will—Jesus *suffered* being tempted. He was "tempted like as we are." Remember this. For the way in which some speak of the sinlessness of Jesus, reduces all his suffering to physical pain, destroys the reality of temptation, reduces that glorious heart to a pretence, and converts the whole of his history into a mere fictitious drama, in which scenes of trial were represented, not felt."

How are we to account for the character of Christ—to what must we look for an explanation of the sinlessness of his nature and the holiness of his life? To two things mainly — to his uncorrupted human nature, and to the wonderful constitution of his person.

1. *To his uncorrupted human nature.* Universal man, with this single exception, has come into the world with a moral nature diseased at its very birth—biassed or bent towards evil in such a degree, that as soon as moral action begins, every individual of the race begins to sin. We may vary the statement of this fact as we please, to suit our different theological systems, but the fact remains. We may account for it in such a way as shall square with our philosophy or theology; but the fact itself remains untouched, as a huge mournful fact in the history of the race. This is what divines call original sin. But now Christ was born into this world as an unfallen being, with a nature free from the universal depraved bias, a perfectly healthy soul, without any germ of moral disease in it. Once more for this world the question was to be tried in the person of Christ, which had been tried before in the person of Adam with such disastrous issue, *i. e.* —Whether a will created free would surrender or retain its freedom; and this time the solution of the question brought redemption to the world. The second Adam opened the gates of Paradise to a banished race. But still we have to ask the question, how was human nature restored to integrity and soundness in the person of Christ? How

came he to be born pure, free from original sin, when all other persons were born subject to it? The only possible answer we can conceive is, that *his birth was miraculous*. A new special act of creative power was put forth in the production of the human nature of Christ. By no other conceivable means could he begin to be, as man, free from that moral disorder, which was the condition of every other creature's birth into the world. And in this way the Scripture represents this marvellous fact:—"The power of the Most High," in some special sense, is the explanation given of the manner in which he came into existence here. He took our nature as it existed in Adam before he fell; he took our unfallen, not our fallen nature: but as this was out of the ordinary course of nature, it was a miracle of the most wonderful sort we are acquainted with.

This conclusion can be evaded in two ways; either by denying the perfect sinlessness of Christ, or by accounting for his sinlessness in some other way. In regard to the first way, all we have to say in defence of the perfect holiness of Christ is, that if the enemies of Christianity have generally acknowledged it, we are not going to argue for it with the professed friends of Christianity. And as to any other mode of accounting for his sinlessness, we say this—It must have reference to some influence exerted upon the childhood of Jesus; for if he was sinful, even at the earliest stages of his earthly being, we must give up the doctrine of his perfect holiness. But any change wrought upon the moral nature of Jesus, during his childhood, involves the miraculous as much as the theory which assigns miracle to the cause and manner of his birth—and, inasmuch as the Scriptures speak only of his miraculous conception, of his being the Holy Child Jesus, we prefer the record of inspiration to any conjectures on the subject.

2. The perfect sinlessness of Christ is also to be referred to the *wonderful constitution of his person*. Christ's human nature being born absolutely pure, would be no infallible warrant that he would never, under any circumstances, be guilty of sin. Adam was created upright, and he fell. The possession of a moral nature implies the possibility of sinning. But Christ's

nature was not simply human nature, it was divine as well. "God was manifest in the flesh." "He that hath seen me hath seen the Father." "I and my Father are one." Now this mysterious union of the divine and human in the person of Christ, is the guarantee that he was sinless and holy. Here are two all-sufficient grounds on which the structure of a perfect human life could be raised—a soul born pure, and sustained pure by the presence of an indwelling Deity.

To maintain that there were no real points of contact between the two natures of Christ, would be to deny the reality of the incarnation; or to assert that the contact was only such as takes place ordinarily between a good man and God, would be essentially a Socinian idea, abhorrent to all the teaching of the New Testament. And yet, if anyone were to ask for an explanation of the real nature of the union, and how it could be effected and maintained, we would honestly tell him we do not understand it, and that we bow down before an awful, impenetrable mystery. We cling to a recorded and evident fact, and abjure all theory on the question.

Affirming, then, the complex nature of Christ—that he was, Son of God, truly divine, and Son of man, truly

human, and that there was a real, though mysterious, union of these two natures, we can now account for the phenomenon of such a life as his—beginning, continuing, and ending a perfectly spotless life. Because God was in Christ, the divine upheld and supported the human, and enabled it to exhibit the God-life before the eyes of the human race. Here is the great significance of the life of Christ—a manifestation of God to the world. It was a sublime sight, the spectacle of a perfect man showing us what our nature is when unfolded according to the will of our Great Creator; but He, the Redeemer, who has life in himself to bestow on the morally dead, who is *the Truth* itself for the enlightenment of the dark, who is the wonder-worker in the regions of the dead, amid the elements of nature, and in the wrecked chaos of man's spiritual being—he is more than the perfect man, he is the God-man—the Mediator between God and man—the Founder of the kingdom of God amongst men—the Sacrifice for the sins of the world—the Resurrection, and the Life, and the Judge of all mankind. May he draw us by the attraction of his love to himself, and assimilate our characters to his perfect life!

C. S.

CHRIST'S CHURCH IDENTIFIED.—No. II.

"Upon this rock will I build my church."

ARE we to understand that Peter was this rock?—or does Jesus intend to say, upon myself—upon the truth which thou hast confessed, will I build my church? We doubt not, the latter was his meaning.

We are informed by linguists, that a correct rendering of the passage under consideration would be as follows: "Thou art stone, or a little stone, (*petra*) and upon this rock (*petros*) will I build my church." That this rendering is correct, and that Jesus did not affirm that he would build his church upon Peter, is, to our mind, quite certain, not only from this rendering, but from the testimony of other scriptures. The church was "built upon the foundation of the apostles and prophets, Jesus

Christ being the chief corner stone." "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Peter, in the second chapter of his first epistle, applies this scripture to Christ. And Paul, in the third chapter of the first Epistle to the Corinthians says: "Other foundation can no man lay than that is laid, which is Jesus Christ." These several scriptures show with the most satisfactory conclusiveness, that Jesus is the rock, the foundation of the Christian congregation. Hence, when Peter made "the good confession;" when he said, "thou art the Christ, the son of the living God," Jesus pronounced a benediction upon him. He had, indeed,

confessed that cardinal, that axis truth upon which the whole evangelical system would turn—a truth so comprehensive and momentous, that without the hearty belief and confession of it, on the part of those to whom the Gospel was preached, there could be no salvation.

Seeing, then, that the Scriptural Sonship of Jesus Christ is the grand foundation truth of Christianity, it becomes apparent why it was, that not only Peter confessed it, in order to receive the benediction of Jesus, but why all others were required to confess it, as one of the conditions to be submitted to in order to admission into the church of Christ, and a participation of all the privileges of the reign of Immanuel.

That this confession was indispensable in the apostolic age, is evident from a declaration by Paul, in the 10th chapter of the Epistle to the Romans. "The righteousness which is of faith speaketh on this wise—that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Those who believed in their hearts that God raised Jesus from the dead, believed also in his Sonship, for "he was declared to be the Son of God with power by the resurrection from the dead;" and, consequently, that he was the Oracle of the Father, the True Light, the Prophet, Priest, and King of His people—clothed with all authority in heaven and on earth, to be believed and obeyed in all things. The confession of believers, therefore, is a solemn avowal, not only of faith in Jesus, but of a disposition to obey him in all his commandments. Such the Apostles baptized, and after baptism admitted into the church.

"Let every man," says an Apostle, "take heed how he builds thereupon." Jesus is the grand master builder. He has laid down all the rules of spiritual architecture, in accordance with which this superb temple, the church, is to be erected. He has even done more than this; he has presented a *model church*—the church at Jerusalem! He has shown both in *word* and in *deed*, the spiritual dimensions to which every material should be reduced in order to its constitutional admission into this

heavenly building. He has done all things well! But now we press the emphatic question—What sort of a church was this model church?—Have the many thousands of sectarian churches been built after this model?—It is certain that they have not. For, had they been, they would all have been like the model; and if like the model, like one another. We see, however, an endless diversity among these churches. They have all, more or less, added to, or subtracted from the terms of admission into Christ's church. And they have added to, or subtracted from the laws by which the members of Christ's church were to be governed. And they have called their churches by names unauthorised by the head of the church. In other words, the workmen, the preachers, who are commanded "to take heed how they build," have fallen upon the materials which Jesus created for his church, and in a great measure, regardless of the model—regardless of Christ's rules of building—regardless of the examples of the Apostles, who wrought by the dictates of the Holy Spirit, under the immediate supervision of Jesus—calling some of the commandments of Christ essential, and others unessential!—have cut here a mortice where there should have been a tenon, and there a tenon where there should have been a mortice, so that when all the materials are attempted to be brought together from the hands of sectarian workmen, they can in no wise be made to fit into the house of the living God, and the best thing that can be done with them is to sort them for *shanties*. Reader, you must not think me severe. Let the truth be told, though the heavens fall. I must use plainness of speech. I must tell you the evil that you may shun it, as well as the good that you may pursue it. And I do verily believe, that there is more difference between the church of God, as it would have existed in this age, had it not been for the baleful effects of sectarianism, and the best church in Christendom not built after this model, than there is between the superb mansion and the miserable hovel. For sectarianism is a house divided against itself. It is a kingdom torn by divisions. It is a multitude of factions, expending their energies for the destruction of each other.

A. R.

SAMSON.

CHAPTER IV.

A WEEK has passed away ; a week of bright, sunny days — of cool, dewy nights. Much has taken place therein, and the fair mount of Hermon appears in altered guise. When we last looked upon it, the wheat and barley still waved in golden surges in many scattered fields. In others, the grain already cut, and bound in sheaves, lay piled in readiness to be carried to the threshing floor.

Now the reapers have finished their labor ; the piled sheafs, too, have disappeared from the smoothly-shaven slopes, where so late they grew. The patient oxen have drawn them to the threshing floors, and their heavy hoofs have trodden out the precious grain. Then the winds of heaven blew auspiciously, and the threshed wheat, thrown aloft by the shovel, was separated from the flying chaff, and fell in ruby showers upon the cloths spread to receive it. All day long the air was laden with the cries and songs of the labourers, and heavy with the refuse chaff and dust. Then, at evening, their toil ended, they betook them to joy and feasting. Their lands having brought forth abundantly, their garners being full and plenteous with all manner of store, the wealthy landholders, in accordance with ancient custom, gave a feast to those who had wrought so successfully in their fields. Their oxen and their fattlings were killed ; the well-refined wine was brought forth, and all was gladness and plenty.

But amid the general joy, how few bethought them of their duty to Him who had crowned the year with His goodness ! How few were the knees bowed in thanksgiving to Him for the blessings His hand had showered down ! How few were the eyes raised in grateful acknowledgment to the Heaven whose early and latter rains were given to prepare the earth for the seed—whose fostering dews and vivifying heats were freely shed to nourish and warm it into life, to hasten its growth, to make it meet for the reaper's hand, for the bosom of him that bound up its full sheaves ! True, from the tall groves near the summit of Hermon altar-fires were seen, sending their curling smoke

far up into the pure air. But they ascended not to God. Idolatrous hands fed their lurid flames, and the shocking rites of Chemosh and Moloch were there performed.

Yet there were a few who still claved to the religion of their fathers, who still feared the Lord Jehovah. But these raised no altars. Their enemies were the chief. If they worshipped it must be in secret, and without public rites. One part of their duty, however, was faithfully performed. The offering of the first-fruits was punctually rendered. But a day ago, a little train of asses and camels wound wearily up the slopes of Hermon, on their return from the city where dwelt a remnant of the priesthood. These servants of the Most High, forbidden by Him to own lands or tend flocks, were thus mercifully provided for by the few whom He had kept in His fear.

With these Manoah's humble offering of corn, and wine, and oil had been sent. His own beasts had borne it, and his own hands presented it reverently at the appointed place. Returned to his home, he began the preparations for the approaching vintage. The heavy clusters of fruit were fast ripening, and it was necessary that all should be ready for the manufacture of the wine, that it might be ended before his wealthier neighbours needed his services. It was not expedient to lose the benefit of their employment, nor yet to suffer his own fruit to decay ungathered. It was therefore requisite that his vintage should be earlier than that of the larger gardens. It was to produce this end that his wife had been busily engaged in uncovering the clusters hid from the Sun by the too-abundant foliage. Her active hands had nearly finished the work, when on this the last day of labor in the week, she paused at noon to provide her own and her husband's repast.

He was busied in repairing the rude wine-press, which, contrary to the usual custom, was placed at a short distance from the vineyard, in the shaded bosom of a little dell. Thither, after fetching the food from the cottage, she bent her steps. Manoah stood beneath the cool shade of a lofty olive, wiping his heated brow, and gazing thoughtfully into the clear waters of the little brook that

murmured along at his feet. The soft breeze lifted the damp hair from his forehead, and must have been pleasantly refreshing; yet his face had a grave, almost troubled look. He smiled, however, as he glanced up and saw Zillah passing the brook by means of a large stone laid in the centre of its bed.

Sitting down at the foot of the tree, he motioned her to besetled beside him. She stood for a moment, and gazed earnestly into his upturned face. Then, as if divining the cause of his gravity, she took the offered seat.

"The day is very warm," he observed, as he rose and proceeded to bathe his hands and face in the clear stream.

She did not reply, but proceeded to arrange the refreshment which she had brought. A white cloth of her own weaving was laid upon the grass, and on this she spread wheaten cakes, with a cruse of vinegar, and another of honey. There was also a lump of figs, and clusters of sun-dried raisins. She filled a pitcher with water from the brook, and then both bowed themselves in the usual form of thanksgiving. This ended, they began to eat, yet not with that relish their previous labor should have given. Both were evidently ill at ease.

The meal was nearly finished when Zillah said, "Thou art sad, and I know why, my husband; but dost thou well to despond?"

"Nay, dear Zillah," he said, calmly, "I do not despond as yet; I still hope that our prayer may be answered, and that the man of God may be sent again unto us. But time passes, and he comes not. Why is this? Surely it is not amiss to desire to know what we shall do to the child that shall be born unto us?"

"No, Manoah," she answered, sadly, "but it is not this that distresses thee. Thou hast a secret doubt—unconfessed though it be to thyself. Thou fearest that I was deceived when I thought to have seen one from the presence of the Lord. I blame thee not, my husband, for 'tis a thing to try one's faith. These are degenerate days. There is no prophet in Israel now, and it hath been long since God hath spoken to man. So utterly are we, as a nation, gone aside from His way, that it seems not strange He should forsake us. Yet He hath spoken to me, the most unworthy of His handmaidens. He hath spoken

a marvellous thing, and He will surely bring it to pass.

"Hear me, my husband. Last night, as I slept, methought I stood here, even as now. Thou wast by my side, and I talked with thee as I talked on the night when I met thee as thou camest from the harvest fields. I told thee of the angel's visit, and of his gracious words; but I was unto thee as one that prated wildly of mad dreams. And I did plead with thee, even with tears, for one little share of thy belief, but thou would'st not listen, and left me with anger. Then, methought, I fell upon my knees, and did pray that the Man of God might show himself unto thee also. And, even while I lifted up my voice, he stood before me. Oh, Manoah! would that I could tell thee the beauty of that face, the sweetness of that smile, the love that looked out from those heavenly eyes! I essayed to speak, but no words came to my trembling lips. I fell at his feet, and bathed them with my tears; but he lifted me gently up. Then I spoke, and prayed him to give me some token that he had appeared unto me, that thou mightest believe. He smiled again, and said, 'I will give thee this word: fear not, only believe.' Then he was gone, I know not how, and I awoke to see the last star fading out from the brightening sky."

She stood as she spoke, having already gathered the remnants of the repast, and returned them to the basket of woven withes. Manoah had listened in perfect silence, his head resting upon his hand. He did not reply, but rose, after a short pause, and standing before her, gazed long and sadly into her speaking eyes. Then he bent down, and pressing his lips to her forehead, turned in silence to his work. The strokes of his busy hammer were heard as she walked pensively back to the vineyard, after having carried the basket to the cottage.

Manoah, however, gave little heed to the work his well-skilled hands performed so readily. He felt there was more truth in his wife's words than he was willing to acknowledge even to himself. The faith so reluctantly given to Zillah's earnest recital, when it was first listened to, was, now that day after day passed away without an answer to their united prayer, insensibly with-

drawn. Her words still rung in his ears, "Dost thou well to despond?" Was he doing well? Her vision of the past night seemed to reprove him with its beautiful lesson of simple faith. Yet that was no confirmation of the reality of the first visit of the angel to her. It was quite natural that she should dream of that which was so entirely the theme of her waking thoughts. And its beautiful confirmation of her first account was as little to be depended upon. Dreams are apt to paint the fulfilment of that which we greatly desire. Therefore he trusted it not. He was sorely perplexed.

His unbelief must not be too hardly judged. The thought of his beloved Zillah, she whom he had wedded in the first sweet blush of her dawning womanhood, she who had been through all their blended lives the truest, best of wives, could deliberately deceive him, was never for one moment entertained. He knew her to be perfectly persuaded of the truth of that which she had declared unto him. It was only the possibility that she *might* be deceived that troubled his heart. The nature of the times, he thought, the idolatry, the almost universal apostacy, made such a thing improbable. He did not reflect that the mercy of God made the reverse of this most likely. He forgot the promises made to Abraham, to Isaac, or to Jacob; or, remembering them, was too humble to believe they could be fulfilled in a descendant of his. While he earnestly *hoped* the purposes of God might be thus gracious toward him, he could not feel it might ever be.

The Sun had declined half-way from the meridian, when he was roused from a fit of painful abstraction by the consciousness that his name was being called by his wife in tones of trembling eagerness. He turned, and saw her hurrying toward him, along the edge of a little stream. Her every look and movement betokened the highest excitement; and there was a world of rapturous joy in her flushed cheeks, and almost burning eyes. So instinct with light and animation was her face, so full of eager grace were her rapid movements, that it was as though a baptism of new youth had been given her. He stood, looking wonderingly at her till she had reached his side,

and all breathless and trembling had flung herself on his bosom.

"Oh, Manoah—" but her utterance choked, and she found relief in a shower of tears.

"My own Zillah, what hath happened thee?" he asked, straining her to his bosom.

"Dearest Manoah—" and she threw back the heavy masses of her falling hair, and smiled up through her tears into his face; "did I not tell thee? did I not know it would be thus—that God would grant our prayer?"

"Hath he!" exclaimed Manoah, releasing her in very wonder and amazement. "Hath the Lord sent His messenger again unto thee? Speak, I implore thee! is it even so?"

"Even so," she echoed, joyfully.

"Tell me, my Zillah, how and when he came unto thee."

"But just a space ago," she answered, "as I sat down, my work being finished, to rest. I looked up, to mark the height of the Sun, and lo! he stood before me. But not as when I saw him last. He had no starry diadem, no golden-hued wings. Yet I knew him, for there was the same heavenly beauty in his face, the same celestial sweetness in his smile, the same pitying love in his deep, deep eyes. His robes, too, were of the same unearthly purity. But though unmistakably immortal, he was altogether more in fashion as a man."

"And what said he unto thee? Why camest thou not unto me, that I might have communed with him concerning the child?"

"Even so I did, my husband. I bowed before him to the earth, and said, 'If, now, I have found grace in thine eyes, suffer me, I pray thee, to go hence for a moment, that I may call my husband.' And he said, 'Go.' Then I said, 'Tarry, my lord, I beseech thee, till I come again.' And he answered, 'Go in peace.' So I came unto thee, and, behold! he waits my return. Come with me, my husband, that thou mayest see, and believe."

With steps so fleet that he could scarce keep pace with them, she led the way to the vineyard. Passing through its little wilderness of fruit, they gained the upper end. There, beneath the shade of a clump of fig-trees, stood the Man of God. Above the usual height,

there was a majesty in his form and mien such as no son of earth could have. Yet in the love that beamed from his azure eyes, in the encouraging beauty of his smile, there was something human, something to embolden a mortal to approach him, albeit with reverence. Bowing himself to the earth before him, Manoah spoke :—

"Let me find grace in the sight of my lord! Art thou the man that spakest unto the woman?"

For the first time the hidden harmonies of that voice fell upon the ears of Manoah, thrilling his inmost soul, "I am."

"Hear me now, my lord, and let thy gracious words come to pass. How shall we order the child, and what shall we do unto him?"

There was a tone of solemn authority in his voice, as the Man of God replied : "Of all that I said unto the woman, let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine nor strong drink, nor eat any unclean thing. All that I commanded her, let her observe."

"Yea, my lord; as thou hast spoken, so will we do. Yet leave us not now, I beseech thee. See! the day is far spent."

"I may not tarry with thee," he said kindly, "but must go hence."

"The even cometh on apace; still, if thou wilt not tarry till the morning, I pray thee let us detain thee till we shall have made ready a kid for thee."

"Though thou detain me," he answered, "I will not eat of thy bread. And if thou wilt offer a burnt-offering, thou must offer it unto the LORD."

A desire to know who it was that spoke thus, with so much authority, and yet with so much gentleness; who bore about him so much that was spiritual and unearthly, blended with that which was endearingly human; seized upon Manoah. He was doubtful of his real character, but it seemed most probable that he was a holy prophet of God. Trembling for his own temerity, he said :—

"Let it not displease thee, my lord, that I seek to know thee who thou art. Tell me, I pray thee, what is thy name, that when thy sayings come to pass, we may do thee honor as a true prophet of God."

"Why askest thou after my name," he said, "seeing it is secret?"

"Let me find favor in thy sight, and pardon me if in this I have sinned against thee. But I will sacrifice, even as thou hast said. Rest, my lord, upon this seat, while I run to the flock for an offering."

The Man of God sat down upon the rude bench of stone, and, approaching Zillah, who still knelt in mute attention, he whispered, "Haste thee, now, to the cottage, and bring therefrom flour of wheat and oil, that we may offer a meat-offering also."

They departed on their different errands, and Zillah returned first. The Man of God still sat beneath the fig-trees, and as she looked upon him, she thought there was a halo around him, a surrounding of sanctity to which a mortal might not approach closely. So she stood at a short distance in reverent silence.

Soon Manoah came also. By his side he led a kid of a year old. Upon his shoulders was bound the wood, already cleft and prepared, and in his hand was the knife wherewith to slay the victim. Close at hand there was a natural altar of rock, and upon this he laid the wood in order. Then he mingled the oil and flour, and laid it upon the wood, and signing Zillah to procure the usual censer of coals with which to kindle the wood, he bound and slew the victim; receiving the blood in a vessel held for that purpose. Then he separated the body of the kid, and placed it upon the wood; laying the fat, with the choicest parts, in the centre, and the remainder in order around them. Then he sprinkled the blood over all, and kindling the wood, knelt with Zillah before the altar.

He looked that the Man of God should do so likewise, but he only rose as the flame appeared, and stood by the altar's side gazing up steadfastly into heaven. The Sun was sinking low in the West, and his red rays fell full upon the face and form of their sacred visitor. The fire burned rapidly, consuming the offering, and sending up a thick column of smoke; which, as it rose, was transfigured in the sunlight, and rolled away in a purple cloud heavenward.

It was a beautiful scene, that still sunset hour, with its holy light; that burning altar with its heaven-ascending

smoke, an emblem of the prayers its own wings were bearing up to the throne of God ; that noble figure in its long, white drapery, the earnest face uplifted in its holy beauty to the heaven of which it seemed a foretaste. Manoaah and his wife—their devotions ended—looked upon him, and lo ! from his shoulders there rose the wings whose drooping plumes were of a golden whiteness, and over them fell the silky tresses of his waving hair. A bright halo was about his head, and as they gazed it condensed, and formed a single brilliant star over the snowy brow. Then, just as stars twinkle out in the darkening sky of evening, they formed in a dazzling tiara about his head, lending their intense brightness to his countenance, now radiant in its terribly majestic beauty.

The Sun—shrouded for an instant behind a mass of purple clouds—now shot forth his last rays, flooding the earth with their glory. At the same instant a spire of flame leaped up from the expiring brands of the altar. In that golden glow—in that ruddy flame and its cloud of tinted smoke—the Angel of God ascended. For an instant they caught a glimpse of the spread pinions, a flutter of the pure robes, a gleam of the heavenly smile, a glance of those pityingly-loving eyes—and then the angelic vision had faded away into the sapphires of heaven.

For an instant, only, they dared to follow that upward flight with their

earthly gaze. Then they fell upon their faces to the ground, and Manoaah knew that he was an angel of the Lord. And he said unto his wife, "We shall surely die, because we have seen God."

But Zillah answered, "If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands ; neither would he have showed us all these things, nor would, as at this time, have told us such things as these."

"Thy words are good, my Zillah, as they are ever wont to be. How has my unbelief been rebuked ! Would I had hearkened unto thy voice, for then I had not thus sinned."

"Blame thyself not, Manoaah ; for doubtless all this hath happened as God did appoint. But let us rather give Him thanks who hath wrought so marvellously for us. Surely thy hand must seek thy neglected harp this night !"

And together they walked homeward in solemn, happy converse ; while the pale stars came out in the pure vault of heaven, and looked calmly down—as calmly on their rapturous joy as they had ever looked upon their bitterest sorrow. And the night winds came down from Hermon's cedar-crown—and sighed amid the dark pomegranates, and softly stirred the mournful cypress. Was it ominous of evil yet to come ? We may not know—but it marred not the blissful present, it cast no shadow upon the joy of those loving hearts.

J. S. S.

THE VOICE OF TIME.

THE knell of 1858 has tolled, and the old year has been buried in the measureless depths of eternity, from which there can be no resurrection. How it smiled and promised at our first acquaintance ! How buoyant was hope, and how elastic were our spirits ! It was introduced to us amidst the ringing of bells and the hearty congratulation of friends ; and it was a thing of beauty, full of vigour and life. It was the child of ages, born to subserve the high purposes of humanity. In the spring of its youth it was girt with hope and anticipation, and in the summer and autumn of its manhood it was healthful and benevolent. Flowers and fruits adorned its brow ; it was clothed in

light and beauty, and the music of the earth and the heavens fell upon its ears. The shades of night fell softly and gently upon its brow. The golden crops waved in its presence, and the little hills rejoiced on either side. Sometimes its voice was as euphonious as the gentle rill, and as soft as the soothing zephyr. At other times it frowned with its dark cloud in the sky, and the lightning, the thunder, and the storm were indicative of the conflict within. It was terrific and sublime, and nature trembled beneath its power. The storm passed away, and the birds in the light and beauty of the world warbled forth their notes of gratitude and love ; and the Christian bowed his head in solemn

prayer, and then lifted up his eyes with gladness, and with a song of thanksgiving he offered praises to God. But the year is passing away, and the splendour of its attire begins to fade. The fresh colours are seared with age—the leaves fall. The varied hues of summer mingle into the beautiful death-blush of the hectic autumnal tints. Its zephyrs are turned into sighs, and the cold sharp winds of winter enfeeble its power. Now its strength and beauty are fled—its time of departure has come—the hoar frost has become its winding sheet, and being covered with the dark pall of midnight, the corpse of the old year has been borne to the grave of ages. What a year of remembrance! How graciously we have been permitted to assemble with the saints, and to hope for the joys of the kingdom! In our small circle, what changes have taken place! Some of our friends are in foreign lands, and some are dead. When the year began, they smiled in the prospect of life. One we cannot forget; she was young and lovely, and the heart of her lover was filled with hope; her education was complete, her conversation most interesting, and her singing accompanied with the piano we shall never forget. In the course of a few months we stood by the side of her grave; and many others have been taken away. During the past year the world has been shaken by war—Vesuvius hath poured forth its stream of fire—Earthquakes have caused millions to fear—the pestilence has walked in darkness—a blazing comet hath pursued its journey through the heavens—the proud have been humbled—riches have fled—dynasties have passed away; but the Word of the Lord abideth for ever. The old year, as a year, is dead; but the thoughts, hopes, and emotions which influenced the minds and affected the hearts of this world's denizens are not dead. They still live with all their spirit-power to humble or to elevate, to curse or to bless. The new hooks of the old year are with us, to advise, rebuke, instruct, and exhort. They speak the language of morality, poetry, and science, and unfold to us the deep utterances of matter and of mind. They draw back the curtain of popular ignorance, and evolve the truths of nature and of God. Those little, cheap, simple books, with the illustrated alphabet,

shall speak to our children, and kindle in their fond hearts a love which may never die. The angel of hope shall hover o'er them, and they shall hear the sweet voice of Jesus say, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The warnings of the past year are not dead; their voices are still heard, and as reflective and responsible beings, we dare not treat them with contempt.

"The air is full of farewells for the dying,
And mournings for the dead;
The hearts of Rachael's for their children
weeping,
Cannot be comforted."

"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." We thought, on the last eve of the year, how quietly it was passing away. Its silence was eloquent—the soul was solemn. Its last moment had come, and while we paused in silence, it noiselessly took its flight. It was a silent departure—no fluttering of the wing or sounding of the footstep—no sighing nor shouting; the wind was still, the stars were hid, and nature seemed bathed in tears. But it was not so, for beyond the clouds the stars shine, and the apparent death of nature is pregnant with life. "Day unto day uttereth speech, and night unto night showeth knowledge." It is now the last night of the year. How cheerful it is within—how cheerless and gloomy without. We love the happy fireside, and the cheerful faces there. How beautiful is the family or friendly circle—how easy and instructive the conversation. There the kindest feelings are reciprocated, minds are improved, spirits harmonize, and impressions are made which cannot pass away. Health and happiness have met together, and the heart of the youth is buoyant with hope. It is well that we do not know how quickly that bright eye may be closed in death. The aged man of fourscore years is watching the old year, and the youth full of hope is watching too. The former says with a sigh, it has gone, it has gone—the latter smiles that the new year has come. I love both the sigh and the smile. Be not too confident, young man; thy grandsire may weep over thy grave. The first step of the old year was connected with life and death. The

widow wept in the chamber of sorrow—the father rejoiced at the birth of his child. The marriage-bells rang, and the death-knells tolled : some who with the paleness of death appeared to be on the margin of their graves, are now in the happy enjoyment of health ; while others who were confident and strong, have been captured by disease and conquered by the great destroyer. The aged have been spared still to worship on their staffs, while the young have been enshrouded and entombed. During the past year death has entered our church, and our eyes have been wet with tears. A little time hence, and it shall be said of us, that the place which now knows us shall know us no more. The voice of Him who never lies may have said this year, thou shalt die ; and what we may consider as the sure harbingers of longevity, may prove themselves to be the closing scenes of our mortal state. God, in the beginning, when He created the heavens and the earth, wound up the vast machinery of the universe, and suns and satellites, planets and constellations, are performing their wonderful revolutions ; and without any essential disturbance or manifest change, they will continue to do so until the grand purposes of the Eternal are accomplished. Then time shall be no more. A thousand years in His sight are but as one day, and one day as a thousand years. The past year was but a moment ; our days are but as a shadow : we come forth like flowers, and are cut down. When we were born, nature was rich, redolent, and beautiful ; her songs of joy were heard, and all the daughters of music shouted their anthems of praise. And while we pass through life, the beautiful works of our Creator conspire to make us happy and good. The charming prospective unfolds its exhaustless sources of pleasure. The wind bloweth where it listeth, and the passing clouds are fringed with silver and gold. In the splendour of the rising and setting sun we see the delicate tracings of the hand of Him who is invisible. The flowers which God has made so beautiful, are our gentle guides and loving companions. These exquisite specimens of power, wisdom, and love, were not for food or for clothing ; but for a higher purpose God hath so adorned them. He clothes them with light, impreg-

nates them with heat, bedews them with moisture, arrays them with beauty, and blesses them with life — and for what ? Not for themselves, but for us. The gentle breeze blows upon us like a soft breath from the spirit-world. To me the works of God are always impressive. Time seems to make no change upon them. The grass looks as green as ever, and the light and the heat bear no marks of age. Cohesion and gravitation are as strong and powerful now as they were at first. The hills and the valleys remain the same ; yet all these unchanging things were made for changing and dying man. And when he has fulfilled his mission, their great change will come. But the glories of nature are not worth a thought, when compared with the glories of the cross ; and the splendid worlds which roll in space, are not equal in importance to the beautiful mansions which Christ hath prepared for us in the glorious city of God. I hear the voice of Time saying, “ I shall speedily bring the day, when your grave shall be opened, and the mourners shall go about the streets.” I hear the voice of the Son of Man say, “ I am the resurrection and the life, and he that believeth in me, though he were dead, yet shall he live.” I can see by faith the mighty angel who will stand, one foot on sea and one on solid land, to swear by Heaven's Great King, that time shall be no more. And I can hear the welcome words of the Great Judge, “ Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world.” We know not how and when we shall die ; but we hope it will be in the midst of our friends, and in the presence of those we love : and when we shall closely approximate to the spirit world, may our hearts be cheered by the presence and prayers of those with whom we have worshipped at the foot of the cross. How quickly this winter will pass away—and how soon the time of the singing of birds will come, and another spring will adorn and beautify the land. But we know not where we shall be. The seasons ever sing the same songs. Time is passing on, and no power can stay its flight. When God created the worlds, it began. It was born with the stars, and will die with them. Desolation shall drive her ploughshare through creation, the elements shall melt with

a fervent heat, and the earth shall be burnt up. It shall expire amidst the throbbings and convulsions of the universe, and the heavens shall pass away. But we look for new heavens and a new earth. The good hope through grace smiles at the efforts and conquests of time. It views all changes as subservient to its future happiness and eternal peace. And there can be no state of confusion and death, no fearful conjuncture of dread and appalling elements, no din of battles nor rumours of wars, no voice of wailing, of lamentation or despair, unless clearly and distinctly above them all can be heard the sweet voice of the Saviour saying, "My peace I leave with you; my peace I give unto you." Time tells me I must die—Eternity says I must live for ever. Time opens my grave—Eternity tells me of the life for evermore. Time shows me desolation and sorrow; vice and crime have stained the earth, and our passage to the tomb is through a world of sin. But the voice says, time is passing, death is at hand, eternity is near.

Oh, may it be to us a blessed change! What glorious scenes await us! What songs of celestial harmony will fall upon our ears! If we be faithful unto death, Christ will give us the crown of life. Saints will be our companions, angels will be our friends, and we shall mingle our songs of gladness with those who have been purchased by the shedding of blood. And there we shall ever behold Him who hath bought us with His own precious blood, who hath saved us and redeemed us, and made us kings and priests to God. Time, outstretch thy wings, and fly away. We wait for the joys which are eternal, for the pleasures which never end—for the glory, the song, and the crown—for the good, and the happy, and the blessed—that we may wave the palm of victory, and tune our heavenly harps to sing for ever the praises of redeeming love. For the glorious Gospel of the blessed God pardons sin, conquers death, and saves the soul.

J. I.

London.

EVANGELISTS—THEIR POSITION AND WORK.—No. I.

AN evangelist in Scotland seems to be at work with the primitive pattern before him. Ere we bring out any portion of our store of reflections on the subject, it will be in good order to hear our brother from the European side of the ocean. Here are his words:—

"The apostles were the stewards, depositories, trustees of God's grace and gifts to men; and hence the propriety of the use of their hands in the formal conveyance to others of the Divine favors, denoting the Apostles' instrumentality in their forthgoing. Subordinately to them every brother who in faithfulness to the Lord has filled office—that is, done duty—is in a position, in the discharge of that duty, to give charge and commendation to other brethren concerning the doing of the like work on their part. The apostolic office, as the first in the church, and as that given to establish it, embraced all the subordinate or after-duties, or offices. That is, the twelve in being apostles, were prophets as well; they spoke the truth of God by direct inspiration, as well as did Isaiah or Jeremiah. They were also evangelists

—indeed, they were the first or principal teachers. Further, in executing their office, they came to be teachers or prophets in the subordinate sense of the word, for having disciplined men, they taught them the all things commanded; and so Paul says he was ordained a preacher and an apostle, a teacher of the Gentiles in faith and verity. Still further, their office included the eldership, bishopric, or pastorate. To Peter Jesus said, 'Feed my sheep;' to the elders he in turn said, 'I also am an elder;' and Paul likewise specifying his duties, included 'the care of all the churches.' And lastly, the apostles were the first deacons; the bounty of the church was laid at their feet—they had the charge of it—they were the church's first treasurers and almoners.

"It is thus very plain that the apostles were in a position to ordain or set apart prophets, evangelists, pastors, teachers, and deacons. They themselves had held all the offices, and were the possessors and communicators of all the wisdom and grace necessary to their due fulfilment; and when in the pro-

gress of the great enterprise, they found the work too much for themselves alone, and that there were brethren around them who, having been trained under them, were qualified to act; and moreover, that vast regions beyond called for their personal presence as the pioneers of the faith, most evident it is, that they were the parties to give charge to, and set these brethren over the work in its various departments, subordinate to the primary office of apostleship. According to the same rule, the evangelistic office includes in its duties, all those subsequent to, or flowing out of it. It does not include the previous offices of apostle and prophet—these both being filled and finished in the legislation, and instruction conveyed to all ages in the Scriptures of the apostles and prophets. But the evangelist of the New Testament type—the only one deserving the name—does the work of an evangelist, which is not only to preach the gospel, but, on making converts by it, to instruct them in the doctrine of Christ and in the order of his house; and to feed and look after them, or to act episcopally, or as a shepherd, until those so taught and trained by him, are able in their turn to become teachers of others, and duly assume the oversight of the flock.

"And as in regard to preaching, teaching, and pastorate, so in respect of deaconship, the evangelist, as the first in the field—the first in the providence of God in planting the church—is properly its first deacon, as were the apostles the first servants of the primitive church. Since, therefore, the evangelist has had the charge, or done the work of preacher, teacher, pastor, and deacon, for the time being, he is undeniably the party to surrender the charge to such brethren as, having been qualified under his teaching and example, are now prepared to enter severally into his labors, that he may be free to break up new ground. And as a still further item in the divine order of procedure, it is proper here to observe, that should this church, which he has been already honored to raise, be prepared, as it ought, not only now to walk alone, but to send out preachers, as did the primitive churches, the eldership of the church are the persons to commit those sent forth to the favor of God, by the imposition of hands, fasting, and praying.

"This includes the whole procedure, as exemplified in the Scriptures, or in any age, for the forthcarrying of the good work. More or less than this is evil. It is vain presumption for men not possessing the gifts which the apostles actually held, and as actually conveyed by the laying on of their hands, to pretend to give them thus to others. It is also a mere pretence, for men not in actual possession of a post in a Christian church, to commission, or charge others with it; and it is also vain and sinful for men to pronounce the benediction of God on those on whom His malediction rests. But as nothing could be more proper than that, as the apostles were the custodiers and conveyancers of the grace and gifts of God to men, their instrumentality should be recognized by the imposition of their hands: so nothing is more seemly, than that brethren whom God providentially honors in the evangelistic work, should surrender by their own hands, the various branches of the work to brethren prepared in future to fulfil them."

The preceding we offer to the reading community upon the like principle that we offer some other documents, requesting every reader to examine and decide for himself. Certain celebrated men, or rather who afterwards became celebrated, following the calling of fishers in lake Galilee, after casting their net into the water, and drawing out great numbers of fish, gathered and kept all that were good, and threw away the remainder. In all that our periodical net encloses, whether the sentiments be original or selected, let the reader carefully husband what agrees with the infallible standard, and reject all else.

Be it known to every reader far and near, that in expressing our sentiments upon this wide and weighty topic, we fear no scrutiny. It is indeed a conscientious conviction with us, that the period has yet to come for the proper and thorough investigation of the subject on the part of the brotherhood. Yet we propose, agreeably to former announcement, to submit a select bundle of thoughts and Scripture gleanings upon the subject, trusting that among the numerous readers of this work we may drop a little seed that will be prevented from scattering on a thorny field or on rocky soil.

Some good friends, who are both honest and devout, consider it a marvel that we have so long cherished views relative to this large question that have not been brought out upon the pages of this monthly. These beloved brethren do not reflect that it is one of the marks of a working and serviceable teacher to bring out lessons, not only that are true, but timely. A teacher of Greek, if worthy of his post, teaches his pupil to master the Alpha, Beta, Gamma, Delta, before passing to Omikron, or to Omega. In grammar, the parts of speech need to be familiarized before proceeding to the labyrinths of parsing. God, the Father and Teacher of all, kept a secret in his mind for over four thousand years, relative to the salvation of the nations, and wisely made it manifest when the fulness of time came to divulge it; and he has still many a secret to open out to us when we shall be able to apprehend and enjoy them. And it appears to us, and it has so appeared, that elaborate and frequent disquisitions upon the official place occupied by general labourers in the gospel, are quite out of order, while still we have many lessons to learn, for our own sake and others, relative to more simple and primary things.

A word here concerning Scotland's Baptists. If we are not acquainted with the Baptists of our native country, it is very certain that we ought to be. The first years of life we lived on Scotch Baptist milk. Our first whippings for being youthfully rude, were Scotch Baptist whippings. Our first prayers, religious lessons, and professions, were all of the Scotch Baptist stamp. Father Oliphant was, we gladly know, an accredited and esteemed Scotch Baptist for over forty years; and from him, as also from one of the most exemplary Scotch Baptist mothers, we enjoyed a flow of pure Scotch Baptist instruction, a portion of which we expect to carry over Jordan into the land of promise. We claim also to possess some of the best works of the denomination ever written or printed. Likewise, it has been our privilege and pleasure to converse freely and frequently with all shades and degrees of these brethren Baptists, both in this province and elsewhere.

While, therefore, it is quite easy for us to utter the joyous belief that this

order of Baptists are perhaps, on the whole, the most worthy people in the wide world, we are not so in love with any people as to blink their shortcomings and imperfections. Glad would we be was there less evidence tending to show that their critical acumen and natural preciseness outstrip their gospel enterprise. Some of the ablest of them would divide a logical thread into forty parts, and then dispute about which part was the biggest. With abundant and well cultivated talent—with a superior stock of biblical intelligence—with rigidly correct religious character—with marked personal devotion—with fearless and uncompromising independence, it is indeed a question if our brethren, the Scotch Baptists, exert more influence in the world, or number more than they did fifty years ago. There are radical causes for this very serious lack of evangelizing success. We enter not into this chapter to day.

A fraction of one of these causes which check advancement, has, we opine, been somewhat conspicuously shown by good brethren in these provinces, since the time that a very talented and well learned brother was permitted to touch with emphasis, a very prominent defect in the Scotch Baptist polity. But putting a stout cloak of charity over this for the time now present, it is every way proper to observe that in cuffing the Baptists of dear old Scotland, the masterly brother Shepard was giving as severe a cuff to a very large majority of disciples in America. This, therefore, on his part, whether his positions were defensible or erroneous, showed both courage and impartiality; for who does not know that so far as congregational policy is concerned, the best samples of disciples in these provinces and in the United States, are simply a second edition of the Baptists of Scotland, with slight emendations?

Never, however, having proposed a defence of friend Shepard, we do not now propose it. He is of age—he can speak for himself. Circles of months previously to the utterance of his sentiments as published in this periodical at the close of 1856, we studied to the full extent of our ability and leisure, the whole question of the ordination, the position, and the responsible action

of evangelists ; and finding sundry conceptions in our brother's article very nearly or quite corresponding with our own previous conclusions, it was given to our readers after careful and mature reflection. So far we are decidedly pleased with the result. "No strange thing has happened," if we are able to look rightly over the horizon. If our brother could make a little more stir, it would not, in the long run, according to our judgment, be amiss. Let no helper or opposer think that we are fearful of agitation, provided it springs out of what is avowedly legislated by the Ruler of rulers. A storm in nature is often of greater service than a calm, although at times our feelings are not specially gratified on encountering it. The only question with us, in this case, is, whether many or any of us are sufficiently advanced in "the things of the Spirit" to reap marked advantage from such a storm.

We propose in these papers to develop with more or less distinctness, and sustain the following items :—

1. That the much vaunted independence of each church is a sentiment charged with illegitimate wisdom, and not maintainable by the divine Scriptures.

2. That the phrase "authority of the church" is chiefly, if not wholly begotten by ecclesiastic jargon, and that said authority is not only unscriptural but anti-scriptural.

3. That what we call "the decisions of the church," are to a greater or less extent fragmentary scraps of papal pretension.

4. The evangelists—we mean those taught and at work by the Christian statutes—are in these days as much like primitive evangelists as the scriptural bishops of this age are like the ancient bishops.

Whether any man, or number of men, will seek to take off our head for this sort of heresy, we have no positive evidence ; but of one thing we are delightfully assured, that if our head is to be taken off, we will give it up freely, for we believe in being always ready for Paradise. We have somewhere read, that a man's head is of considerable importance to him ; but there are things, both revealed and yet to be revealed, of far greater importance.

The doctrine of the independence of

each church is such a vital misconception, that, notwithstanding our past struggle to break away from it, we would now be surprised, if indeed we could on any score be made surprised, at our former lack of religious wisdom. Take, for illustration, one scriptural representation of Christ's people—a body with its parts and members. Some of these parts, or a few of these members, we shall say, are in Salem, Prince Edward Island, and some are at Brighton, Canada West, and these members are independent members of the body ; that is to say, keeping the figure before us, that there are parts or members of a perfect body independent of some of the other parts or members !

True, even only two persons, the smallest number who can meet for worship, Jesus being in the midst, have the amplest and happiest freedom to enjoy every congregational blessing. But if this be called independence, it really signifies no more than to say that one Christian man is independent, seeing he may freely worship the Lord Jesus on any day, hour, or place that he pleases.

But so radical are we in disowning the democracies and independencies called churches, that we not only look over the whole field from pole to pole to see the one *dependent* family of living worshippers on the footstool, but when we ascend Mount Calvary, we first look away back to Abel, and then far into the future, to witness the last convert to the Gospel ; and while gazing from this stand-point upon all redeemed, we reflect upon the great bond running from each to each, and the dependence of one part upon the other, even where the links of connection are not visible from some points of view. Not only are all joined together by one Common and Great Head, but it is a most edifying study to observe the Lord's manner of employing men to subserve his designs, and the dependence of laborers and churches upon each other. For instance, we could not wonder if the Lord, only seventy or eighty years ago, made use of a workman in Scotland, whose instrumentality is now being felt in Salem, Prince Edward Island, and Brighton in Canada.

But whence comes this term independence ? From the Scriptures ? Nay, verily. It was born and nurtured in a

very dark day. It belongs not to gospel phraseology. It grew up under, or rather was a natural off-shoot from, a church with an earthly head. It signified a step, one short step, in the direction of reformation. We frankly and rejoicingly admit that the term independence, with an ecclesiastic head before us, has not a very bad meaning, though always incorrect; but in view of the heavenly Head, the rightful and authoritative Head of the church, it is, we judge, wholly astray from the mind of the Spirit.

Well do we know that in these British possessions, and in the American States, there is such a peculiar unction in the very word independence, that a person ought to be prepared for a Roman or anti-Roman purgatory, the moment he calls in question its political

or ecclesiastic orthodoxy. But really, in all humbleness of soul, we desire to be so loyally attached to the Divine Prince, and so thoroughly in love with his wisdom, as to treat with due indifference the whole host of pleadings in church or state, which virtually hide heaven's volume, more or less, by a surroumdment of popular enchantment. "Whether shall we obey God or men?" —is, with us, the question. It is not *our* doxy, or *your* doxy, or *their* doxy, but bibleodoxy that we seek to approve. Is it possible to deal with due pointedness in reviewing sentiments and denominational, without a single unpleasant or unworthy feeling toward any person or persons? We shall try it. In the name of the Master we shall make the effort. D. O.

THE SOUL WITHOUT GOD CANNOT BE HAPPY.

ON another of my ranges through the forest of reflection and meditation, there rises up before me a councillor of yore—one from whom I have received many a lesson of wisdom and delight—who thus addressed me:—

"When the soul once finds a kindred soul, then beginneth her revelry of delight. Unfeigned friendship, chaste love, domestic affection, pure devotion—who compares the intensity and delight of these conjunctions with a stale and heartless sympathy there is between a naturalist and his museum, or a scholar and his books? The human soul groans in langour till she finds a fellow spirit, or a generous cause of human welfare to engage her affections.

"Even such langour, such a dissatisfaction, finds the soul when, without a guide, she goes to seek God in his natural universe, groping about and unrested, hungering for larger insight, perplexed with difficulties, and finding no end, in wandering mazes lost! How refreshing to such a spirit, when the dark cloud God has retired within bursts, and in visible glory he displays himself to his benighted children, speaking to them in an intelligible voice, and revealing the mysteries of his nature. Then cometh rest, and with rest refreshment and enlargement of soul. There is no cause beyond to long after. Than God, the mind can ascend no

higher, and should be satisfied with his likeness. Here there is perfection without a blemish, which we range the world for in vain—justice never perverted, which it hath been the glory of man to live under—mercy, with all the tender affections which pacify and harmonize the life of man—holiness, holding a spotless reign over the happy fields of heaven—all composed and peaceful within that same Being, who is clothed with the elemental powers, armed with the thunder, and served by the army of heaven and the voice of fate.

"Do ye love to meditate on the nobleness of nature? Here it is infinitely noble. Do ye love to contemplate stupendous power put forth in soft acts of goodness? Behold it here, pouring the full river of pleasure through the univserse. Here is the Father of all families, from the highest in the heaven above, to the lowest tribe upon the earth beneath, serving out justice and liberality to them all. What would you more to fill your mind with, than the idea of God, which, while it fills, elevates, enlarges and refines? With what ardour men behold their favorites of the present or past ages, aiming generously to equal or excel them. What silent musings over their history, and estimation of their parts! Now, what hinders their rising higher to contemplate the *revealed image of the invisible*

God! He is not seen—neither are the worthies of a former age. They are written of. He is written of. The one is as lawful an object of thought and imitation as the other.

“Nay, the closer to bring you into fellowship, he hath despatched from his highest sphere the image of himself, to act the divine part among earthly scenes; and seeing we had fallen from his neighbourhood and could not regain our lost estate, hath he sent forth his own Son, made of a woman, made under the law, down to our sphere, to bind the link between heaven and earth, which seemed for ever to have been broken. He clothes himself in the raiment of flesh—he puts on like passions and affections, and presents himself to be beheld, talked with, and handled of the sons of men. He opens up the heart of God, and shows it wondrous tender to his fallen creatures. He opens up his own heart, and shows it devoted to death for their restoration. He stretches out his hand, and disease and death flee away. He opens his lips, and loving kindness drops upon the most sinful of men. He opens a school of discipline for heaven, and none are hindered. Whosoever comes he cherishes with food, fetched from the storehouse of his creating word. The elements he stilleth over their heads, and maketh a calm. He brings hope from beyond the dark grave, where she lay shrouded in mortality. Peace he conjures from the troubles of the most guilty breast. The mourner he anoints with the oil of joy. The mourner in sackcloth and ashes he clothes with the garment of praise. He comforts all that mourn. And what more can we say?—but that, if the knowledge of death averted from your heads be joy, and the knowledge

of offences forgiven be contentment, and the knowledge of God reconciled be peace, and of heaven offered be glory, and the fountain of wisdom streaming forth be light, and strength ministered be life to the soul—then verily, verily, this peace, contentment, honor and life is yours, Christian believers, through the revelation of Jesus Christ, the eternal Son of God.

Thus to be brought into the secret counsels of the Almighty, by familiar teaching of one himself Almighty, is an exaltation of human nature only surpassed by the perfect satisfaction which it yields to her various conditions to know things as they are to be, and have no perplexities about the future—this is the resolution of a thousand doubts which were wont to afflict the speculation of man. To have that future filled with life and immortality, honour and glory—this is the conquest of all earthly trials and troubles. To know what is best to be done in every predicament from the mouth of God—this is safety. To know when we have done amiss where to find forgiveness—this is relief. To know in life's embarrassments where to look for sufficient help—this is assurance. In life's disappointments to know a heaven to flee to, and in life's griefs a comforter to repose on—to have, in short, the faculties of our minds directed, and the ambiguities of our conduct cleared up, and our prayers listened to and our wants supplied—this is unspeakable privilege, and the knowledge which unlocks is not only the eternal, but the present life of man.”

Thus ended, I ceased my range for the time being, and concluded that—“the soul without God cannot be happy.”

C. D. H.

ETERNITY.

O ETERNITY, Eternity! How utterly vain are all attempts to number the days of the years of Eternity. For when millions of centuries are past, it is just commencing; and when millions have run their round, it will be no nearer ended. Yea, when ages numerous as the bloom of Spring, increased by the herbage of Summer, both augmented by the leaves of Autumn, and all multiplied by drops of rain which

crown the Winter; when these, and ten thousand times ten thousand more than can be represented by any similitude, or imagined by any conception, are revolved and finished—Eternity, vast, boundless, amazing Eternity—will only be beginning! And ought I not to try the sincerity of my faith, and take heed to my ways? Is there an inquiry—is there a care of greater, or equal, comparable importance?

THE SPIRIT OF TRUTH.

TRUTH is one of the brightest jewels in the whole string of cardinal virtues. It is the chief corner stone of the foundation of every correct character, whether illuminated with the spirit of Gospel light, or coldly shadowed forth through the mazes of philosophical reasoning. Nothing gives so strong faith of man in man, as a well settled assurance of truthfulness. The man or woman in whose character the truth is kept bright and shining, is always respected and esteemed, and is prepared for every good word and work. Thousands are constantly saying by their acts, what was said of old by Pilate, "What is truth?" They exhibit a carelessness for the truth in their dealings with those around them, for there is truth of deed as well as word; destitute of this they appear as without moral foundation in their character. They may prosper for a season, but the first revulsion in business will stop their credit and destroy their prospects for future pecuniary success. Although persons not remarkable for truthfulness may prosper for a season, yea, may acquire and retain wealth, yet they cannot enjoy it, for in such minds there must ever exist a remorse which will always be a canker on their possessions. Thus while wealth is a source of enjoyment to the truthful man, to the opposite it will be a constant cause of vexation and remorse.

But to be truthful in word, act, and deed—in short, to have the spirit of truth engrafted on the heart—to have that true spirit within us, so that all we have, can be, or do, shall be correct, right, and true—we must endeavour to possess ourselves of a measure of that spirit which our Saviour possessed in its fulness. Let the heart be submitted to his rule, and the soul will then continually grow in the knowledge and spirit of the truth. The spirit of truth will banish from our hearts all burnings and sources of bitterness, so that although we may consider our brother in

an error, yet we shall only regard him with pity, and not be led to entertain a feeling denunciatory in its nature and unkind in expression, but should continually exhibit a Christian, a Christ-like spirit towards all alike; towards those whom we consider to be our enemies, as well as those whom we consider to be our friends. While we should concede nothing to what we consider to be error in him who differs from us, yet in the language of Paul, we should let our moderation be known to all men. At times such a course of conduct would seem trying to our faith. Let us try every spirit whether it be of God, for we know that he who has not the spirit of Christ is none of his. However difficult it may seem to us at times to possess our spirits in peace, let no one for this reason ever fail to make the effort. If we have the spirit of truth in our hearts, we shall desire only that the truth may triumph, whether our own preconceived notions are exterminated or stand fast. It is particularly desirable that every difference between Christian brethren should be approached in the spirit of truth with moderation. There is no more just cause of reproach to the cause of Christian truth, than to see those who profess to be actuated by the same spirit, and that the spirit of truth, when they may sometimes come to opposite conclusions in reference to some point in moral or Christian doctrine, exhibit a spirit totally at variance to that of Him who was the pattern and guide of all his true followers. If we are Christians, we shall certainly occupy one common platform in the kingdom of heaven. Are we not taught that the kingdom of heaven is set up in the hearts of his followers in the earth? His church is the visible kingdom in the earth. Let all of his followers have the spirit of truth in their hearts, then Christians will be what they should be, and all will love as brethren.

G. M.

TWO SORTS OF PEACE are more to be dreaded than all the troubles which we may meet with in the world. Peace with sin, and peace in sin.

FALSE HOPE.—To hope we shall be saved, though we continue unconverted, is to hope that we shall prove God a liar. There is blasphemy in it.

THE PENITENT SINNER.

AN impenitent heart may truly be called stony, for it is unproductive of the noble fruits of righteousness. Real penitence is of great esteem in heaven, and ought to be highly prized on earth. It takes the place of that haughty and imperious mind generally possessed by the rebellious. It fits the offender for an obedient and humble return to duty. It prepares the heart to bow submissively to all the requirements of the Gospel. It fits the sinner for entering into the Lord's service with his whole heart. Without it there can be no real submission to the Lord's authority and will. True penitence, or deep sorrow for sin, will lead to repentance, and a consecration of the body, soul, and spirit to the Lord.

Dear reader, art thou a penitent, and dost thy sorrow for sin incline thee to repentance? Dost thou see thy sins rising up as a dark cloud between thee and the Lord, and preventing all hope of life eternal, unless removed from you? Look, then, to Jesus, for deliverance; for he alone can save you from ruin. Give yourself to him, and he will deliver you from condemnation—will save your soul from death—grant you pardon—give you hope and joy on earth, and glory and life eternal in heaven. Dost thou inquire with a sincere and contrite heart, *how* thou shalt enter into the Lord's service, and *how* thou shalt devote thyself to him? This is an important point, but a "stumbling stone" over which many fall and rise no more!

To begin the gospel, or heavenly race aright, is of vast importance. Do you inquire, like some of old, what you shall do to be saved? Paul answers, Believe on the Lord, and thou shalt be saved. But believing with all thy heart, wouldst thou learn what to do to be saved from thy sins, and that doom which awaits the impenitent and ungodly? Peter will tell you to repent and be baptized, for the remission of your sins, and you shall receive the gift of the Holy Spirit (Acts ii. 48.) Now if thou would'st be saved by Christ, thou must submit to his will in all things. Without an unfeigned faith in the Lord and Saviour,

a sincere repentance growing out of a deep sorrow for sin, and a humble submission to his whole will, you can have no real hope of forgiveness. Do not begin to reason with yourself, that some way of your own will do as well as the way which the Lord, by his Spirit, taught through Peter on Pentecost. Think not of being saved by faith alone. Faith without works is dead, says the Apostle (James ii. 17.) Paul writing to the Galatians, affirms thus — "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which works by love." A faith which does not lead to action, is of no avail in the sight of God. Though works have to be done, they are not works of merit, but tests of the sincerity of our faith and repentance, and means of enjoyment. No work that man can do merits anything from God. Do not imperil your soul by persuading yourself, that though the Lord commands certain things to be done, they are not essential to our salvation. The Lord never does anything which is redundant, nor does he command the penitent sinner or the saint to do anything that is not important or beneficial. To say that any of the Lord's commands are not needed, is an impeachment of both his wisdom and benevolence. If thou hast read thy Bible with diligence, and art truly penitent, thy language will be, "Lord, what wilt thou have me to do?" and you will be told, like Paul, to arise and be baptized, and wash away thy sins, calling on the name of the Lord (Acts xxii. 17.)

Let, then, the unparalleled love of Christ constrain you to enter his service, and no longer despise his goodness and mercy. No longer labor for the wages of sin, but begin to lay up a treasure in heaven. Enter the Lord's service with thy whole heart at once, for the Lord delights in a willing people. Seek for glory, honour, and immortality by a life spent in the Lord's service, and you shall have them abundantly, without money or price, and enjoy them eternally.

J. B.

Gather instruction from thy youth up, so shalt thou find wisdom till thine old age.

"As many of you as have been baptized into Christ, have put on Christ."

"THEY WENT OUT FROM US, BECAUSE THEY WERE NOT OF US."

THOUGH not a constant reader of your magazine, and for the last twelve mouths or more having seen it occasionally, as I have met with it among the brethren where I have been, I am greatly pleased with the firm, independent, consistent, and at the same time mild and conciliatory course you have generally pursued, so far as I have seen and heard from you. It is one worthy of you and of the great cause in which you are engaged.

You are right in giving no quarter to error, wherever you find or meet with it. By "nipping it in the bud" as soon as you discover it, you prevent it from expanding into those formidable dimensions into which it might soon swell, when it would be far more difficult to eradicate and root them out. When originating and prevailing among the sects, there is not so much danger from it to us. It is when it arises among the brethren, and is advocated by men of ability and influence—men of ingenuity and great powers of address and persuasion—that it becomes of such dangerous character. We have a good criterion to judge by here, as to what is of dangerous character. It is not only the inconsistency of anything with the Word of God, but whatever is calculated to exert a neutralizing influence in reference to the Gospel—to mar its purity in any way, or to destroy its force and power over the mind—calls for our opposition to it in putting it down, and in its destruction. "Every plant," says the Saviour, "which my Heavenly Father hath not planted, shall be rooted up." This is not only a truth as regards the certain eradication of error by Divine influence, but it has the force of an injunction or command upon us, to root out everything not having the sanction of God's Word, or which we find to be in opposition to, or inconsistent with it. But to the application of the language of my "text" contained in the caption of this article.

Occasionally a prominent brother seizes upon some speculation—something of the character of which we have been speaking—and commences advocating it, either with the tongue or with the pen, or with both, as the case may be. And it is fortunate for the brotherhood and the world, if he cannot use

the pen well; or if he has no periodical at his command, or cannot obtain access to the columns of one—for then the error cannot do one-tenth of the mischief it might otherwise do: because when published and advocated in the columns of a periodical, it may be read again and again, and goes abroad on the wings of the press to spread and extend its mischief over the country. There is not much danger to ourselves or others, in holding speculations of any kind, when we do not go beyond this, and keep them to ourselves. I have speculations myself on the Bible, or on matters connected with religion—religious speculations, I might term them, or perhaps more properly, opinions on many subjects connected with the Bible—and some of them of a startling character to the brethren, were I to indulge them; but as the preaching or publication of them would not be the Christian religion, or any part of it, and as it would do no good, and might do a great deal of harm, I keep them to myself, so far as that is concerned. I might, by preaching and publishing them, get to myself a great name, or rather become notorious, as others have done; but it is a notoriety that I do not seek or want, for it is of no enviable character. "Preach the word," was the solemn injunction or command of Paul to Timothy—"be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." And what were his reasons for giving him this injunction? We have them in what immediately follows:—"For the time will come when they will not endure sound doctrine; but after their own lusts shall they hearken to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables." That time has come long since, and is now; for no prophecy has ever been more literally and exactly fulfilled. We see it in the very things of which we have been speaking, as well as among the different sects, where it holds as to every departure made by them from the truth. The language of Moses to the Israelites, in reference to the revelations of God, is worthy of our attention now, as it was that of the Jews to whom it was addressed:—"Secret things be-

long unto the Lord, but the things that are revealed unto us and our children, to do them." This is of universal application—for all time to come—and applies now, under the Christian dispensation, "to us and our children," as much as it did to the Jews and theirs. Whenever a man gets outside of the revelations of God—outside of the Bible which contains these things, of which we know anything—he plunges into a boundless sea of speculation, where he is like the ship without chart or rudder, liable to be tossed about "by every wind of doctrine," "like a wave of the sea driven with the wind and tossed." "What do you suppose the seven thunders, heard by John, uttered?" asked an individual once of an indignant sister. The reply was appropriate: "How should I know," said she, "as the Bible does not tell us." The desire to be "wise above what is written," and to acquire a name and reputation by making and divulging discoveries in religion of what nobody else has ever seen, are the two great sources of speculation and error in religion. And it is something notable, that whenever a man imbibes an error in religion, it immediately takes possession of his mind, like a demon that can't be expelled; and becomes a hobby that he is riding on all occasions—the absorbing thought of his mind, which,

"Like Aaron's serpent swallows up the rest."

And the next thing is, that the brethren either have to withdraw from him, or he takes the advantage of being cut off from them, and leaves them himself.

When the history of such men—their past life—is examined into closely, it will generally be found that there has always been something wrong about them—that they never were really "of us"—"rooted and grounded in the faith," as they should have been. Hence the language of the Apostle, in reference to them, is generally true to the letter: "They went out from us, *but they were not of us*," and equally true is what he immediately adds: "For if they had been of us, they, no doubt, would have continued with us." The teaching of the apostles is the criterion which the same writer, John, lays down for us in judging of these matters. After cautioning those for whom he wrote, to "believe not every spirit, but try the spirits whether they are of God," and giving the reason, "because many *false* prophets [teachers] are gone out into the world," he lays down this infallible criterion or rule by which to try these spirits: "We [apostles] are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." J. R. H.

THE PREACHING REQUIRED.

THE age demands, loudly and imperatively, from the public teachers of Christianity, a forcible and impressive style of speech. A preacher who cannot impress, may as well hold his tongue; for his instructions, however wise and excellent, will be as water spilled on the ground. No amount of truth will be of the slightest use, if addressed to sleeping ears. But, on the other hand, it is equally true, that if the preacher can *only* impress, not instruct, he may as well hold his tongue too; for he impresses to no purpose. Whatever the age may demand in the style of preaching, human nature, in every age, demands divine truth as the one thing which can renew and save it.

Rhetoric, fancy, dramatic power, oratorical splendour, wit, pathos, ori-

ginality, pointed sarcasm, and all other forms or instruments of eloquence, will never compensate for a defective exhibition of divine truth. That truth is not to be snatched up at a glance, from the mere surface of Scripture. It will not reveal its harmonious symmetry and majestic proportions, to a shallow, impatient intellect, even though allied to a fervent and sincere heart. Inasmuch as it is spiritual and moral truth, it cannot be apprehended by mere intellect; but, inasmuch as it is truth, it cannot be apprehended without the intellect. "He that loveth not, knoweth not God:" but it is equally true that we can love God worthily only as we know him. And we know him only in proportion as we know all that he

has revealed for himself—of his character, laws, designs and dealings—in his word.

Prose, poetry, history, proverbs, parables, discourses, letters, and predictions afford the ever-varying media through which successive ages made their slow and unequal contributions to the sum of inspired teaching. Truths the most distinct are found inseparably interwoven, and kindred truths widely separated; a law involving a promise, a history veiling a prediction: the casket lying in one book, and the key, a thousand years later, in another. But, to infer from this that there is no systematic unity in Scripture, would be as unwise and unwarrantable as to conclude that there is no system in

creation, because the creatures are not distributed, either geographically or numerically, according to genera and species; but as if by chance, or, at most, for convenience and beauty: the whale having its home among the fishes and the sea-weeds, and the humming-bird being placed in nature's cabinet, among butterflies and blossoms.

God is one. His manifestations of himself are infinite—but he is in them all—he cannot be unlike himself, nor can he do the least act, or produce the smallest work, but what is worthy of himself, and bears the impress of his infinite wisdom, and is by the very fact in necessary harmony (whether our dull eyes and ears can discern it or not) with all things else in the universe.

TRUE HAPPINESS.

To be happy is the universal desire of the human family. All the pursuits in which they engage are prosecuted with an aim, that in the future they will bring true happiness. There is a vacuum in the human mind, which can only be filled by being in possession of this felicitous boon; and it is this aching void that causes man to seek so diligently for happiness. But notwithstanding it is so universally sought, and so laboriously toiled for, yet it is obvious that there are many who never obtain it; but while seeking it their hopes are crushed by disappointments—gloomy shadows of sorrow eclipse their beacon light, and their frail bark is wrecked on the ocean of despair. But they seek it not in that channel alone through which true happiness can flow, and through which it must be sought, if it is ever to be enjoyed. That it was the design of the author of our existence, that we should enjoy happiness in this life, is attested by the adaptation of things that are created to afford pleasurable emotions, when intelligently contemplated. Scenes beautiful, grand, and sublime, are ever presented to the eye—music, soft and harmonious, from the unnumbered voices of both animate and inanimate nature, is ever falling on the listening ear, to soothe and delight the mind, and elevate the thoughts to a higher life, where unalloyed happiness is alone to be enjoyed.

But there are many who live and

move in the midst of these heavenly gifts, and are yet strangers to the purifying influences they have upon the heart, and the happiness they were designed to afford here. They search far and wide for happiness, and toil unremittingly to gain it. Some will peril their lives on the ocean's boisterous waves, and delve deep for the hidden treasures of earth, hoping to purchase this priceless gem with wealth. Others seek it within the walls of fame's alluring temple. But earthly honors cannot satisfy the longings of the soul, nor give that sweet peace of mind which they so much desired.

But there is still a more deluded class, who seek for happiness in the haunts of pleasure, and in the fascinating charms of evil. But to them it proves like the deceptive mirage to the weary traveller: they view it in the distance—they admire its charms—but when they wish to approach it, it vanishes from their sight, leaving them surrounded with nothing but the unfertile plains of the arid desert. Vain, deluded creatures! searching in the distance for that which is within their grasp—strangers to the fact, that true happiness is indissolubly connected with virtue, and that it is the virtuous alone who can enjoy it—that sin, in its varied forms, is the cause of all unhappiness, and that the soul which is conscious of guilt cannot enjoy undisturbed repose.

M. H.

QUERIES AND REPLIES.

THE WORD "PNEUMA."

Please give us your views of John iii. 8. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."—R. S. N.

The Greek word *Πνευμα* (*pneuma*) here translated *wind*, occurs in the New Testament some 384 times. 382 times it is rendered in the Common Version, "Spirit," or "Ghost," which means the same thing. Once it is rendered "life," Rev. xiii. 15, "And he had power to give life to the image of the beast," &c.—But in this text any one can see that "Spirit" would suit the sense of the passage just as well as life. And once only it is rendered "wind," and that is the text to which you refer.

Now the word *πνευμα*, simply means *Spirit*, and we affirm that it is never used in any other sense in the New Testament. The word occurs five times in the conversation of Christ with Nicodemus; four times our translators have rendered it *Spirit*, and once *wind*. There is, however, no authority for this change in the context, or in the meaning of the word.—Jesus gives Nicodemus no intimation of such a change in his meaning.—We therefore affirm that it should be translated *Spirit* in the 5th verse, as in the 382 other places where it occurs in the New Testament, and not *wind*; as it is never used in that sense. To understand the passage we must have a better translation than the King's translators have given us. We would render the whole passage thus: (Following an able translator.)

"Jesus answered: Truly I say unto you unless a person be born of water and the Spirit (that is, be born of water, having been begotten by the Spirit) he cannot enter into the kingdom of God. That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is spirit, (i. e. is spiritual, and fit to enter the kingdom of Christ, which is spiritual.) Wonder not that I said, you must be begotten from above. The Spirit breathes where he pleases, and you hear his voice, but

cannot tell whence he comes, and whither he goes; so is every one who is begotten of the Spirit."

With this rendering, which we think every scholar will admit to be correct, we think the passage is not difficult to be understood. Nicodemus, though a master in Israel, was entirely ignorant concerning Christ and his mission; yet he came to Jesus saying, "we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." He had heard the report of the miracles which Jesus had done, but it is not likely that he had witnessed any of them. The answer of Jesus charges his ignorance upon him—he did not know what he claimed to know. Before he could know it he must be born again. The ruler is surprised, and Jesus explains the matter further to him. A person must be begotten of the Spirit, and born of water, or he cannot enter into the kingdom of God. That which is begotten of the flesh is like its father, fleshly, and fit only to enter a fleshly family, as was the Jewish family; but that which is begotten of the Spirit, is spiritual like its father, and prepared when born of water to enter into the spiritual family, the church of God.

"The Spirit breathes where he pleases, and you hear his voice." The Spirit breathed in the Scriptures, and in the words and miracles of Christ, and his voice was heard in both. Yet Nicodemus did not know what he claimed to know. J. M. MATHES.

THE CONTENTION BETWEEN MICHAEL AND SATAN.

Will you give us an explanation of Jude, 9th verse? What did Michael and the Devil dispute about?—C. A. D.

The precise nature of the controversy has never been made known, we believe. We cannot, therefore, speak with certainty. We are informed, however, from what is said in the Old Testament, that the Lord, for some wise reason hid the body of Moses, so that the people knew not where it was. (See Deut. xxxiv. 6.) "And he buried him in the valley in the land of Moab, over against Beth-peor; but no man knoweth of his

sepulchre unto this day." Now we infer, that Michael, the arch-angel, superintended the burial of Moses, and that he hid it lest the people should commit idolatry, to which they were very much prone. The devil wanted to show the children of Israel where his body was, so that they might get possession of it, and commit idolatry by worshipping it, and thus incur the divine displeasure. The angel opposed his design, and hence they contended "about the body of Moses." But Michael said to him, "the Lord rebuke thee." And he was rebuked, and failed of his object, as "no man knows of his sepulchre unto this day." This, we think, was most likely the merits of the controversy. J. M. M.

IMMORTALITY OF THE SOUL.

Do the Scriptures teach that all men, both righteous and wicked, have an immortal soul?—J. D.

The word *immortality* is generally understood and used to mean nothing more than *never-dying*. The words *soul* and *spirit*, too, are generally used by those who discuss this subject, as two words for the same idea. In this sense, then, they often speak of the "immortality of the soul," meaning no more, than that man has a never-dying principle within him. Now using these terms in this loose sense, we believe the doctrine; that is, we believe that all men, both righteous and wicked, have in them a never-dying spirit.

But we do not find the word *immortality*, any where in the Scriptures, applied to the wicked. In fact, *immortality* is not predicated of the soul at all, but always of the body, where man is referred to. Christians are not immortal in this life—but Paul says they will put on immortality at the resurrection. He says: "For this corruptible must put on incorruption, and this mortal must put on immortality" (1st Cor. xv. 53.) This evidently refers to the resurrection of the body, and is represented as a putting on of immortality.

Again, he says: "To them who by patient continuance in well-doing, seek for glory and honour, and immortality; eternal life" (Romans ii. 7.) From this it is quite evident that none, not even

the Christian, possesses immortality in this life, but they are to *seek for it*. Once more. The Apostle represents Jesus Christ as only possessing immortality to bestow. He says: "Who only hath immortality, dwelling in the light which no man can approach unto" (1 Tim. vi. 16.) From all of which we learn, that immortality is to be sought for in this life, and obtained at the resurrection of the body. The wicked will not obtain immortality, though they will continue to live in utter darkness, away from the presence of the Lord and the glory of his power.

MIRACLES IN THE PRIMITIVE CHURCH.

Please to give us your views of James v. 13-15.—P. B. M.

James is writing to the brethren in the dispersion. They were scattered abroad among the heathen, where they were suffering great opposition. The apostolic age was an age of miracles. These miracles were performed not only by the Apostles, but many of the disciples enjoyed the gifts, and were able to demonstrate the truth of the gospel which they proclaimed. Therefore, says James:

"Is any among you (Christians) afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick person, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

There is no question in our mind but this was a miracle, and belonged to that age of wonders and signs, and was not intended to be continued beyond that age. A few disciples scattered abroad among the heathen get together, and organize a congregation. They become the subject of remark and ridicule, and even persecution. But one of them falls sick, and the elders of the church are sent for; the thing is noised abroad, and their enemies assemble to make sport of them. They know there is no virtue in the oil to heal the sick. All look on with intense curiosity as the elders proceed. The man is nigh unto death, but the prayer of faith is offered

for him; that is, miraculous faith such as would remove mountains "as a grain of mustard seed." He is at the same time anointed with oil in the name of the Lord. What is the object of all this? A mighty miracle is about to be wrought for the confirmation of the truth. Suddenly, the man who was on the crumbling verge of the grave is made whole! Health and life again course through all his veins! "The Lord shall raise him up." The hitherto unbelieving crowd stand amazed. The miracle is complete, and they cannot gainsay it—the Gospel is confirmed, and this little community of disciples is proved to be the church of the living God.

But this arrangement passed away when "knowledge vanished away."—"Prophecy failed," and "tongues ceased." And the elders of any church might just as well try to speak with tongues that they had not learned, as to enact this miracle in the present day.

JOB AND HIS TIMES.

Is the Job mentioned in Genesis xlv. 13, the same Job who bore his afflictions so patiently in the land of Uz? The general opinion is, I believe, that the man of Uz lived in patriarchal

times, and as there is no allusion in the Book of Job to the bondage of the children of Israel in Egypt, or their deliverance, he must have lived before that event.—J. L. T.

We do not suppose that the Job of Gen. xlv. 13, was the same as the man of Uz. The Job spoken of in this text, was the grandson of Jacob, and son of Issachar. But in the margin his name is given as "JASHUB," which is, perhaps, the true name, and not Job. The man of Uz certainly lived, and flourished, and suffered long before that time. He was most likely a contemporary of the patriarch Abraham, if not one of his sons by Keturah, his second wife. (See Gen. xxv. 1-6.) It is true Job's name does not occur among the names of Keturah's sons; but he might have changed his name after he went to the land of Uz, or the East, as the names of many of the patriarchs were changed, as Shem, Abraham, Jacob, and others. To us this seems rather probable, but we do not therefore agree to prove it.

Those who wish to examine this subject fully, are referred to the Book of Job, translated by Professor T. J. COLEMAN, with a preface which we inserted in our pages some few months ago, and published by the Bible Union.

CORRESPONDENCE.

INFLUENCE OF THE HOLY SPIRIT

To the Editor of the Millennial Harbinger.

In this month's number of the *Harbinger* are two communications upon subjects in which I feel specially interested; one signed "James Adam," on "The Operation of the Holy Spirit," in reply to the article of D. O.; the other signed "Inquirer," on "Presenting Prayer to Jesus." I understand it is the doctrine of yourself as of some others—if not all of the living teachers in the reformation, with which I consider myself identified—(the errors of some of its teachers notwithstanding) that the Holy Spirit operates only *through* (as distinguished from *with*—or *accompanying*) the Word:—that *all* the influences of the Spirit are exerted, and the effects produced—by means of the Word—as by a sword or hammer in the hands of a man.* Now, my dear brother, I must confess—that upon this, as well as the other subject,—I am so dull of apprehension, as not to have

attained to the knowledge professed by some of our brethren. I am somewhat slow to believe all that our great men have written and spoken—because I find that great men have generally their peculiar "hobbies," which they often overdrive. It is the tendency of extremes to beget extremes—and experience teaches, that great men, in trying to correct one error, often fall into another. In their efforts to get straight, they lean a little the other way. I have a strange presumption that D. O. is one, whose Christian society I have enjoyed in bygone days, on the other side the Atlantic; and I understand that his sentiments upon the influence of the Spirit, are those held at Bethany. I have not

* From what source Bro. Wraith obtained a knowledge of our faith as to the Holy Spirit, we are at a loss to know. The terms "influence," or "all the influences" of the Holy Spirit are not found in the Bible, and therefore form no part of our creed. We rely on the power, wisdom, love, and purity of the spirit, but never of his influences.—J. W.

leisure for writing long letters, but will just make a remark or two, in the hope that others more gifted and less engrossed in secular matters, will discuss the subjects more at length. I can understand the physical principles upon which a man acts upon matter, by means of a sword or hammer; and I can perceive a propriety in applying the figure to the operation of mind upon mind, through the sole means of written words. It would be a good figure of speech, though not a philosophical explanation. Every one who writes a book thus acts upon mind through written words, as by a sword or hammer; or to use another figure—not a philosophical demonstration—a writer's "spirit clothes itself with motives and arguments," and thus "enlightens, convinces, persuades." All these operations we may comprise in the term "moral suasion." Is it indeed true, that the Holy Spirit does no more than the writer of a book, for if there be nothing more done, I can see nothing more in his operation than "moral suasion?" I know that the beloved and esteemed brethren, who advocate the view referred to, believe there is something more than "moral suasion." They probably pity those whose obtuse intellects cannot perceive anything more than "moral suasion" in their theory. But such obtuse, slow people there are; and I am one of the number. I cannot see how agencies, *confined to words* as their instrument, can amount to more than "moral suasion." It is not necessary that we should be able to describe or define the superadded power; there are many powers in nature which we cannot describe or define, whose existence is nevertheless apparent. The reality of a superadded power—of something beyond mere words or arguments—cannot, I think, be disproved by our knowledge of "the constitution of the human mind," because I conceive no human being fully understands "the constitution of the human mind." It is a subject too mysterious for human ken. In the relations of mind with mind, and with spirits good and bad, there is much that is far beyond human comprehension. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it"—"As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all" (Eccles. xi. 5.)

With regard to "presenting prayer to Jesus," I wish to be enlightened; but it appears to me, that all I have yet seen adduced as proof of the negative, falls short of proof. My own feelings would indeed be greatly violated, should I become convinced that I am forbidden to seek succour from Him who having "suffered being

tempted, knows how to succour those who are tempted" (Heb. ii. 8)—that when approaching the "throne of grace," *where Jesus sits*, to seek "grace to help in time of need," *I am forbidden to appeal to Him who can "be touched with the feeling of our infirmities," and "was in all points tempted like as we are"* (See Heb. iv. 15-16)—that I am forbidden to worship Him who is "over all—God blessed for ever—Amen" (Rom. ix. 5.)

In your remarks on the communication of "Inquirer," you refer us to "the model" which the Apostles employed, after they were filled with the Holy Spirit, as recorded in Acts iv. 23-30; but what, may I ask, is the ground for adopting this as *the*, rather than a model? Why is Stephen's short prayer, recorded in Acts vii. 59, not to be considered also as a model? What do you understand by the Apostle Paul's speaking with approbation of "all that in every place call upon the name of Jesus Christ our Lord?" (1 Cor. i. 2.) How do you understand "at the name of Jesus every knee should bow?" (Phil. ii. 10.)

Time forbids me to say more at present: I have written thus, for the hope of inducing others more able, and more at leisure, to take up the subjects. We have heard much at different times on one side—I, for one, should like to hear something more on the other. Among other things, I have never yet been satisfied with the theory of "Heart Opening," by "The Speaking of the Truth," in order to gain attention to the speaking of the truth, as in the case of Lydia. As the case is recorded, Lydia's heart was not opened, *in consequence of attending to the truth spoken by Paul*; but she attended to the truth *in consequence of a previous opening of her heart*.

Hoping you will not take any freedom amiss, and assuring you I write only with the desire to elicit truth, I remain, yours with Christian love,

JOHN HOPE WEAITH.

St. Owen's, Island of Jersey,
January 3, 1859.

(Should Bro. William Elliott, formerly of Dundas, Canada West, be in the flesh, he will probably see this, and will learn my whereabouts; if I knew his, I would write him.)

THE WORK OF THE HOLY SPIRIT.

To the Editor of the *Millennial Harbinger*.

THIS subject seems to be engrossing the minds of some, as if we were to look for new revelations, or to believe that the great work of human redemption was not perfected before the Apostles of our Lord and

Saviour ceased to be. Not that they perfected the means, but that all things necessary to life and godliness were made plain by their labors, is an undisputed fact. So that in the New Testament Scriptures we have the whole mind of the Spirit, the mind of Jesus, the mind of God. Our Bro. Adam, in expressing his views on this subject in the *January Harbinger*, apprehends that the darkness and strife prevalent among professing Christians is owing to the Spirit being quenched in their midst. We allow that the Scriptures of Truth contain the whole mind of God. To heal these divisions, then, and dispel the thick darkness, we must all have recourse to the illumination which the Spirit gives through that medium. But he asks how does the Spirit work now? and answers it by saying—precisely as in the days of the apostles. Allow me to add, if properly understood. Not miracles by the hands of living apostles, though the signs and wonders done by the hands of the Apostles of the Lamb, exhibit and will tell to latest generations, the heavenly nature of this work. The Apostles were the agents of the Spirit, as Jesus was of God, and the Spirit of Jesus, to convince the world of sin; so that faith cometh by hearing, and hearing by the Word of God. This is precisely how the Spirit works now, as it did then. The field is the world—the seed is the Word of God—received into the heart, its operations are there, quickening the dead soul, and imparting a new life, which grows and produces fruit to the glory of God's great name.

The new economy has no special anointing by the Spirit of the servants of Christ, to do his will. They have the words of truth dwelling richly in their hearts, that they may be able to shine as lights in the world, holding forth the word of life. The baptism of the Holy Spirit participated in by the apostles and first Gentile converts, fulfilled the prediction, "I will pour out my Spirit upon all flesh," and conveyed an impartation of power. There is no other anointing of the Spirit, but by the hands of the Apostles conferring gifts, throughout the whole New Testament record. But the Spirit of God is not quenched, for it still acts through the servants of Christ, in the living voice of the preacher, pointing out the love of God embraced in the Gospel, which is the power of God unto salvation to every one that believeth, and by the daily walk and conversation of those who fear God and keep his commandments.

With reference to those in other communities of whom our brother speaks, who may be enlightened and high in the kingdom of God, it is our duty to show them the door whereby they may enter in, and find rest to their weary souls. We dare

not make a breach in the wall to afford them admission, but show them, in the words of our Lord and King, "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." J. MORRIS.

MR. BINNEY ON CHRISTIAN UNION.

To the Editor of the Millennium Harbinger.

THE "illustrious visitor," as he is called, T. BINNEY, has been in Australia some time, and in connection with him the subject of Christian Union has been mooted, eliciting much discussion in the public papers. I regard Mr. Binney rather as an architect than "a wise master-builder." It is not uncommon for architects to build splendid castles in the air, or on paper, which the wise master-builder finds altogether impracticable. So I think of his scheme for union amongst Christians. Let them unite as they are, keep their respective doctrines and systems of government, but let there be an exchange of pulpits by the ministers of the various denominations. Thus he advises, but what a Babel it would be. Already there is no small clatter made by some who are contending for keeping time by the "old church clock," which, however, is not so old as the Apostles. But as the subject is being well sifted, it must result in good, and the truth will perhaps dawn on some minds. Our Governor headed a petition for the purpose of obtaining a consecrated building, a church pulpit, for Mr. Binney, which, of necessity, fell to the ground, as being opposed to the ecclesiastical laws and traditions of the State Church. How can a dissenting minister, who has never had the hands of an Anglican bishop on his head, preach in a church, a consecrated building? Verily, I don't know which is the greatest hoax, consecrated houses or apostolic succession. In the course of our discussions on this question, the following conversation took place:—I think we have in the Scriptures the basis of union.—Yes, no doubt we have, if we could find it.—Well, say that Peter's confession is that on which Christ will build his church.—Yes, but then we have all the opinions, forms, and governments; what are we to do to get union here, baptism for instance?—Well, of baptism, do you think with me, that to immerse a believing penitent is Christian baptism.—Yes, unquestionably.—Then, as you are so anxious for union, just regard me as a weak brother, because I cannot see so far as you can in respect to infant sprinkling, and we may then unite on faith and obedience; and here I submit is the bone of contention.

But no, they will not let me be a weak

brother, yet if their's is truth I must be : for I cannot, for the life of me, see it.

In the hope that the theory of uniting denominations, as such, and calling it Christian union, will lead to a "thus saith the Lord," or an apostolic example, for the faith and practice of all who love our Lord in sincerity and truth, I remain, your's in Christ,

H. WARREN.

South Australia, Nov. 11, 1858.

ON PRAYER TO THE HOLY SPIRIT.

To the Editor of the Millennial Harbinger.

LOOKING upon your periodical as one of the most unfettered of the present age—in whose pages important scriptural subjects are freely discussed in the spirit of charity, and apparently with a strong desire to elucidate and bring out the real truth—I am induced to ask your opinion, or the opinion of any of your able correspondents on the above subject. I am a truth-seeker, and having received enlightenment on various topics from the perusal of the *Harbinger*, I would desire to ask, Whether it is scriptural, and therefore proper, to address our prayers and praise to the Holy Spirit?

I am perfectly aware that such a question, in the estimation of some, may appear very strange, may seem tinged with Unitarianism, Arianism, or some other "ism." But I trust that we are so far removed above what people may think—so prepared to look at all questions full in the face, as not to shrink from asking a question of this nature. From my own inquiry and observation, I find there are many Christians who, on this point, are quite unsettled, and who cannot therefore conscientiously join in prayer to the Holy Spirit.

It is needless to remark, that among all professors—at least among all those who hold what are called "orthodox" sentiments—it is quite customary to address the devotions as well to the Holy Spirit as to our Heavenly Father. It is, indeed, often the case, that in a long prayer—for Christians are sometimes compelled to suffer such infliction—more petitions are addressed to the Spirit than to the Father. How often we hear the Spirit implored to come down—to take possession of the soul—to go from heart to heart—to prepare the mind for the reception of the seed about to be sown—to make men willing to submit to the Gospel, and to come to the Saviour—and other similar petitions. A whole hymn is sometimes addressed to the Spirit—such as, "Come Holy Spirit, on Thee we call," &c.—"Come Holy Spirit, heavenly dove," &c. And if in a place of worship

where such devotion is offered, and such hymns are sung, there happen to be one who is undecided as to the scripturalness of such worship, how strange that worship appears; he is apt to say, "Who hath required this at your hands?"

On this theme, as on all like themes, we have to resort, not to human opinion or practice, but to that word which is the lamp unto our feet and the light unto our path. Our reason, it is very true, might lead us to the conclusion, that prayer to the Holy Spirit is perfectly proper. We might, as of course most professors do, reason thus:—Prayer should be offered to God, the Holy Spirit is God; therefore, we may and ought to pray to him. But have we any instances, any examples in the Bible of such prayer? Are there any commands to such a duty? Do we find any of the saints of old making use of such prayer?

If we examine the Old Testament, we find the Spirit very frequently mentioned, but, so far as I am aware, we never find any invocation to the Spirit. David prayed for the Spirit, but I am not aware that he ever prayed to the Spirit. He said, "Take not thy Holy Spirit from me"—"Uphold me, with thy free Spirit"—"Whither shall I flee from thy Spirit?" But this language was not prayer to the Spirit.

If we come to the New Testament, our Great Teacher and example is Christ, and, though he was filled with the Spirit, it is quite certain he never prayed to the Spirit. He was a man of prayer.

"Cold mountains and the midnight air,
Witnessed the fervour of his prayer."

Yet truly to the Father do his petitions ascend. No supplication, no earnest cry, no intercession is offered to the Spirit. In the same way he taught his disciples. He told them to say, "Our Father."

We are not aware of any instance where the Apostles prayed to the Spirit, or taught their followers to do so. Paul says to the church at Corinth, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all;" but we can hardly regard this as a prayer.

If, therefore, we find in the Bible no precept nor example in regard to this subject, is it proper that we should address our prayers to the Holy Spirit? While it is scriptural, and therefore proper, to pray for the Spirit—to implore the Father to fulfil his promise, and to bestow upon us his Holy Spirit—is it not unscriptural to supplicate the Spirit itself? Does not, in fact, such supplication tend to bewilder the mind, to cause confusion, and thus in some measure to quench our spirit of piety?—Your's, &c.

A DISCIPLE.

Auckland, N.Z. Sept. 1858.

NOTES AND CRITICISMS ON PASSING EVENTS, &c.

DICHOSTACY.

EXTREMES sometimes meet. The Rev. T. Binney, who has intimated that "the Church of England ruins more souls than it saves," is the very person that the Bishop of Adelaide longs to enclose in his own pulpit, yet he must not admit him there because Mr. Binney's mission is "the offspring of division," and his church system "*dichostacy*." But some of our readers will ask for information concerning this (to them) new evil. The Bishop, however, is not dealing either with a new word or a new thing. The Greek *dichostasia* is found in the New Testament three times, and is twice translated *divisions* and once *seditions*. Romans xvii. 17, "Mark them which cause *divisions*." 1 Cor. iii. 3, "Envy, and strife, and *divisions*." Gal. v. 20, "Emulations, wrath, strife, and *seditions*." It means literally "a *standing apart*." But let us have a portion of the Bishop's letter to Mr. Binney:—

"I am truly glad that so considerable a person as yourself should, by your presence in this colony, have forced me to consider again the question, 'Why I could not invite you to preach to our congregations;' to review my position, principles, belief, and prepossessions, more especially as the absence of sectarian prejudice on your part, and the presence of all that in social life can conciliate esteem and admiration, reduced the question to its simple ecclesiastical bearings.

"Again and again the thought recurred to me, *Talis cum sis utinam noster cases!** Still I felt that neither the power of your intellect, nor vigour of your reasoning, nor mighty eloquence, nor purity of life, nor suavity of manners, nor soundness in the faith, would justify me in departing from the rule of the Church of England; a tradition which declares your orders irregular, your mission the offspring of division, and your church system — I will not say schism, but *dichostacy*.

"But while adhering to this conclusion,

I am free to confess that my feelings kick against my judgment; and I am compelled to ask myself, is this 'standing apart' to continue for ever? Is division to pass from functional disease into the structural type of church organization? Are the Lutheran and Reformed, the Presbyterian and Congregationalist, the Baptist and Wesleyan bodies, to continue separate from the Episcopal communion, so long as the world endureth? Is there no possibility of accommodation, no hope of sympathy, no yearning for communion? Will no one even ask the question? None make the first move? Must we be content with that poor substitute for apostolical fellowship in the Gospel, 'Let us agree to differ;' or an evangelical alliance which, transient and incomplete, betrays a sense of want without satisfying the craving? Or are we reduced to the sad conclusion, that as there can be no peace with Rome so long as she obscures the truth as it is in Jesus, and lords it over God's heritage, so there are no common terms on which the evangelical Protestant churches can agree, after eliminating errors and evils, against which each has felt itself constrained to protest?"

More of the letter we have not space for, as we desire to notice several important items. The Bishop sees—

1. That denominational coöperation, and agreement to differ are distinct from Christian union, may, and do exist without it.

2. That the boasted Evangelical Alliance is *transient, incomplete*, and that it "*betrays a sense of want without satisfying the craving*."

3. That Baptists, Lutherans, Presbyterians, Episcopalians, Congregationalists, and Wesleyans, are not *one body*, but *bodies separate*.

4. That "*standing apart*" is sinful and lamentable, and he therefore asks whether the Lutheran, Presbyterian, and other bodies, "are to continue separate from the Episcopal communion so long as the world endureth?"

The Bishop hints at a plan by which the various distinct sects may be incorporated with the Church of England, so as to become one visible com-

* When thou may'st be such, I wish thou may'st be wiser.

munion, while Mr. Binney, putting no faith in visions of the future, asks that what can now be done may be done, and calls for an exchange of pulpits. A leading Baptist organ on this point says, "The Dissenter is ready enough to admit him (the Churchman) to his pulpit, but he will neither preach for the Dissenter, nor let the Dissenter preach for him." Well, we are very sorry for the Dissenter—sorry that he should be ready to preach for England's state church—sorry that the affluence and respectability of a Church of England pulpit should entice him—sorry that Mr. Binney should be ready to preach for a church which he has said "ruins more souls than it saves"—sorry that the Dissenters are less consistent than the Bishop. He says—I love you, admit your piety, admire your talents—I long that my arms should enclose you, that you should stand with us as members of one body, sheep of one fold, but, you depart from the rule of a church which has the sanction of eighteen centuries; your orders are irregular, you *stand out*, and I cannot help you. *Dichostacy*, according to the Bishop, is sin—and what it is, according to Paul, may be determined by the fact, that he puts it with emulations, strifes, wrath, and envyings—and by the law of God, which says, "Mark them which cause it, and *avoid* them." The Bishop says this *avoiding* is painful: "I am free to confess that my feelings kick against my judgment," but I must do it. All honor to the Bishop. But there is another point of view from which to glance at this matter. The Bishop and *all* members of the Episcopal church are "*standing apart*." Did not the early bishops of the English State Church receive their offices from Rome? Does not the Papal Church hold the same language to the Bishop of Adelaide, and charge the same sin upon him that he holds to and charges upon Mr. Binney? Does not the Bishop defend himself by saying, *I stand apart* from the Papal Church, because that church *stands apart* from the divine economy given by the Apostles of the Lord? And do not the Dissenters of England defend themselves from the Bishop's charge in the same way? Why have Congregationalists, Wesleyans, and others come off from the State Church? Their doing so can be justified, or it

cannot. If justified, it must be on the ground that the State Church was *standing apart* from the Divine faith or polity, and that which justifies the separation must unchristianize the church they came from, in which case the law of the Lord is, *AVOID IT*. If, on the other hand, the Episcopal church was of the one body of the Lord, then these Nonconformists cut themselves off from that one body, by forming a society distinct from and in opposition to the Episcopal Church? For ourselves we may just say, that we are *high church*, very high—that we believe in *one body*, as well as in *one Lord*—that with other *bodies* there can be no authorized fellowship, though there may be much good feeling—that the Papal body, the English State Church body, the Wesleyan, Lutheran, and Baptist bodies are not that *one body*—that dissent from, nonconformity to all these bodies, are not only lawful, but necessary, because they dissent from, and do not conform to, the one Divine economy for ever perfected through the Apostles of Jesus. On this high ground we commend to all, as models, "the" churches first in Christ Jesus in Judea, and the writings of the Apostles and Evangelists, as the *only* and sufficient, because perfect, rule of faith and polity. Further remarks upon the results of "incorporating the various sects with the Church of England, so as to form one visible communion," and upon the true and only foundation of Christian union, must be deferred, at least for one month. D. K.

THE ONE BODY.

BEFORE us is a recently-published volume by T. H. Milner, of Edinburgh, entitled "*The Messiah's Ministry*," which we hope, ere long, to notice at some length. In the mean time we give an extract to which we heartily subscribe, and commend the book to every person who desires human help in learning what Primitive and Apostolic Christianity really is. In a book of 370 pages we do not expect to find every conclusion such as we can accept, but in "*Messiah's Ministry*," while here and there we have to demur, yet so largely does the volume speak to us in the terms of the Apostles, and so closely

does it keep to their conclusions, that could we place a copy in the hands of any Christian, gladly would we do so.

"Denominationalism bids for division, lives and thrives upon it, and must die without it. For 'the ministers of the various denominations' to lead all into the unity of the faith, would be to unchurch themselves, and throw away their living. With a sectarian ministry, Christian union is impossible. The doctrine of the former is, that there are many bodies; of the latter, that there is but one. As soon shall grapes be gathered of thistles, and figs of thorns, as will those all speak the same thing, and be perfectly joined together in the same mind, and in the same judgment, who are already divisioned off by the party cries, I am of Paul! I am of Cephas! I am of Apollos! I am of Calvin! I am of Knox! I am of Wesley! We do not say that those who utter such cries will always be so foolish, but we do say that their coming into the unity of the faith must be preceded by the entire renunciation of party names, whether of men, opinions, or countries, and their being called by the name of the one Lord of the one body his bride, the church. If as 1 Cor. xii. 25 intimates, God has so arranged and constituted the members of the natural body, as that by their joint operation, there should be no schisma, division, or rent; the apostle has stated this, that the body of Christ might learn thereby that all its members are so set joined together, and compacted in one cooperative ministry, as to secure that union which otherwise were impossible.

"10. And as to sympathy, as well might we expect it, from the bleeding dismembered pieces of the dying soldier on the gory field of strife, as from rival religious factions. That there is no sympathy between individual members of so-called Christian churches, we do not affirm: we rejoice to know and acknowledge the opposite. But we unhesitatingly declare that denominationalism is utterly unsympathizing. Its reign has proved it so. Happily it is falling, and with it the rancour of its spirit. As it falls it will be seen that there is no good in it. The truly pious are fast discovering that their sectarianism has simply divided them without blessing themselves or others one whit. As they recede from it, they discover that Christ is one, that he is not divided, that his body is one, and his faith one. And as this union in him is realized, then only is that sympathy which alone deserves his name experienced. The unity of the body—the union of many members in one body, is absolutely essential to that feeling which is peculiar to the closest of relationships. Thus to the fact that

God has tempered the body together that there may be no schism in it, the apostle adds the further consideration, 'but that the members may have the same care one for another; so that whether one member suffer all the members sympathize, (*συνπάσχει*) or one member be honored, all the members rejoice together.' But it is the direct opposite in sectarianism; for consisting in a rivalry forbidden in Scripture, and ignoring the union which is the glory of the ecclesia of Christ, there is instead of this sympathy which a union of membership in one body produces, that cold feeling of pride and jealousy with which rival establishments or powers ever contemplate themselves in contrast with neighbours, or foes.

"11. Christian concord is an impossibility with denominationalism. Wherever various denominations exist there are just as many spirits. Each sect has its own spirit. Each regiment is characterised by the *esprit de corps*. And who does not know that it is quite 'a taking illustration' with 'popular preachers' to represent 'the different bodies' under the military idea, and speak of their 'regimental colours,' as if the Prince of Peace had constituted his church on the model of modern military tactics, or as if the articles of war were copied from the faith in Christ! The gaping, applauding multitude do not perceive that the despots of Europe have divided their forces into distinctive regiments, while the King Immortal has formed his into one body, that while regimentalism is a law of the former, sectarianism is a violation of the law of Christ. The injunction to the disciples, to endeavour to keep the unity of the spirit, is given in view of their being but 'one body.' Denominationalism reigned both among Jews and Gentiles when the Christian faith was established, and one capital object of it was to 'make the two one new man' under Christ, and to 'reconcile both to God in one body by the cross.' But, alas! through the perversity of men, he who is 'the God of peace' has been worshipped rather as the God of war, that gospel which is the good news of peace has been tortured into a preaching of strife, and that cross through which the enmity of man to man, and man to God is slain, has been carried and emblazoned as a symbol of diabolic fight. Yet the repose which Jesus left in legacy to his disciples, was his own unbroken, ineffable peace: 'My peace I give unto you.' That perfect peace he had in the undisturbed serenity of his union with the Father was what he gave to them. His last prayer for them was that they all might be one, as he and the Father are one (John xvii. 20-21.) But how entirely

unrealised has this been amid the wars and fightings of denominational Christianity! How utterly unrealizable is it till parties and party names are as entirely discarded by Christians as they are reprobated by the apostles (1 Cor. iii. 1-5.)

"12. Yet, who has not gloried in 'his church,' 'his minister,' 'his denomination?' And what preacher does not boast of 'his people.' It is verily so; more truly so, indeed, than is imagined; for nothing is more certain than that these things are not of the Lord—be whose they may, they are not his. He never established them, he never authorized them. They have been founded by men in contradiction of his laws, and they exist without a license—they are perpetuated under his condemnation—they are outlawed in Scripture. In regard to but a comparatively small amount of this vain glory, Paul said to the Corinthian believers, 'Brethren, I could not speak to you as spiritual, but as carnal. For, whereas there is among you envying, and strife, and division, are ye not carnal, and walk as men? While every one of you saith, I am of Paul, or I am of Apollos! are ye not carnal?' And so he charged them to glory not in men, but in the Lord. But denominationalism always glories in men.

"13. And of course it seeks to justify itself, and in this attempt it has made a mere myth of the body of Christ! Unable to deny that his body is one, and as unable to deny that its own name is legion, it seeks to cover the discrepancy by talking of 'the invisible church.' But who ever saw this invisible church, and who ever read of it in Scripture? None. It is a figment of modern mythology. The Christian body is one as we have seen, and its characteristics are all stated in the apostolic writings. Many assemblies in different parts it had when the Scriptures were written, as they shew, and these together formed in one body, but it was not an invisible church; it consisted of living men and women united together in the bonds of the gospel, and there was no difficulty in recognizing them as the body of Christ, and members in particular. Their conduct and character shewed what they were. A disciple was a disciple, and recognized as such everywhere; membership in Jerusalem gave membership in Rome. The body was one, visible and ascertainable. And still with the guidance of the New Testament Scriptures, a Christian church is as easily discoverable as are the cities, lakes, and mountains of Scotland by the help of a tourist's guide-book. But it is very convenient for the ministers of sects, to tell the anxious enquirer after the way to Zion, that the descriptions of the church

he has been reading in the New Testament refer to the invisible church, a thing not to be found on earth; no, nor in heaven. But this keeps restless members in their seats.

"14 But, says an objector, 'Physician, heal thyself;' you are a member of a sect as well as others. Unquestionably. For all men are sectaries. Infidels, philosophers, worldlings, and religionists, are all sectaries. And we plead guilty to being one of 'that sect everywhere spoken against.' Nor shall any rob us of this boasting. And if any replies, Then, do not you rob others; we answer, We do not rob them; they rob themselves, or allow others to do it; ours is not their boast—they are not content with the name of Christ—they call themselves by other names—they do not confine themselves to epithets of Scripture—they tell us they are Romanists, Episcopalians, Presbyterians, Methodists, Independents, Baptists, or something else which the Saviour never called his people; they talk of their church being that of Rome, England, or Scotland, and themselves as Calvinists, Arminians, or anything rather than Christians. But, says one, Can a man not be a Christian and a Baptist? Certainly he can, if, as a Christian, he baptizes those whom the Lord authorizes to be baptized. A Baptist is one who baptizes: one who does not baptize is not a Baptist: John was a Baptist, simply because he baptized; had he not baptized any he would not have been called John the Baptist; those whom he baptized are not called Baptists. But to take this name in an unscriptural acceptance, or to take any other in the way of denominational distinction, is to contravene the law of Christ, and to violate the unity of his body. What would the husband think, who, on taking home his bride, found she was not content with his name, but would have one or other that could not mark her out as his wife? And is not the church the bride of Christ? The Lamb's wife? Is she not married to him, and become dead 'to the law by his body? Why, then, play the harlot by taking the name of another?"

CONFESSIONS OF A FOOLISH MAN.—No. II.

ONE day, not twenty years ago, when out for a country walk, I saw posted on a wall an announcement of a sale by auction. Some land was to be knocked down to the highest bidder. On the same bill, too, I read thus:—"Also, all that seat or pew in the North aisle of

Minera chapel, in the said parish of Wrexham, usually held with the said Glascoed farm, as appurtenance thereto." That's odd, isn't it? I thought I to myself. To sell by auction a "seat or pew," seemed at first sight rather queer, and my face began to look red with indignation thereat. Now at that time I used to preach, and to tell out the whole truth, my income was derived from what are called "pew-rents." So the second thoughts were, "Don't get angry too soon; just con over how the thing is done in your chapel, and before you throw a stone, see that *you* don't live in a glasshouse." Whether it was conscience, or something else, that whispered to me such thoughts, I must leave it to wise men to determine; but into my mind they came, and all at once I did not turn them out, as the sequel will show.

I began to ponder and compare, and my verdict was, that about all the real difference between the North aisle pew and the pews in which my hearers sat lay here, *that was sold by auction, and ours were let by private contract.* I remembered how a much-esteemed brother and deacon used to stand in the table pew, or attend in the vestry once or twice a week, with book in hand, to let sittings. My friend whose trade was thriving would take the pew with four sittings in it, and would pay 16s. a quarter for it; while Mary Thompson, the washerwoman, who could not afford so much as that, sat at the back of the gallery, towards the top, and gave a shilling a quarter for that privilege. Some of the members, when they became reduced in circumstances, and could not pay for such good sittings as they used to, left the chapel and attended nowhere. Some who took sittings never paid their rent, so that "bad debts" would form an item in our yearly reckonings. Sometimes a stranger who had come early to the place, would sit down in a pew that was rented; and sometimes, when the holder of the pew came in, he would turn the stranger out. And then the said stranger would go away, and abuse the whole company of chapel-goers.

Well, thought I again, what a foolish fellow I must have seemed to some sensible person who understood all this, when at that Anti-State Church meeting I was praising *our* principle as

"THE VOLUNTARY PRINCIPLE." Suppose that I am accosted in coming from such meeting by some owner of houses, who, having heard my speech, begins to admire it exceedingly, and to inform me that *he* practiced the voluntary principle also.

"How do you practice it, my good friend?" I ask.

"Why," says he, "I am the owner of ten houses. Three of these have shops connected with them, and are in a good thoroughfare; a capital situation. I don't let anybody occupy them who won't pay me a good stiff rent. Five of the others are in a *middling* situation; these I don't get so much for, but still I must have my price. Two of them are cottages in a court, and these I can't get more than half-a-crown a week for. *That's* the voluntary principle, isn't it?"

Oh dear! how very foolish I feel! I don't know what to say; I see clearly that he has me in a fix; he knows all about how we go on at our chapel; so I turn off the subject by talking about the weather, and asking him how the crops are.

But now what is to be done, thinks I once more. I know this is wrong, and I dare not speak of the voluntary principle any more. But will the chapel have to be shut up, and shall I be obliged to leave, if all seats are free, and we are to trust to voluntary contributions?

I went to sleep, and I had a dream.

And in my dream I thought some one came and talked with me.

"Why art thou thus agitated?" said the speaker. I told him my fears.

"Do you think," he said, "that the cause of God cannot be carried on without a system of collecting money, which keeps up worldly distinctions in His own house?"

"I hope it can," I replied, "but I fear the people are not ready for it."

"Do not the members of the church LOVE God then, and LOVE His cause?" he said; and he placed great emphasis on that word, love.

I was silent for a moment. Then I said, "I hope they do."

"And if you devote the time and talents which God has given you, to serve them in the Gospel, are you afraid they will not esteem you highly enough in

value and importance; yet, it is not all that is necessary; nay, if this alone be sought after, the end which is aimed at is very apt to be defeated altogether."

On the result of this practice, as *proved* by experience, the editors say:

"We have often been struck with the scene presented by a Scottish assembly during the morning exposition. We have witnessed, we must say, nothing at all like it in England. You may see the people there, while the minister is conducting this exercise, each one with the Bible open before him; and the very rustling of leaves, when some passage of Scripture is referred to, breaking in every now and then on the otherwise almost breathless silence of the auditory, together with the whole appearance and attitude of each individual present, afford a sufficient voucher of the fact that every one considers himself a party concerned in the business, earnestly and eagerly engaged in carrying on the investigation. Something like this is what we should be glad to see prevailing among ourselves."

Let this practice become general, let church members closely follow and enter into the exposition. Let those who can do so take notes of important points and enter them into a book kept for the purpose, and depend upon it a considerable portion of the ignorance of the Scriptures, which is a standing disgrace to the churches, and which text preaching can never remove, will be taken away, and an approach will be made to that time when we shall all speak the same things. D. K.

POPERY IN ELY.

SEVERAL communications, headed as above, have been forwarded to us. One letter states, that a sorrowing husband has been deprived by death of his affectionate wife and first-born—the mother and babe only living a few days after its birth. A few lines from the letter will state the case. "The departed wife and her husband were regular attendants on the services of the Established Church, and therefore her grave was bought on the 'consecrated' side of the Cemetery. But about one day before the interment intimation was given, that the infant, not having been blessed by the sprinkling of a few drops of water from the hands of a priest, could

not be put into its mother's coffin, nor taken into the chapel, nor to the grave till the service had been gone through, and *eighteen inches of earth* covered over her coffin — then the babe might be put down. So it was done." Admitting the painfulness of the case, and that we feel for the relatives of the departed mother and child, we nevertheless cannot join in the outcry made by "*Evangelical Churchmen*" against such cases. We neither call them *popish*, nor find fault with the clergy who insist upon acting in accordance with what they have vowed to teach. Infant baptism, and infant regeneration by baptism, are not peculiar to the Church of Rome — they belong *fully* and *fairly* to the Church of England, and they existed before the first Pope. The church established by law has a burial service *for members only*, every word of which its ministry are bound to use. This church also believes in *consecrated* burial ground for its own members, and *unconsecrated* earth for Dissenters and Infidels. Now, in the name of common sense we ask, what right a man has to expect or desire that his unbaptized child should be buried in the place and manner provided for and restricted (according to the letter and spirit of the standards of his church) to its *baptized* members? And we further ask, in the name of *common honesty*, how any priest could be required to give the church's services for members to those whom it considers not members? Does our reader say, Do you then believe in infant regeneration by baptism, and in the necessity of separating in death the unbaptized child from its baptized mother? Certainly not! And we may add, not in any church which so teaches. But at the same time be it said, that we could as soon believe in such monstrous nonsense, as admit the consistency of those who hold membership in, or give support to, a church which thus teaches, and yet complain when the consequences fall on themselves. It is far better to be free from the charge of supporting an anti-christian establishment, than to remain in it and raise against it the cry of Popery.

When there is love in the heart, there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

ITEMS OF NEWS.

BIRMINGHAM.

Since our communication last month we have had good meetings, and some amount of discussion on infant baptism. Five have been added to the church, and our influence is being more widely felt. In our last it was stated that the Baptist church in Bond street would shortly meet to answer the question, "Shall we henceforward observe the Lord's Supper as often as the Lord's Day?" The meeting has been held, when only some seventeen, out of about one hundred members present, said No. We are therefore no longer the *only* church in this town which meets every first day to break the commemorative loaf. What next, and next, remains to be seen; it is not for us to speculate. On the first day of January we published, price one penny, No. 1. of the *Birmingham Bible Advocate*, to be continued monthly. This was done upon our own responsibility — the loss, if any, to fall upon ourselves. We are happy to add, that close upon 500 copies have already been sold, and the cost covered, or within a fraction. This little monthly is similar to the *Quo Warranto?* and intended for circulation in Birmingham only. Lectures to *females* have been given by Mrs. King and Mrs. Chew, which have been well attended, and are likely, by making some acquainted with our place and times of meeting, who otherwise would not have been informed, to increase the number of female hearers of the Gospel.

January 25, 1859.

D. K.

BANGOR.

I am most happy to inform you, that the cause of our Saviour, Jesus Christ, is progressing amongst us, having had three additions to our number recently, and two more candidates for Christian immersion presented themselves last Lord's day. We have enjoyed the fellowship of our much-esteemed brother, William Watkin, of Manfair, for these last nine days, and his presence has strengthened us much.—Bro. William Jones, of Portmadoc, has promised to pay us a visit soon. We are in peace and union, and are greatly attached to our King and his institutions.

J. ELLIS.

CROSSGATES.

We had another addition to the church in Crossgates on the 9th of January, a

F.H.

married man who has attended our meetings for some time past, and who is now thoroughly convinced of the truth taught by our Lord and his Apostles, as revealed for our instruction and guidance while in this probationary state. Being thus convinced, he publicly confessed his faith, and was baptized forthwith in the name of the Father, Son, and Holy Spirit, for the remission of past sins. Having thus commenced the Christian race, may he continue faithful until called on to cross the Jordan.

G. RAMSAY.

DYSART.

As I know you are always interested in the progress of the truth, I am happy to state that with us it is steadily progressing. We have had seven persons immersed since October, and having some enquiring we expect that we shall go on adding to our number.

T. HARRIS.

January 18th, 1859.

GLASGOW.

I am again happy to inform you, that during last month, a young woman was immersed upon a confession of faith, and added to the church meeting in Brown street. May she be an ornament to the Christian name.

J. BROWN, Jun.

12th January, 1859.

NEWTOWN.

Since our last report we have added *two*, one by removal, the other by immersion. I am thankful to say, we can discover that the hearts of some others are being stirred to their depths by the power of the Gospel of Christ, and that there is every reason to believe we shall soon again immerse willing converts.—(Jan. 21.)

It rejoices me to say, that one of those to whom our anticipatory reference was made, was this morning immersed into the name of the Father, and of the Son, and of the Holy Spirit. This additional convert is a sister who may have much opposition to meet, but will, we trust, be zealous and useful in the Lord's vineyard.

J. B. R.

Newtown, January 22, 1859.

WIGAN.

The Gospel of Christ still continues to manifest its power among us. Since the beginning of this month, nine individuals have been added to the church, and some of those most unlikely in the judgment of man.

W. McDUGALE.

January 19, 1859.

SWITZERLAND.

The friends of Mr. and Mrs. Darby will doubtless feel interested in news concerning them. I have therefore copied from a letter written by my daughter to her sister, a few particulars which I think will afford you pleasure, especially as it will show, that we are not the *only people* who honor the Lord's day, by an observance of its sacred institutions. Mrs. Darby writes as follows, under date Geneva, Jan. 7, 1859:

We have been to the Protestant French Church again. Not being able to sit by the side of my beloved father, how I wished he could for once have sat by mine. The *picture*, if nothing else, would have pleased him. A neat plain built building, painted white and relieved with green festoon and curtains, green trees looking in at every door, plain deal seats with backs, and no cushions; no distinctions of place, those who come first taking the best, and all classes mingle. The old marked woman, with dark ugly face under a checked muslin cap, and wearing a white muslin square for a shawl, sits beside the daintiest lady, who dresses well, but not luxuriously enough to startle the eye by contrast. The young women wear pretty embroidered caps instead of bonnets, and here and there may be seen a dark head with only a black crape veil; but from the highest to the lowest grade, *all* in every item of the dress exquisitely clean. The contribution for the poor and for support of the worship, is made every week. The Lord's Supper apparently *every week*. The hymns simply, but well sung. The sermon soundly scriptural, and to-day really eloquent, on the Christian combat and weapons—"Fight the good fight of faith." The preacher read nearly the *whole Epistle* then took his subject without sitting down. The prayers were full of truth and burning earnestness, without a shadow of fanaticism, and with a directness and plainness that had nothing to offend. He prayed for all in authority. (their's is a republic, remember) for the temporal governors of that canton and of all the cantons of Switzerland, and for the inhabitants of that beautiful land, &c. Then what is worthy of note, by nine o'clock every seat is occupied, and again at two p.m.—Every one of the many places of worship in the town is filled at this hour. There is but one English service, and that is from 11 to 1, and again from 6½ to 8.—I am pressed for room, and can only give my kindest love and affectionate remembrances to all friends.—M. D.

AUSTRALIA.

From a letter addressed to a brother by S. Kidner, dated St. Kilda, Nov. 15, 1858, we take the following extracts:—

"The cause of Christ is progressing most encouragingly. Several additions have been made during the last five weeks. Our Bro. Procter's young daughter, only 12 years of age, and a brother of our Bro.

Picton's wife were the last adherents to the truth of Jesus. Melbourne has also increased, and at Brighton as well, whither our good and energetic Bro. Coles accompanies me, that he may immerse a female convert from Roman Catholicism. Such is the bright side of the picture, but a cloud, thick and dark, intervenes; and while we rejoice to know that there is a bright light behind the thick cloud, we nevertheless mourn and grieve while under the cloud, and so rejoice with trembling at beholding the love and severity of our God. — Our beloved Bro. Walker, of Moorabbim, has lost his eldest son, who, about a month ago, being overcome by the effects of a hot wind which then prevailed, rose from the dinner table and washed his head in cold water, afterward walking in the garden without his hat. The result was he received a sun stroke, complained of pain in his head, gradually becoming worse. A medical man was sent for, and after a fortnight's treatment, he was declared to be convalescent; but two days subsequently he had a relapse, and after a week's suffering, was taken from this life, we hope, to a better and everlasting existence. Our Bro. Walker's trials have been heavy indeed, for some 14 months ago his wife was thrown out of a vehicle and killed on the spot. The love of the brethren has abounded towards the tried ones, and it was my privilege to witness the Christian affection exhibited by all the disciples. He died on the 9th of November, and was buried on the 11th.—No one was invited to the funeral, but some 60 or 70 friends attended, either on horseback or in light carts, and among the visitors were the young persons composing the Temperance Band of Hope, in a large dray, who surrounded the grave, and cast flowers on the coffin of their beloved secretary. Bro. Davies, of Mollington, and indeed all who knew Bro. Walker, will be grieved to hear of his loss."

Brother R. SERVICE, writing under date of Victoria, Australia, Nov. 18, says:—"The churches in Melbourne, at Prahran, and at South Brighton, are in health and thriving. The churches at Prahran and at Melbourne have been in combination for six Lord's day evening lectures — two lecturers from each church, in each place, every evening, to be continued three weeks longer. Within a few weeks we have had two immersions, and the Prahran church have had three."

OBITUARIES.

EVERITT ALLENBY.

With sorrow I have to communicate that our beloved brother, Everitt Allenby, Liverpool, was removed from our midst on

the 4th of January, aged 32 years. There is however, so much of joy mingled in the cup, both to the brethren and his immediate relatives, that we should all be ungrateful and totally unmindful of God's gracious dealings, if we gave way to rejoicing under the bereavement. The stroke was long expected, and came very gently, as to time; but heavy in the degree of suffering that accompanied it at last. Most appalling, at times, was the agony that our dear brother endured; but like a gallant bark, securely anchored, he arose above all the tossings of anguish, clinging to the hope that had entered within the veil—which hope he found sure and steadfast, gaining strength with each successive strain, until the haven was reached, and all was "calm as the breast of the lake, when the loud winds are hushed to repose." A more instructive death-bed has seldom been witnessed—a soul-enlarging, faith-expanding scene it was from first to last. To one who stood by him at the last swell of Jordan and its final ebb, he said, grasping his hand in both his own, "Oh, brother! for a drink of the crystal, the pure crystal of the water of life;" and then, as the fearful choking set in, he cried with a pleading voice, "Oh, Father, take me to thyself!" and his panting breath grew fainter and fainter, till all was still. Only twenty-four hours before he drew his last breath, he sang with a clear voice, part of the beautiful hymn, "My God the spring of all my joys."

Thanks be unto God for his unspeakable gift.

CLEMENTINA MANFULL.

It is to me a painful duty to record the death of my beloved and only child, Clementina Manfull, who died of consumption, the 17th of December, 1858, in her 19th year. I have greatly desired to make the same known, especially to the young, who may learn a lesson, and know how it is possible, by belief in and obedience to the truth, for the young to conquer death, and disarm him of every sting. This young sister was immersed into the name of Jesus, for the remission of sins, in October, 1855, after hearing a stirring appeal to the young upon the danger of death-bed repentance, delivered by our Brother J. B. Rotherham. She had learned the lessons of divine wisdom in that school where they are best taught. Her Heavenly Father had appointed to her a cup of sorrow, which she drank to the very dregs, saying, "Not my will, but thy will be done." But her very merciful Father had sweetened that bitter cup with love, and she realized the promise, for as her day, strength was imparted.

The sting of death was removed, and she triumphed as she journeyed through the valley, leaning on the beloved; and even in her bodily agonies she exclaimed, "Never mind, papa, it will soon be over; I confide in Jesus: all is well." Truly she was waiting and watching for her Master's coming, having her lamp trimmed, and oil in her vessel, ready to enter in to the marriage supper of the Lamb. Her mind was not clouded or perplexed with any doubts or unbelieving fears, but she had full confidence, addressing often her Father thus—"My God will not suffer more to be laid on me than I can bear, and as my day, my strength will be; he doeth all things well." It was, indeed, most affecting to hear her repeat the following hymn, the day before her death:—

"What sinners value I resign;
Lord, 'tis enough that thou art mine;
I shall behold thy blissful face,
And stand complete in righteousness.

This life's a dream, an empty show,
But the bright world to which I go
Hath joys substantial and sincere;
When shall I wake and find me there?

My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And in my Saviour's image rise.

O, glorious hour! O, bless'd abode!
I shall be near, and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

I had sweet converse with her respecting the glories to be revealed, which eye hath not seen, nor ear heard, and of which finite creatures cannot conceive. She filled up her place round the table of the Lord, so long as her feeble frame would allow. I sorrow not as one without hope, but look forward to a reunion, when mortal shall put on immortality, and where with the redeemed out of every nation, tribe, and people, we shall mingle our praise to Him who washed us in his blood.

EDWARD MANFULL.

Nottingham, January 10, 1859.

JOHN HAWKES.

I have to inform you and the brethren, that our beloved brother, John Hawkes, fell asleep in Jesus, on the 14th ult. after a trying illness of two years, of a consumptive character. Our deceased brother was immersed into Christ about three years since. In health, he was diligent and faithful; in sickness, patient and cheerful; and in death he was filled with peace and joy, and the hope of a blissful immortality beyond the grave. May the Lord teach us to number our days, that we may apply our hearts unto wisdom.

PHILIP SANTO.

Adelaide, November 12th, 1858.

FAMILY CIRCLE.

BLAME not before thou hast examined the truth; understand first, and then re-buke.

THE keenest abuse of our enemies will not hurt us so much in the estimation of the discerning, as the injudicious praise of our friends.

Gross and vulgar minds will always pay a higher respect to wealth than to talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible.

NEVER WEARY IN WELL-DOING.—When some one asked old father Scott, of Kentucky, "Why do you continue to preach when you have converted but one sinner in 20 years?" "Have I converted one?" said he. "Yes," replied the other. "Then," said the good man, "here's for 20 years more, I may convert two." And the faithful old soldier toiled on to the end in his Master's work.

BEAUTIFUL AND TRUE—Education does not commence with the alphabet. It begins with a mother's look; with a father's smile of approbation, or sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green and daisy meadows; with bird's nests admired but not touched; with creeping ants, and almost imperceptible emmets; with humming bees, and glass bee-hives; with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, for words mature to acts of benevolence, to deeds of virtue, and to a sense of all good, to God himself.

TEXT FOR YOUNG MEN.—A better subject for young men to discourse about, and to meditate upon, was never written than the following, by Swift:—"No man ever made an ill figure who understood his own talents, nor a good one who mistook them." Young men do not fail in life because they lack ability to succeed, half so often as from misdirection of talents. A right use of a moderate capacity will accomplish more than a wrong application of the most brilliant qualifications. Study, therefore, yourselves—aim to find out the actual talents you possess, and then endeavour to make the best possible use of them; you can then hardly fall short of making a good figure in the world, and what is more, being one among those who live not in vain.

THOU GOD SEEST ME!—What a solemn thought! Let me be where I may, upon

the mountain or in the valley, in the forest or in the open field, in the house or out of it, asleep or awake, at toil or at rest, surrounded by midnight darkness or by the brightness of the noonday sun—in all my wanderings, changes, and failings, "Thou God seest me." Thou seest my actions—Thou knowest my thoughts. Can I conceal anything from Thee? Can I deceive thee? Surely I cannot. And since I cannot, what should be my conduct? Should it not be sincere, open, candid, true? Although I may deceive my fellow-man, and wrongfully obtain his good-feeling, his kindness, or his property, yet "Thou God seest me," and "rememberest it" against me. Should I not fear the dreadful day of reckoning, when Thou wilt punish for all these? And Thou seest and knowest the circumstances of all my situations; Thou knowest all my sorrows, my troubles, my trials. Should I not then be perfectly willing to trust and to depend entirely upon Thee at all times and in all circumstances? Help me, O my Heavenly Father, by Thy grace to feel and to think that "Thou God seest me," and to act as becomes one who thus feels!

THE STARS.

OH 'tis lovely to watch ye at twilight rise,
When the last gleam fades in the distant skies,
When the silver chime of the minster bell,
And the warbling fount of the woodland dell,
And the voiceless sounds in the upper air,
Proclaim the hour of prayer!

Then ye shine in beauty above the sea,
Bright wanderers o'er the blue sky free!
Catching the tone in each sighing breeze,
And the whispering sound of the forest trees,
Or the far-off voice, through the quiet dim
Of some hamlet's hymn!

And the midnight, too, all still and lone!
Ye guard in beauty, from many a throne!
In your silver silence throughout the hour,
Watching the rest of each folding flower,
Gladdening with visions each infant's sleep,
Through the night hour deep!

Yes, ye look over Nature's hushed repose,
By the forest still where the streamlet flows,
By the breezeless hush of many a plain,
And the pearly flow of the silver main,
Or sweetly far o'er some chapel shrine
Of the olden time!

Thus in shadeless glory ye onward roll,
Bright realms of beauty, from pole to pole!
'Mid the vaulted space where your bright paths lie,
In the hidden depths of the midnight sky,
To some far-off land—to some distant home,
'Neath the ocean's foam!

But lo! the far voice of the waking sea,
And the first faint tinge of the early day,
Shining afar o'er the ocean's spray!
(Oh, ye that have been as a power and a spell,
Through the dim midnight!)
Farewell!

F. MULLER.

FEBRUARY 1, 1859.

CHRIST'S CHURCH IDENTIFIED.—No. III.

"Upon this rock will I build my church."

THE death and resurrection of Jesus are facts which cannot be too highly appreciated, or too studiously investigated by any one who wishes to become thoroughly acquainted with the truths of Christianity. They constitute the splendid centre of the whole Christian system; and would, were they rightly apprehended and appreciated, so strongly attract our affections, as to render it impossible to be otherwise than in a state of union or fellowship one with another.

In a former number we heard made by an Apostle and by the Ethiopian, "*the good confession*," "*Thou art the Christ, the Son of the living God*;" and that "he was declared to be the Son of God with power, by the resurrection from the dead." It was also shown that there was a most intimate and interesting connection between the Sonship of Jesus and his death and resurrection. His divine Sonship gives value and efficacy to these transcendent facts; and, together, constitute the bottom corner-stone of Christ's church. To these must all the living stones be joined, to be built up a spiritual house, a holy priesthood, to show forth the praises of him who hath called us out of darkness into the marvellous light of the gospel.

Hence the Sonship of Jesus — *Jesus and the resurrection* — constituted the grand theme of apostolic preaching. By a candid examination of these discourses it will, we think, appear that our modern metaphysical sermons no more resemble them than my pen resembles a ship-mast, or a candle the luminary of day. Jesus and the resurrection are the centre to which they all invariably tend, and to which, with ce-

lestial eloquence, they attract the minds of their hearers.

If they required sinners to believe that "Jesus was the Son of God," it was because he had been "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." If they commanded men to repent, it was because "God had given to all men an assurance of judgment to come, in raising his Son from the dead." If they required sinners to "confess with their mouth the Lord Jesus," it was because they "believed in their hearts that God had raised him from the dead." If they commanded that believing penitents should "be baptized for the remission of their sins," it was because "baptism doth now save us by the resurrection of Jesus Christ." If they taught the doctrine of "the remission of sins," it was because "Jesus had been delivered for our offences, and raised for our justification." If they expected the Divine Comforter, or Advocate, "who should lead them into all truth," it was because Jesus had promised "that if he went away"—rose from the dead, and ascended to heaven—he would send them "the Comforter, who should abide with them for ever." If they taught that "the vile bodies of the saints should be raised," it was because "Christ had risen from the dead, and become the first fruits of them that slept." If their preaching inspired Christians "with the hope of eternal life," it was "by the resurrection of Jesus that they were regenerated to this living hope."—If they observed the first day of the week as the Lord's day, it was because "the Lord rose from the dead" on the first day of the week. If "they continued

steadfastly in the breaking of bread," it was that "they might show his death as often as they did it." If they continued through life, in a course of holy obedience to Jesus, it was because "he had died and rose, and revived, that he might be Lord both of the dead and living." "They judged that if one died for all, then were all dead; and that he died for all, that they who live, should not henceforth live to themselves, but unto him who died for them and rose again." And in every sentence, if their preaching was, to any extent, beneficial to the myriads, who were, through their instrumentality translated from darkness to light, it was because they "were determined to know nothing but Jesus Christ, and him crucified!"

Thus, the death and resurrection of Jesus, were central facts in apostolic times; and constituted a celestial magnet to which all Christian hearts were attracted, and around which the purified affections of the redeemed revolved; and which, consequently, consolidated in one harmonious fraternity, all the disciples of our blessed Lord.

To illustrate this idea, we will suppose a magnet to be placed in the centre of a great circle, on the circumference of which are a multiplicity of the particles of steel. No sooner does the magnetic influence reach them, than every particle moves toward the centre of attraction, until they come into actual contact, and form but one body around the one point of attraction.

Now, we hesitate not to say, that if Christians so understood the genius of the Christian religion, as to appreciate the death and resurrection of Jesus, they would no more depart, by opposing sectarian influences, from this Christian centre, than do the particles of steel from the centre by which they are attracted. The love of Christ would constrain them as the magnet attracts the steel—so that, of all the individuals thus constrained or attracted, one body, and but one, would be formed, having

one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all; and this would effect the death of sectarianism!

But, if we suppose these particles of steel to be scattered over the whole area of the great circle, with a magnet in the centre, and other magnets occupying various situations, some within, and some without its area, the influence that these magnets would have on the particles of steel, would illustrate the present condition of sectarian Christendom. The different centres of attraction would each embody around it a multiplicity of neighbouring particles, so that, instead of the one body, around the one centre, there would be as many bodies as centres of attraction.

The reader will, we doubt not, perceive—unless his perceptions have been wofully stupified by prejudice—that we have proved, by a very summary process, that sectarians, properly so called, are more influenced by their sectarian peculiarities, than by the death, and resurrection, and love of Jesus. For as the particles of steel embody themselves around the magnet that attracts them the most strongly, so do sectarians crowd around those peculiarities which have the most influence on their minds. And it is useless for them to say, in the face of this demonstration, that the death and resurrection of Jesus attracts them more strongly than do their own peculiarities; for, it is mathematically certain that if this was the case, there could no more be more than one body of Christians, than there could by the attraction of one magnet, be formed separate parcels of the particles of steel!

A great part of the preaching of the present day, is, with respect to the minds of the people, what we have supposed the attraction of the magnets to be to the particles of steel. It creates influence by which their minds are drawn off from the centre of Christianity, and placed on sectarian peculiarities. The preaching of an Arminian, for example,

attracts to the peculiarities of Arminianism. That of a Calvinist, to those of Calvinism. That of a Universalist, to those of Universalism. That of a Destructionist, to those of Destructionism; and so to the end of the ring-streaked and speckled catalogue! There is, indeed, scarcely any opinion or system of opinions, which may not, under certain circumstances, become the attractive centre, or foundation of a sect. Look at the peculiarities by which the Baptists have been drawn asunder, and associated into twelve or fourteen tribes. The Methodists, into five or six. The Presbyterians into nine. Every sect has its grand distinguishing peculiarity—its attractive centre; and the minister of the dogmas of each, so ministers his peculiarities, as to unite his converts around a sectarian magnet different from those of all other sects; and different also from that, by which we have already seen, the primitive church was distinguished.

Just so different, however, as are the dogmas and sectarian peculiarities of the sects, from the simple unsophisticated preaching of the apostles, the tendency of which was, to unite all around the sonship of Jesus, just so different are the churches of the sects from Christ's church! The church of Christ has, for its only foundation, facts and truths the most sublime and momentous that have ever been presented to the ear or eye of man or angel;—

whilst, very frequently, the foundation of the sect, is some trifling opinion at which an apostle might blush! Opinionism, unsanctified and factious opinionism, has been the bane of Christendom. So intoxicated have great multitudes become with opinionism, that they have lost sight of the transcendent beauties of apostolic Christianity. Nay, many of its most obvious truths have been laughed at and scorned by a sectarian clergy. The church of Christ itself, as it existed in the days of the apostles, were it here now, in all its original simplicity and glory, would be denominated "a no creed, faith, and opinion church," and "piratical," because not having a human creed. Then would it be identified, if in no other way, by the bitter and stubborn opposition with which it would meet, on the part of those who are determined at all hazards, to sustain their human ecclesiastical organizations.

Reader, march right square up to the line of truth, and be honest! Do you, or not, believe—do you not know, that if just such a church existed now in this country, as that which Peter constituted at Jerusalem on the day of Pentecost, it would meet with the general, if not universal opposition of the sects? Ponder this well in your mind, and ask yourself, *can those be Christ's churches that would oppose Christ's church?*

A. R.

THE TWO COVENANTS.—No. II.

In this number on the two covenants, I will compare the old and new institutions. I have already said that the first, or old covenant, went into operation at Mount Sinai, some four hundred and thirty years after it was deposited with Abraham. The second, or new covenant, went into operation on the memorable Pentecost, some fifteen hundred and twenty-five years after it was

first propounded to the father of the faithful.

1. The first item of comparison between these two institutions that I will notice, are the scenes that attended their going into operation. When the laws, based upon the first, were about to be given, the sight was so terrible that even Moses said, "I exceedingly fear and quake." Paul thus describes

it: The mount "burned with fire," attended with "blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard entreated that the word should not be spoken to them any more. * * * * And if so much as a beast touched the mount, it shall be stoned, or thrust through with a dart" (Heb. xii. 18-21.)

The whole scene was grand and awfully terrible. God commanded Moses "to set bounds to the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall surely be put to death." "And it came to pass, on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud: so that all the people that *was* in the camp trembled." "And the Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (Ex. xix. 12-19.)

Such were the awfully grand and terrific scenes which attended the giving of the law that was to guard and secure to the nation all the blessings contemplated in the first covenant. And these overwhelming displays of divine power were all indicative of the character of that law which was to be their governor and teacher. Its absolute authority, its uncompromising demands, its merciless penalties, were all adumbrated in the thunderings, the lightnings, and the trumpet's blast, which accompanied its first announcement.

But O! how different the scenes which attend the taking effect of the second, the new covenant. It is pre-

ceded by the life, the teaching, the miracles of Jesus. Its near approach is heralded by the tears of the Son of God at the grave of Lazarus, by his mournful lamentation over Jerusalem, by his agonizing prayer in the garden of Gethsemane, and by his dying words upon the cross—"Father, forgive them, they know not what they do." But he dies for the sins of the world, is buried, and rises again the third day, according to the Scriptures. The perfect law of liberty, based upon the second promise, that "in thy seed shall all the families of the earth be blessed," is now placed not in the hands of Moses, but in the hands of the Twelve Apostles, together with the promise that they shall receive the power and wisdom of the Holy Spirit to guide them into the whole truth; and then Jesus ascends to his native heaven, and by his Father is crowned Lord of all.

Now, the day comes when this new covenant is to take effect; when it is to go into operation. The disciples are all in one place with one accord. Suddenly there is heard a sound as of a rushing, mighty wind; but there is no smoke nor awful thunderings. There is the appearance of fire, though it issues not from the trembling, smoking mount, but sits in the form of separated tongues on the heads of the Apostles of the Lamb.—There is nothing to strike terror to the heart of any, but their own sins. Those sins which pierced the tender side of Jesus, now pierce the hearts of his murderers, and well may they exclaim, "Men and brethren, what shall we do?" not because of what they see without, but what they feel within.

But O! what soothing words are uttered by the heaven-inspired Apostle, in response to this mighty question! He does not say, stand off and tremble—come not near, or you shall be stoned or thrust through with a dart; but he says, "Repent and be immersed, every one of you, in the name of Jesus Christ,

for the remission of sins, and you shall receive the gift of the Holy Spirit; for the promise is to you, and to your children, and to all that are afar off." Yes, notwithstanding the first, or old covenant, was confined to Abraham's fleshly descendants, the second, or new covenant, says, "In thy seed shall all the families of the earth be blessed." In view of that promise, therefore, could the Apostles offer salvation to all.

All the scenes that accompany the first promulgation of the new covenant indicate that it is an institution of mercy, of grace; that it is a system of peace and good-will to man.

2. As a second point of comparison between these two institutions, I refer to the multiplicity of their adherents. In the first, God said to Abraham, "I will make of thee a great nation." "And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if thou be able to number them. And he said unto them, so SHALL THY SEED BE."

But concerning the second, "it is written, Rejoice thou barren that beareth not, break forth and cry thou that travailest not, for the desolate hath many more children than she who hath a husband" (Gal. iv. 27.) That is, the adherents of the new covenant shall be more numerous than those of the first; or the spiritual children of Abraham shall be more numerous than his fleshly children: or, to speak plainly and without a figure, Christians shall outnumber Jews.

This true, the first covenant was a fruitful mother: her children were, for number, all that God promised; and while her family was multiplying in the land, and like a fruitful vine whose branches covered the mountains, they were filling the valleys and stretching themselves throughout the hill country of Judea, the second covenant lay concealed in the archives of the nation, overlooked as a woman forsaken of her husband. But now it is brought forth

in all the beauty and vigor of youth, and the multiplying of her spiritual offspring commences. Three thousand are born to her in one day. Soon we hear of the number being increased to five thousand. Thus shall she proceed from strength to strength, lengthening her cords and strengthening her stakes, until the whole earth shall be filled with her glory, and all nations shall rejoice in the blessings that flow out to a perishing world through the blood of the everlasting covenant.

3. On the point of comparison between the two institutions, I can only make a passing remark.

Under the first there were the high priest, the priests, and the people.—Under the second there are the High-priest and the priests: for every child of the new covenant is a priest, consecrated and set apart to the divine service, to offer up spiritual sacrifices, holy and acceptable to God. Under the first, the priest was made without an oath, "by him that said unto him, The Lord swear, and will not repent, thou art a priest for ever after the order of Melchisedec." Under the old covenant, the priest had father and mother in the priestly lineage; but under the new, Christ, the High-priest over the house of God, is without father or mother, so far as priesthood is concerned. The priesthood under the old, being limited by law, had beginning of days and end of time; but Christ remains a priest for ever. His priesthood is not measured by the law of Moses. The law made man priest, who had infirmity; but the new covenant has made the Son of God high-priest, who has no infirmities. The priests under the law were many, because of death; but Christ has an unchangeable priesthood. "Wherefore, he is able to save to the utmost all that come to God by him, seeing he ever liveth to make intercession for them" (Heb. vii.)

E. G.

EVANGELISTS : THEIR POSITION AND WORK.

CHAPTER II.

WHEN we depart from Scotland, or from the late religious abode of Archibald M'Lean, and journey to Ephesus in Asia, and accept the privilege of looking upon the Lord's congregation in that city, we hear Ambassador Paul begin a letter to the brethren thus—"To the saints who are at Ephesus." The apostle, while remembering that all the saints in Asia and in Europe are one body, remembers that they are not all at one place, and therefore he immediately addresses that portion of them dwelling in that city. Afterwards he says, "You are of the household of faith," clearly suggesting to us, that they did not constitute the household, but were of the household—a difference as great as that between a whole and a part. Again, "I, Paul, the prisoner for you Gentiles." This is worthy of note, for the term, "you Gentiles," has reference not alone to the few at Ephesus city, but to all the Gentiles with whom, as a workman for Christ, he was connected. Further on he says, "Christ loved the church, and gave himself for it." The apostle certainly had his eye upon more than the friends in Ephesus while using this language. "Pray for me . . . that as an ambassador, (now a weak prisoner) I may speak (not timidly, but) boldly, as I ought to speak." They therefore had an interest in the apostle's speaking, wherever he spoke. "That you may know my affairs, how I do, Tychicus (an evangelist) will make known to you all things."

From these, and from other plain words in this one brief Epistle written by an Apostle, we come to the grave conclusion that Brother M'Lean, with his independence of each church, and the inspired Paul, with all the saints and a portion of the saints before him, do not exactly agree. We have not the slightest hesitancy in telling friend

M'Lean, although we only find him in his writings, that we have more confidence in the apostle as a teacher than in him. It appears to us conclusive, that no one could ever gather from the Epistle to the friends of the Lord at Ephesus, that churches were then independent : and hereafter we may have occasion to examine whether any of the other inspired letters will permit us to speak of church independency. When the apostle says to these same relatives, "There is one body and one spirit," we almost feel like asking an independence advocate if they had an independent spirit at Ephesus in those days.

It being no virtue to cultivate the spirit of fear, let us calmly look into the citadel of independency from another angle. The cardinal service of the sentiment that each church is independent, is to prevent a tyrannical bishop from growing, or from using power if he should grow. There are so many errors branching out from this one root of a foreign vine, that it would require many pages to enumerate and illustrate them. For, does the making of every company of brethren independent preclude ecclesiastical tyranny ? If tyranny we are to have, why cannot a score of tyrants in as many churches work as much mischief as one tyrant among the same number of churches ? But we sweep the whole of this reasoning into the same waves that rolled over Pharaoh's perished army, and then stand up for the enactments and sanctions of Jesus, apart from all dominancy, whether by a little or a big pope.

But what about the authority of the church ? In offering a few words in this chapter, let it be noted that we are not particular whether the church is interpreted as referring to the believers in one city, one province, or the whole world. The question is, Has the church authority ? We answer, It has not, and never had. We mean the church of

Christ, for the church of Rome has always had authority, and always will while it exists. One of the archbishops puts it down in strong orthodoxy when he states — "The church was prior to the Bible: we believe in the church first, and we believe in the Bible which the church presents to us. If there is anything clearly taught, it is the authority of the church." We trust that this hint from the archbishop will moderate the ardor of fervent friends who talk so fluently concerning papalism; for if there be any virtue in a good Roman sentiment, our friends who speak of the authority of the church have this virtue. With us it proves nothing one way or the other, to agree or disagree with Rome; for if we should find a jewel in the Pope's inner parlour, or in a font of holy water, we could not think that Popery had gone so far into the jewel as to spoil it. There is both despotism and democracy at Rome. The ecclesiastic chairman, the avowed occupant of Peter's seat, is elected!

Carefully have we searched the oracles for something like "authority of the church," either as it respects terms or signification; but up to this moment our search has been unrewarded. The reason, we must think, is, that during the labours of the apostles before their personal departure, the church was a democracy. When we hear wise men telling us about the authority of the church to meet at a certain hour for worship, or to erect a place for the purpose of worshipping comfortably, or some other expedient, we cannot help thinking of a person explaining to us the authority he has to dress himself every morning, or his authority to sit at his table to partake of food. There is as much authority in the one case as in the other. Authority has reference to the making of law, or the enforcing of law with appropriate accompanying penalties. Hence, the assembly we call the church, whether a church or the church, has not one particle

of authority, so far as we have learned.

The authority of the Head of the church is all-sufficient—and that there might be enough of this authority on earth for all practical purposes, he imparted authority to certain inspired men, and thus stereotyped and fixed fast his authority on earth for all people and all time. The church therefore is built upon, and is presided over by, both the Lord and his chosen apostles. We need authority above, and we need authority below. The Lord in person exercises the requisite authority in heaven—the Spirit-endowed ambassadors exercise the necessary authority on earth. We ask nothing more as it respects authority. Will any one explain to us what other authority is required?

But an intelligent and worthy company of evangelists speak here, and inquire if they also are devoid of authority. Yes, brethren, you also are without authority. You have no power to make a law—no power to enforce a law by penalties. The reason is clear: Christ never gave you this power, and what you have not received you do not possess. This may be a hard lesson to learn—but be patient, brethren, and we will very composedly bring out what has been avowedly learned from the Master relative to the place that you fill. And if you feel aggrieved, speak up. You shall have the hearing ear. Meantime we centre everything in the exalted Lord, who is at the base, the top, and in the midst of his temple composed of the precious materials called believers.

Next, then, for the sake of brevity, let us ask the question, If it be correct that the church has no authority, what is the value of the church's decisions? The authority of the church, and the decisions of the church, evidently go together—if the one can be made good, so can the other—if the one hangs on nothing, the other hangs on the same

left the mountains of Bashan stretched far away to the south, their summits clothed with forest trees, their sides green with pastures and dotted with flocks. On the right rose the lofty peak of Lebanon, but little inferior in altitude to Hermon itself. Like it, its top was one untrodden field of virgin snow. Like it, it had its zone of lofty cedars. But these, the glory of Lebanon, were even more beautiful than those of Hermon. Of vaster extent, these noble forests swelled and rolled away till they seemed to dip in the flashing bosom of the Mediterranean. From the foot of Lebanon several spurs shot forth in nearly a southerly course. Between these mountainous ranges, and the hills of Bashan, lay a fertile vale, the commencement of the fair Valley of the Jordan. Through its midst wound a small stream, the parent of the holy river of Israel.

Farther on, in the midst of velvet pastures, and shaded by groves of lofty palms, lay the Lake of Merom, the receptacle of the infant stream. Still beyond was the larger Sea of Genesareth, skirted on either side by a range of low, red hills. Into its peaceful bosom the Jordan fell, and again issuing from its southern bound, in greater strength, it wound away, till lost in the distance. The forests of Gilead on the one hand, and the palm-clad heights of Manasseh on the other, closed the view.

All over this lovely valley, as far as the eye could reach, were scattered numerous cities and hamlets. The former, with their glittering domes and spires, lay chiefly in the plain, while the latter nestled amid the wooded dells of its skirting hills. Eminent among them all for the beauty of its situation and the splendour of its habitations, was the City of Dan. Lying upon the slope of one of the spurs of Lebanon, from which issued the crystal fount that formed the source of the Jordan, it looked far over the adjacent plain. From its western wall rose a lofty grove, containing the tabernacle of the Danites. There, the worship of Jehovah was first set up, when the children of the land were driven out by the chosen people. And here, still, there was an ephod and teraphim, and a priesthood, though of an irregular creation. As the southern tribes went up

to Shiloh to worship, so the Danites once gathered here to celebrate the solemn rites of their religion. The time, however, when all thronged thitherward to serve the Lord was past, and now there were few who sought His courts. The children of promise had become estranged from their holy worship, and followed eagerly after the sensual rites of Moloch and Astarte. And the few who still clung to the religion of their fathers, were now an obscure and persecuted sect.

But the beauty of earth and sky seemed to have no charms for the gazing youth, for his eyes swept the whole scene with a careless and listless glance. They lighted up, however, as they fell upon the distant heights of Manasseh. Bending eagerly forward, as though to pierce the soft mist that hung over those forest hills, and see, far beyond, the cities of that favoured southern land. But even his keen vision could discern nothing; and his gaze strayed back to the foreground of the picture, and fixed itself upon a distant cluster of olive and fig-trees, from the midst of which peeped a low white dwelling. It was the home of Manoah.

The soft light came back to those dark orbs, and the long lashes drooped pensively over them, as they rested upon that fair home. For it was his home. And it was dear to him too. There was love in the fixed attention that fastened itself upon every feature of its familiar haunts, and drank in the soothing influence of its quiet beauty. His young life had all been passed there, and his fond heart had grown to it. "Yet I must leave thee," he murmured, "and seek another home; one far hence. Thou art very dear to me, fair land of Hermon; still, it is best."

A distant shout rose on the air, and he looked to see the cause. Up the high road that led to the city of Nazor, a train of camels and asses were briskly marching. Behind them came a company of mounted troops. The scarlet trappings of the beasts, and the peculiar dress of their drivers, marked them the messengers of another nation. Full well the youth knew their country and their errand. A dark frown gathered upon his high brow, as he exclaimed: "Behold the emissaries of our taskmasters! The beasts that are to bear

away the fat of our land for the nourishment of the proud Lords of Philistia ! The yearly tribute of corn, and wine, and oil, is lacking, perchance, and these slaves have come to claim it. Of old, our fathers bare the first-fruits of the land to the priests of the LORD, for their maintenance. But now, strangers—and they idolaters—devour the increase of our ground. How long shall this be ? Is Israel no more the chosen of God ? ”

He lifted his burning eyes heavenward—“ Oh LORD, how long shall the adversary do this dishonor ? How long shall the enemy blaspheme Thy Name ? Why deliverest Thou not Thy people ? They are Thine—they are called by Thy Name—and lo ! they are trodden down of all. This shall not be ! Strengthen my arm, O LORD, and I will go forth to fight against this people ! Let it be mine to release Thy servants from this cruel bondage. I will seek an opportunity to go forth against them, and do Thou deliver them into my hand. Here, before Thee, and in Thy sight, I devote my life to this thing. Thou helping me, my countrymen shall still be delivered.”

His voice, his manner, were full of enthusiasm and fire. And as he stood on that rocky pinnacle, his noble form thrown out in full relief against the dark forests that soared far up behind him, his arm uplifted to the clear heavens, he seemed one to prosecute and fulfil his high resolve.

For a moment only he stood thus, and then, with another glance at the caravan, now partly hidden by an intervening grove, he began a rapid descent. His feet soon trod the velvet turf below : and, with quick yet majestic steps, he proceeded in the direction of his distant home. His eyes were bent upon the ground, and his abstracted manner and working features indicated the revolution of some weighty project in his mind. Let us precede him to the humble abode from which we have been so long absent.

It is the hour of noon ; and upon the low seat before the shaded threshold Manoah and his wife are reposing themselves ere partaking of the mid-day meal, which a servant near them is busied in preparing. Time has touched them heavily since our eyes last beheld them. Manoah's once noble and erect

form is now thin and spare, and somewhat bent with age. His eyes have lost much of their lustre, and his still bushy locks are of a snowy whiteness. His features have now an habitual shade of sadness, yet they are still the index of a calm and lofty mind.

Zillah is less changed. Her form is still unbent, and her hair dark and abundant. But her cheek is very thin, and its roses all faded away. There is still a light in her dark eye, but its glance is inexpressibly sad, and her pale lips have the patient compression of one who has known and endured much sorrow. Altogether she has the air of one who is living under the cloud of a great disappointment, yet through its thick gloom catches still some gleams of the sunshine of hope.

She is gazing with an earnest yet distrustful glance along the path that winds away through the shaded vistas of their orchard of fig and pomegranate-trees, and adown the green pastures beyond, as though in ill-founded expectation of the coming of some absent one. Turning to her husband, she said, in a somewhat anxious voice : “ Sawest thou the course our boy took when he went forth this morning ? ”

“ Nay, my Zillah. He attended me in my walk to the pasture ; but, when I paused to give some directions to the shepherd-boy concerning the flock, he left my side, and when I sought him he was gone.”

“ And thou knowest not when he may return ? ” she continued, musingly.

“ He told me nothing. Indeed, I doubt he intended to journey anywhere, when he strayed from me. But some fancy entered his young brain, I suppose, and he hath gone whithersoever it led. He useth not to think overmuch upon the inclination of the moment, as thou well knowest, but is roving as the mountain kid, and seemeth to feel quite as free to follow the promptings of his own will. And, for one so young, it is a wild and strong one.”

“ Thy words are but too true, my husband, as I have long known to the sorrow of my heart. It is very heavy, Manoah, and so it hath been long. Alas ! it hath learned much since the happy night when we walked together from the field whence the Angel of God had flown back to the sky. Rememberest thou not the pity—the almost

sorrow—of his gaze, as he was parted from us? Did he not foresee the sorrow that hung its cloud over the future we thought so bright: the thorns that lurked in the path where we saw only flowers—the flowers of ungathered, untasted joys? It must have been so. I saw it, and wondered for its cause, but my heart was too happy to divine it aright. I thought only of the mother's bliss that was to be mine. I thought I could but be happy in my child."

"And hast thou not been happy?" asked Manoaah, half sadly, half reprovingly.

"Even so, my husband," she replied, thoughtfully. "I have known such joy as only mothers feel. His helpless infancy, his innocent childhood, were one long day, upon which the sun of my happiness never set. His affection, the dawning power of his mind, the hopes they kindled of a glorious future, were a well-spring of joy, at which my thirsty soul drank full deeply. Then, too, his beauty was for my fond eyes a continual feast. But another cup hath since been lifted to my lips, and from its bitter rim I have tasted such sorrows as wring only a mother's heart. His opening manhood hath not justified the promise of his earlier years. True, his affection seems undiminished; he is yet a duteous son, and, but that he has never learned to control the impulses of his impetuous nature, would be an obedient one. His mind, too, is one of wondrous quickness and intelligence. Wherever he goes, all eyes are fixed upon him with admiration, and every tongue is busy in his praise. Yet, thinkest thou, my husband," and the tears gushed from her eyes, "that he seemeth as he who shall be the Deliverer of Israel?"

"I share thy griefs and thy anxieties, my own Zillah," he replied, "yet I think thou errest in that thou dost already despair of the end. He is a child of promise, and the LORD is mighty to work His gracious ends by his hands. Perchance we did not rightly understand the words of the angel concerning him. He may be a deliverer, yet altogether a temporal one. And for such he seems fitted. His strength of body, his capacity for the endurance of hardships, the eloquence of his speech, the power he has over the minds of all, render him one to con-

trol and direct such a movement. And I think his desire to remove hence to the country of our brethren is the prompting of the Spirit of the LORD. In this remote part of Israel he is too far removed from our oppressors to do ought for our deliverance. There, from the mountains of Dan, he can overlook their rich plains and goodly cities, and like an eagle from his cliff swoop down upon them with the followers that shall be his, if so be that the LORD hath given this work into his hand."

"Thinkest thou this? Yet it is well said, my husband. He may indeed thus make him a great and glorious name. But, though I should hail the freedom of my people from their present bondage as an evidence of his returning favour, I would not regard it as the work for which my child was born. True, it is a part of it, an important part; but I looked that he should be the *spiritual*, as well as the temporal, Saviour of his people. I thought to see the idle shrines of our conquerors everywhere cast down, and the altars of the God of Israel reared in their stead. I thought to see our backsliding brethren, now almost entirely gone aside after these lying vanities, brought back to their duty and their God by his bright example, and the evidence that the hand of the LORD was upon him. To be released from the iron tyranny of Philistia will be a great deliverance; but to have our once fair land purified from its wicked idolatry, its violence and fraud, its unnatural feuds, would be a far greater. It was for this I chiefly longed; and it is hard, very hard, to think it may never be."

"Thou knowest the gracious will of God concerning us," said Manoaah, soothingly. "I trust the Lord will influence him for good, and make him the instrument of gracious purposes toward us. I fear lest we are to blame for his apparently wild and unstable character. He has been the child of our old age, and we may have been unwisely tender of his faults. A more judicious training would perhaps have developed a different character—one better fitted for the mission I still trust it is his to perform. Let us pray that such a neglect of our duty may not be punished by the blasting of our fair hopes. His attachment to the religion of his fathers, and the uncompromising

hostility he has ever manifested toward our invaders. And I think it most wise that we should not thwart his desire for a sojourn among our distant brethren. Peradventure he is led by the spirit of the LORD, and we shall be found fighting against God. He shall go thither; we also will accompany him, and, if He so please, our bones shall rest there, for the men of the land are our brethren. We have kinsmen there also. But see, my Zillah, our boy is coming down the mountain path."

Zillah looked, and a mother's pride came back to her heart, the smile to her lip, as she gazed upon his approaching form. Every movement was full of eagerness and vivacity, and characterized by a wild and all-pervading grace. His cheeks were flushed, his eyes sparkling, and there was a bright smile upon his face, which was subdued as he drew near and saluted his parents with a manner whose affectionate warmth was tempered and restrained by a beautiful degree of reverential tenderness.

"Thy mother's heart hath been troubled concerning thee, Samson," said Manoah, gravely. "We neither knew thy departure, nor the time when thou mightest return. Thou dealest not well by us, my son."

"Thy rebuke is just, my father," replied Samson, while an ingenuous blush mounted to his downcast eyes. "Yet"—and he raised his clear eyes, the very mirror of truth, and bent them upon his father's face—"when I left thee I thought not to go farther than to drink at the brook. But I lifted up mine eyes, and they rested upon the high rock of Siddim. I knew that many had sought in vain to climb to its top, and I felt a longing to stand thereon. So before I knew my resolve I was on my way thither."

"And didst thou essay to scale its steep sides?" said Zillah, in a voice of ill-disguised wonder and alarm.

"I did, my mother."

"And wherefore?" she questioned. "What was to be gained by the perilous ascent? The enjoyment of a fine view for a moment! The empty fame of a foolishly daring exploit afterward! I would a nobler ambition were thine!"

Again a deep blush suffused his manly cheeks, and looking down he was silent.

"Then, too, my son," she resumed, it

was a test full of danger. Hadst thou accomplished it, the descent might have cost thee thy life. Didst thou have no thought of the grief that would then wring the hearts of thy parents? Had some great issue depended upon the attempt and its success—if it would have been productive of some real and needed good to thyself and others—I should applaud the daring spirit that undertook, the persevering labor that only desisted when thy powers of body failed. But there was nothing worthy of thy desire to be obtained; and to risk thy life in such an idle freak was sinful. But thy dress bears no mark of rough climbing, nor thy body of fatigue. I wist thy journey proved a bootless one. Didst soon leave off the task, convinced of thine own folly?"

"Not till I stood upon the summit," he replied with a quiet smile.

"And thou didst really reach the top!" she exclaimed, while a flush of gratified pride mounted her thin cheek, somewhat at variance with her former grave reproof. But she checked her involuntary admiration, and said, gravely, "Though I marvel at thy success, I praise thee not. Ah, my son, the child of many prayers, why dost thou not turn the talents God hath given thee to higher, nobler aims? Is there no work for thee to do? Is there no enterprise worthy of thy powers of mind and body? Have I not told thee, my son, the wondrous story of thy birth—of the words of the LORD by the mouth of His angel? By his command thou hast been kept a Nazarite from thy birth. But there is one thing I have never told thee. I have kept it from thee, for I feared lest I should err in revealing it. Yet thou art now grown well-nigh to man's estate; and, if thou hast a work to perform, it is time that thou address thyself thereto."

While she spoke, Samson's face had undergone a complete change. There was at first a half-restiveness at rebuke; then his impatience was melted by her tenderness, and his dark eyes became liquid in their soft light. As she proceeded, they lighted up with determination; and, when she spoke of the yet unrevealed page in his destiny, his whole frame quivered with the fire of suppressed eagerness. When she ceased, he said, in a voice of forced calmness—

"Thy words are good, my mother,

for in them the wisdom of age is blended with a parent's tenderness. Thy rebuke is deserved, and I bow before it. I feel that I have too long wasted time which is precious, for life is short. But this day I have resolved to devote my life to an end I trust thou wilt think a worthy one. I have chosen a service, and have sworn before the LORD that I will devote myself thereto. I may not draw back therefrom while life remains and the end is unattained. I would thou hadst made this thing known unto me, for how may I break my oath with Him, if it agreeth not thereto?"

"Again thou hast been rash, my son," said Manoah, solemnly. "An oath is a sacred thing, and thou hast done ill in that thou advisest not with us, before thou didst bind thyself therewith. The LORD hath a work for thee to do, as He foretold us. We have waited to see in thee the spirit He would choose, before it was told thee. But now thou hast chosen another service for thyself. Tell me the burden of thine oath."

In a low but firm voice, Samson replied, "I have sworn to devote my life to the task of driving out the heathen from among us — to put down these proud idolaters, the Philistines—to set Israel free."

"Now may the LORD bless thee, my son, for these thy words!" cried Zillah, throwing herself upon his heaving bosom, and clasping his neck. "For it was even this that His messengers spake concerning thee. He said thou shouldst begin to deliver Israel from the hands of the Philistines. Go forth, my son, to conquer, for the LORD is with thee, and will abundantly bless thee."

A look of indescribable relief passed over the face of Samson, followed by one of deep thankfulness, of joyful self-surrender. "Then it was of the Lord I did this thing," he exclaimed, and my vow hath found acceptance in His sight."

"I humbly trust it is even so, my son," said Manoah, embracing him. "But thou hast entered into a solemn covenant — one that, neglected and broken, will recoil in fearful judgments upon thine own head. Mayest thou — and he raised his trembling hands in blessing — "have strength from Him to fulfil thy mission faithfully, nobly, well! The LORD bless thee, my son! The LORD lift upon thee the light of His countenance, and give thee peace, now and for evermore!"

J. S. S.

RUTH.

(KNEELING AND ROCKING THE CRADLE.)

WHAT is the little one thinking about?

Very wonderful things, no doubt,

Unwritten history!

Unfathomable mystery!

Yet he laughs and cries, and eats and drinks,
And chuckles and crows, and nods and winks,

As if his head were as full of kinks,
And curious riddles as any sphinx!

Warped by colic, and wet by tears,
Punctured by pins, and tortured by fears,
Our little nephew will lose two years;
And he'll never know

Where the Summers go;

He need not laugh, for he'll find it so!

Who can tell what a baby thinks?

Who can follow the gossamer links

By which the mannikin feels his way

Out from the shore of the great unknown,
Blind, and wailing, and alone,

Into the light of day?

Out from the shore of the unknown sea,
Tossing in pitiful agony—

Of the unknown sea that reels and rolls,
Specked with the barks of little souls—

Barks that were launched on the other side,
And slipped from heaven on an ebbing tide!

What does he think of his mother's eyes?

What does he think of his mother's hair?

What of the cradle roof that flies

Forward and backward through the air?

What does he think of his mother's breast—

Bare and beautiful, smooth and white,

Seeking it ever with fresh delight—

Cup of his life and couch of his rest?

What does he think when her quick embrace

Presses his hand, and buries his face

Deep where the heart throbs sink and swell

With a tenderness she can never tell,

Though she murmur the words

Of all the birds—

Words she has learned to murmur well?

Now he thinks he'll go to sleep!

I can see the shadow creep

Over his eyes, in soft eclipse,

Over his brow, and over his lips,

Out of his little finger-tips!

Softly sinking, down he goes!

Down he goes! down he goes!

DR. HOLLAND.

"EVERY BULLET HAS ITS BILLET."

THERE is not a blow struck anywhere in the universe that does not tell. Force cannot be imparted without being received. Not a shot fired, whether deliberately aimed or discharged at random, but finds somewhere a body to which it imparts its momentum. The existence of an actor, implies the existence of something that is passive. Where there is a subject, there is an object; where there is a bullet, there is a billet.

The universe is made up of a grand series of reciprocal influences, and under a great variety of forms, continually exhibits a repetition of the radical ideas of action and reaction. In the midst of the grand *network* of systems and their centres, planets and satellites, we find nothing unnecessary or unimportant; no particle that does not play its part and sustain a fixed and necessary relation to every other division of the stupendous whole. In the vast circle of influences, centrifugal and centripetal, there is no force that is not felt. Natural Philosophy tells us that we cannot even spring upward without kicking the world from under our feet.

Every particle which assists in composing the mass of our globe, exerts an influence not only on other members of our system, but on every other body in the universe. It is a thought both curious and pleasing, that the material of our bodies assists in holding the queen of night in her orbit around the earth, modifies the motions of Mars, Jupiter, and Saturn, and extends its influence even to the *last star*—if such indeed there be—so that, physically speaking, our influence is felt throughout the universe.

The faintest vibration imparted to the air by a sonorous body, doubtless extends to the limits of the atmosphere, where it yields to boundless space and eternal darkness. It is true the effect

produced soon becomes too faint to make any impression upon the gross ear of man; but no one dare say that infinite skill could not fashion an ear so delicate that it could not hear the tick of a watch, from one boundary of the atmosphere to the other, or from one point of its maximum to that of its minimum density. We are by no means justified in inferring from the fact that we do not hear it, that the vibration has ceased entirely. When once imparted it is probably never lost, so long as there is an atmosphere however rare to transmit it. Of the probability of this we are furnished with the strongest possible evidence from a case precisely analogous. Far the greater part of the heavenly bodies with which observation has made us acquainted, are invisible to the unassisted eye, but become visible with the aid of a telescope,—showing plainly that rays of light reach us from those orbs, but require to be concentrated before they make an impression upon our organs of vision sufficient to claim the attention of the mind. Viewing thus the mighty abyss of the worlds which rise successively to our sight, as the magnifying power of the glass is increased, we are at length forced to the conclusion, that the most remote body in the universe sends rays to our visual organs, though they have become so attenuated, that no glass that we can command possesses power of concentration sufficient to enable them to make any impression.

These illustrations borrowed from material nature, exhibit in the strongest light the universality, extent, and imperishability of influence. When man walks the earth, worm as he is, it trembles beneath him, and the universe vibrates in unison. It is so in the social and the moral world. There is not a thought that occupies the mind, that does not make its mark upon the mental constitution. The effect may be impercepti-

ble—but it is like the dropping of water upon a rock—every drop must remove a particle, otherwise its continuance would not wear the mass away. There is not an emotion however faint and transient that stirs the breast, which does not leave its impress, more or less delible and durable, upon the moral character. No act is performed by any voluntary agent without affecting, for good or evil, in most cases, both the actor and others. There is not a word spoken, not a sentiment uttered, that does not tell for weal or woe on the character both of the speaker and the hearer. In the nature of things, the bullet must find its billet.

Most probably no one has ever fully esteemed and appreciated the possible influence and significance of a simple thought, word, or deed. A thought which has once gained possession of the mind, may haunt it like an avenging spectre, [during long, long years of wretchedness — driving the victim fatally onward to intemperance, madness, or crime—poisoning every source of pleasure, and dashing with its incomparable bitterness every cup of joy offered to his lips. One word carelessly, thoughtlessly, or foolishly spoken, may fall upon the ear of some one to whom it may become an adder, infusing its venom into all the warm currents of his being, twining its cold slimy folds around his vitals, and crushing slowly but steadily out all that is good, and pure, and noble in his nature, till he who was once a man of high and honorable feelings has become almost a fiend. Yet even when thus debased and degraded, a magic word which touches and thrills some chord away down in his heart, unswept for years, may break the spell and give the first impulse to a revolution which will restore to good the sceptre of his soul.

It is the characteristic only of a weak and narrowed mind to despise small things. There is nothing in nature so small as to be trifling, unimportant, or

insignificant. Supposing light to be a material emanation, how inconceivably small must be one of its particles from the star of the fifteenth or sixteenth magnitude; and yet who can fully estimate all the direct and indirect consequences of its mission to us; upon our minds by giving them higher and more comprehensive ideas of the universe, and attracting them on from world to world, blazing upon their far off stations, till exhausted by their toilsome and interminable flight, they yield at last and grant that matter is boundless, and its Author infinite, perfect, and eternal? That little ray which has come from a region which thought in the midst of all its vast researches has never explored, opens to our expanding and delighted minds, a new field for investigation—a new ground for adoration and praise to nature's beneficent Author.

Those subtle and mysterious agencies around us called *miasmata*, too delicate to be grasped by any of our senses, and of which we would have no knowledge, but for an acquaintance with their causes and their effects, are found to exert the most powerful influence over our health and enjoyment. The grosser forms of matter are not to be compared with them in the might of their influence. There is a malaria precisely analogous in the social world. It is that which arises from stagnant hearts: where love of virtue, truth, honour and manly principle, is slowly drying up. It is vain to hope to be near them and not suffer in moral health from the exhalations. We cannot palliate or secretly sympathize with immorality or crime, without making a step toward loving and embracing them. Every man holds, to no small extent, in his own hands, the destinies of those with whom he associates. They may be guarded against any improper sentiment he may utter, or anything positively vicious in his conduct: but aside from all this, he exerts a mighty influ-

ence by the very smile that plays upon his lips, by the light that flashes in his eye, and by the expression which is spread over the whole countenance. There is an electric current of intensified mental feeling which is communicated to his associate, and affects the delicate poles of his susceptible nature. Better far to expose one in whose prosperity and happiness we are interested to a fatal malaria, than to the more deadly and deplorable influence of a corrupt and degraded associate. The tender mind of youth especially, cannot be too sedulously guarded from contact with evil—for a chord in its constitution once struck, may continue to vibrate for ever, and if snapped asunder

can never be replaced. "*Ce n'est que le premier pas qui coute*," says a French proverb—it is only the first step in vice that is taken with hesitation. The second is easier, and the third easier still. Nothing, then, can be of greater importance than to guard the inexperienced mind against the influence of corrupt principles and corrupting examples, till it has acquired that firmness and stability necessary to a successful resistance. Let all whose task it is to educate the mind and heart, ever remember that here, as elsewhere, every shot is sure of its mark, that "every bullet has its billet."

J. W. H.

LIGHT AND SHADOWS.

HARK! the bell tolls—my friend is dead. He was good and aged, and like a shock of corn fully ripe, he has been gathered in. He had his troubles and his triumphs. His days were not always days of sunshine; dark clouds often hung o'er his pathway, and the waves of trouble did frequently beat against his soul. He was often cast down, but not destroyed; and sometimes his spirit was bowed down within him. But his heart was right with God; he firmly held to the one hope, and though the world perplexed and Satan tempted, he could always say, "I know in whom I have believed." The shadow of poverty had cast its deep shades upon his prospects, and he was led for a moment to doubt; he dreaded the future, and his faith was almost dead. But the light shone, and he thought of and trusted in Him who heareth the young ravens when they cry, and in whose hands are the issues of life. The blessed truths and promises of the Bible proved to be a light unto his feet and a lamp unto his path, and he felt the presence and the love of God; and by the mercy of his Heavenly Father, he was enabled to continue in the good hope to the end of his journey, until his spirit, with all the strength and triumph of a conqueror, shook off the trammels of mortality, and winged its flight to glory and to God. There

are shadows for us all; they constitute a necessary element in the Christian's experience. It is not always that the soul can rejoice in the God of its salvation. In this state we are not always free from the influence and power of the world. There are internal conflicts and external foes, and sometimes the solemn work of self-examination will make us feel how verily guilty we must be in the eyes of a pure and holy God. There may have been no actual sin committed, and to the eye of the world all may appear commending and beautiful; but there is a state of soul which presents itself to the eye of self-examination, which must be deeply deplored. When the soul is thus oppressed and afflicted, all things appear gloomy and sad. Nature, to a very great extent, loses her charms. The pure smile of friendship seems but to mock the feelings within, and the bright sun of day, and the beautiful stars of night, fail to quicken the spirit to the awakenings of rapture and love. The prayers of the church fall like lead upon the ears, and the praises of Zion have almost lost their charms. The bread of the sacred feast is taken with a trembling hand, and there is a great fear that the memorials of a Saviour's love may be taken unworthily. In the presence of the church the lips are sealed and the soul is sad. Deep shadows are in our pathway. The soul

seems to be in a dark prison-house, where it is continually haunted by the fiend of despair, and the prospects are all gloomy. The Word of Truth becomes a two-edged sword; it is quick and powerful; it is a searching spirit, and with irresistible power it enters all the secret chambers of the soul. Evil passions and unholy thoughts dare not encounter the glance of its eye, and all that is sinful trembles at its holy rebuke. There is no secret recess of the heart, the door of which it does not open—no secret thought which it does not approve or condemn. It is the light of the Lord entering the dark soul of man, and it reveals to us the leaven of corruption, which, if not put away, must bring forth death. The Bible is divine. It comprehends all the affections, habits, and desires of the soul. Its truths purify the heart, and when improper feelings are cherished, they are immediately condemned by the law and the testimony. There is a state of the soul when its warnings paralyse and its promises pierce. But thanks be to God, the time of deliverance will come. In the deepest shades of sorrow it has not been all darkness; there was a faint ray of light from the Sun of Righteousness which penetrated the soul, giving evidence of its connection with God. It seemed almost a total eclipse, but it was not so; for when the dark shadows were full-orbed, we saw to our great joy that they were encircled by the light divine. It was the light shining in a dark place, and we heard a voice saying, "I am the light of the world."—"He that believeth on me, though he were dead, yet shall he live."—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." These are soul-cheering promises, full of life. What a happiness it is when the soul can fully realize them! Then it is when "the day breaks and the shadows flee away." His place is vacant on the Lord's day morning. What has detained him? He is not worshipping with those whom he loves. The trial of affliction hath fallen upon him. He is now prostrate and helpless. God is teaching him a deeper lesson of trust and dependence. He sees now how uncertain is health, and how quickly he may be brought to the confines of the grave. His body is racked with pain; his wife stands by his bed-side like a kind angel of love, and

his soul feels near to the spirit-world. He seems to be close upon the dark shadow of the valley of death, but he fears no evil. Yet there are earthly ties which bind him, and the soul struggles between earth and heaven. Here in the dark school of affliction, what sad and practical lessons are taught. Man is made weak, that the strength and power of God may be seen—and when he cannot lift his head, the arms of Jehovah will encompass him. Thus when strength and health are fled, the faithful servant can say, "The Lord is my strength and my portion for ever." The shadow passes away—he is now again in the sanctuary of the Lord, and by his speech we learn that it has been good for him. His sentences evince that his heart has been greatly affected, and that all the loving and deeper sympathies of his nature have been exercised and disciplined with the happiest results; and the church can hear how the spirit felt when close to the eternal world. The heart of the restored one is filled with gratitude and love, and these, combined with the joy of the wife and the hope of the children, tell us that the shadows of night have fled, and joy cometh in the morning. See that fond mother; her heart is almost broken—her darling child is very ill, and of its recovery there is little hope. How suddenly the change has come; but yesterday, and the dear child was well. But now there is the burning flush of fever—the dry troublesome cough—the light of the eye has become dim—and the once active little hands are helpless. How she watches the object of her love! What care and intense anxiety are manifest! How she infolds the darling in her arms, and the watches of the night witness her unremitting care. The tear startles—she watches and sighs, and in the silence of midnight she thinks she hears the footsteps of the angel of death, who is coming to take up to heaven her darling treasure. "Yes, yes," she exclaims, "I am afraid my child will die.—And shall the darling object of my love be entombed?—shall my little, prattling, curly-haired, playful and happy child become the inmate of the cold and unsocial grave?" Be patient, mother—perhaps thou hast loved that child too much, and this affliction is sent to show you how uncertain all things are in this

world. The shadows are falling upon you, but the dear child is not dead—it is sleeping—and soon, very soon, it shall awake therefrom. God shall be better to thee than thy fears. Can you trust in Him? Have you abandoned all earthly dependence? Do you feel that God only can bless you? Can you, in sincerity, pour out your soul to Him, and contemplating the most solemn issue, unite with good old Job in saying—
 — The Lord gave, and the Lord hath taken away — blessed be the name of the Lord! When all earthly help has gone, the Christian's soul will rest on God. Fond mother, place thy drooping head upon the bosom of thy Lord. Be strong in the faith, and He will never leave thee nor forsake thee. Thy spirit is now in the land of shadows; but the light will break forth, if not in this world, your spirit, if you are faithful unto death, shall be suffused with a flood of glory, and then in the light of heaven and the presence of God, thou shalt embrace thy little one in the realm of bliss. Though darkness may now surround His throne, and judgment be His strange work, then the throne shall be encircled with eternal light, and pure love shall reign for ever and ever. Here we weep—there we shall rejoice. Here death is before us—in that world there will be no more death. Here we are wanderers—there we shall be at home. Here death is our end—there will be eternal life. Here friends may prove false—there all are sincere. Here we have clouds to encompass us—there we shall live in the pure light of the Sun of Righteousness. Here we struggle—there we shall have become conquerors through the blood of the Lamb. What a solemn thought it is, that we are all travelling towards heaven or hell, and that a few moments may involve us in the issues which are eternal. Here we shall not escape from troubles—sin and death are the reigning powers of the earth; but the time will come when we shall be free. The church militant is the holy place where the soul can breathe

freely, where it feels a sense of pardoned sin and forgiving love, and where it hopes for the joys which pertain to the kingdom of heaven. What plagues there are in this world through which we are passing! What lurking and unseen enemies! What a host of moral highway robbers! What dastardly assassinations of character—what cunning and deliberate perversions—what false professions—what treacherous plans—what secret schemes, and what questionable designs! Almighty Father! Thou who art the searcher of all hearts, we pray Thee to deliver us from such snares of the Devil. Keep our hearts from sin, subdue our evil passions, and enable us to forgive those who trespass against us, that we may be useful in our passing day, and do all to the praise and glory of Thy great name! This may be suitable language for some, who seem to flourish like a green bay tree, and whose rejoicings are seen in the sanctuary of God. Let us prize the precious volume, and hold fast the form of sound words. May its truths be bound to our hearts, and penetrate all the chambers of the soul. It tells us poor pilgrims of the rest which remains for the people of God, and it opens the gates of Heaven to all who believe and obey. It is our best and only certain guide. Its truths are brighter than the sun at mid-day, and its promises are full of life. It is our beacon, our life-boat, our anchor, our pilot, our compass, and our star. It is the guide of our youth, the strength of our manhood, the staff of our age, the light of our minds, the hope of our souls, and our comfort in death; and it ever points us to that world of bliss where there are no shadows, where the angels and happy spirits dwell. The church is on the border of the spirit-land. Death kindly opens the door through which we enter into the city of God. Let us be patient, and we shall soon join the glorified spirits of those of whom it is said, "Blessed are the dead who die in the Lord."

London.

J. I.

Spiritual death is a separation of the affections from God—physical death, or the extinction of bodily life, has no effect in changing the spiritual man into unconsciousness.

Never forsake a friend. When enemies gather around, and sickness falls on the heart, is the time to try friendship. He who turns from distress, was moved only by self-interest.

A. CAMPBELL'S PROPOSAL FOR DISCUSSION DISPOSED OF.

LETTER TO A. CAMPBELL.

I PERCEIVE by your *Harbinger* of this month, sent to me, I presume, by its conductors, that you have called upon me through its columns to meet you in a public oral debate, on the "positive issues" between the religious communities to which we respectively belong. I frankly avow the habitual sorrow I feel in view of the divided condition of the professed followers of Christ—and I yield not a whit to yourself in "most cordially desiring Christian union, communion, and co-operation with all the children of God." Nor would I be willing to yield to any, in honest, earnest, faithful efforts, on wise plans, and by effective means, to bring about such harmony of religious views and practices as might tend to reduce, if not destroy, the existing divisions and discords among all people calling themselves Christians.

While I hold myself to these professions, it is proper to say, that it has long been my settled conviction, that public oral discussions between champions of religious parties have always, in our day, been attended with quite as much evil as good. I, therefore, question both the wisdom and the effectiveness of such a method as you propose, for the adjustment of the actual issues between your people and us. I should do so, indeed, were the issues between us as determinate, definite, "positive" as you seem to suppose; but unsettled, indeterminate, unadmitted, as they generally are, a public oral debate would be likely to result only in increased discordance, alienation, and strife, particularly in the locality where it might be held.

Perhaps you may feel inclined to reject the idea that our differences are in such an undefined condition, for you speak of them as "positive issues" in your call upon me. But I assure you that no intelligent man among us would accept these issues as stated. And I have observed that no man among us has ever yet been able to state these issues as to be acceptable to you. Issues, to be debatable, must be conceded, as stated, by both parties. That we have not reached this definiteness in the issues between us must be obvious. Why

else have the writers and speakers on both sides of these subjects, continual occasion to charge each other with either misapprehension or misrepresentation? Were the issues definite, the parties could surely apprehend them. The disagreement as to what we mutually hold and teach, cannot all be attributed to dishonesty and unfairness. While this state of things continues, it is hardly necessary to say that there can be no proper ground for either oral or written debate. I beg, therefore, to suggest, that if anything like a candid Christian effort is to be made, to harmonise the views of the two denominations, the first thing must be to endeavour to give definite expression to the true issues, as they actually exist, by the use of the common every-day language of men. These issues, whatever they are, doubtless originate in the difference of meaning we respectively attach to the language of Scripture. Language, whose import is the ground of the dispute, ought not, therefore, to be employed in the attempt to give one another our true conceptions of what the real points of difference are. This is too obvious not to be at once appreciated. All fair reasoners—all men who wish their thoughts to be distinctly apprehended—are willing to give their exact ideas in the plainest possible terms, so that the most ordinary mind can hardly fail to comprehend them.

If I mistake not, our best and ablest men have always complained of you on this score. They all, with one accord, allege that you express yourself ambiguously when writing or speaking on the questions in dispute. They generally believe, that under cover of adhering to Bible language in the expression of Bible things, as a fundamental principle of your reformation, you take advantage of the shelter its disputed meaning affords you. To this they ascribe their inability fairly to represent your views—and to this, also, they ascribe the advantage you often seem to gain, by making it appear that they have misrepresented you. To avoid all further imputation on this ground, and, if possible, to get the precise differences, that they may be fairly discussed, and with greater promise to the cause of truth in future, I propose that the

issues be spread before your readers, not in Bible language, for the reason above given, but in the plain language of common life. To afford you the occasion for doing so fully, I will state the real points of antagonism between us, as they appear from our point of view, showing at the same time, their undebatable condition in their present form. Our respective communions ought to know, if possible, the exact state of their mutual positions and differences. This, of itself, would be a great advantage to truth. Indeed, nothing satisfactorily can be reached until this is done. In the positions I shall take, I will presume to give expression to the sentiment of my brethren in Kentucky, as it is with special reference to this State that you call upon me.

It may be in place to promise that your views of spiritual influence, as stated in your debate with Dr. Rice at Lexington, were hailed by us for a time, as giving promise of a return on part of yourself and people, to a more scriptural, and to us, more acceptable position on that subject. We observe, however, with regret, that the mode of presenting it there, seems to be neither current nor acceptable among you. I must, therefore, with frankness, present the issue on this point, as well as issues on other points, as they now present themselves to us.

First. We understand you to believe and to teach that the Holy Spirit, having furnished the inspired Scriptures, does nothing further by his personal, active agency, to prepare the sinner for baptism.

That you so believe and teach, we conclude from the frequency with which we hear such language as this: "The Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas." "If the Old and New Testaments contain all the arguments which can be offered to reconcile man to God . . . then all the power of the Holy Spirit which can operate on the human mind is spent." "We plead that all the converting power of the Holy Spirit is exhibited in the Divine record."

This language first appeared in the *Christian Baptist*, pp. 350-1, and is now current among your people. We are aware that, after the manner of evangelical ministers and Christians

generally, you and your brethren often say that "the Spirit operates through the truth." But you evidently do not attach the same meaning to the same language that others do. They mean by it that there is a present personal agency of the Spirit along with the inspired word, operating by means of the truth through it. We understand you to allow no present, active agency of the Spirit in producing faith and repentance. Your position is, as we understand you, that the sinner needs no present agency of the Spirit, and therefore, none is put forth to insure his conversion.

You have expressed yourself thus in the *Christian Baptist*, p. 259: "Can men, just as they are found when they hear the gospel, believe? I answer, boldly, yes;—just as easily as I can believe the well attested facts concerning the person and achievements of General Washington."

In Kentucky we join issue with your people on this point. We believe and teach that the Scriptures warrant the idea that there arises from man's sinfulness a necessity for a present, personal, active agency of the Spirit, operating with, by, or through the truth, on the mind of the sinner, and that such agency is actually put forth in every case of genuine preparation for baptism. The mode of the operation of this agency is not revealed, nor do we pretend to determine *how* it takes place. Thus far we perceive a distinct antagonism between you and us. But the antagonism becomes less distinct, and we, not a little puzzled, when we read in your debate with Dr. Rice: "I believe the Spirit accompanies the Word, is always present with the Word, and actually and personally works through it upon the moral nature of man," p. 745. And again, "I would not, Sir, value at the price of a single mill, the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit," p. 614. This is precisely our ground, expressed in the very language we habitually employ. Abide by this view and by this mode of expressing it, and no issue exists between us on this subject. I cannot refrain, however, from saying that, were any writer among us to write as differently

on this point as you have done in the *Christian Baptist*, and in the debate with Rice, we should all regard him as having irreconcilably contradicted himself; and that, were he persistently to adhere to both ways of writing, as either reconcilable or correct, we should regard him as placing himself beyond all the usual laws that govern men in expressing their thoughts.

Secondly. We understand you to believe and to teach, that under the Christian dispensation, no rational, accountable sinner can be pardoned, however he may believe and repent, till he submits to immersion.

That you so believe and teach we determine by such language as the following: "That it is not faith, but an act resulting from faith, which changes our state, we shall not attempt to prove" (Prop. 9, *Christian System*, p. 202.) As part of this proof (page 203) we read: "They ('the Pentecostian hearers') were informed, that though they now believed and repented, they were not pardoned; but must *reform and be immersed for the remission of sins*." Further on: "This act of faith was presented, as that act in which a change in their state could be effected; or, in other words, by which alone they could be pardoned." In Lard's "Review on Campbellism Examined," endorsed by yourself, (page 193) it is affirmed that Acts ii. 38 "makes remission depend on baptism in precisely the same sense in which it makes it depend on repentance." On page 197 we read: "The relation of baptism to remission of sins is such that baptism, like repentance, is necessary to remission."

We concede that there is here a "positive issue" between you and us. The only literal passages on which you claim to rest your position are these: "John did baptise in the wilderness, and preach *baptisma metanoias eis aphesin amartoon, the baptism of repentance for the remission of sins*" (Mark i. 4.) "He came into all the country about Jordan, preaching *baptisma metanoias eis aphesin amartoon, the baptism of repentance for the remission of sins*" (Luke iii. 3.) "Then Peter said unto them, (*metanoesate*) *repent and be baptized every one of you, in the name of Jesus Christ, (eis aphesin amartoon) for the remission of sins*" (Acts ii. 38.) There being no other passage,

with a literal meaning, bearing on the subject, whether your view be correct depends on the construction put upon these three. Now, we maintain that the proper construction is, to connect *eis aphesin amartoon, for the remission of sins*, with *metanoias, repentance*, and not with *baptisma, baptism*, in the two former of these; and with *metanoesate, repent ye*, and not with *baptistheontes, be baptized*, in the latter. John did, indeed, preach the "*baptism of repentance*" (Acts xiii. 24, xix. 4.) He even baptized "*unto repentance*" (Mat. iii. 11.) But he never preached the "*baptism of remission*," nor baptized "*for, or unto remission*." When, as in Mark i. 4, and in Luke iii. 3, he preached "*the baptism of repentance*," it was the baptism of *such repentance as secures the remission of sins*. It was the baptism of such "*repentance*" as was attended with "*fruits worthy*" of itself (Luke iii. 8.) John taught that repentance, evincing the proper character, secured remission of sins; that such repentance *only* was a qualification for his baptism: and his baptism was a baptism of such repentance only. This dependence of "*remission*" on "*repentance*," and not on baptism, is the uniform teaching of the Bible, as the following examples will indicate: "That *repentance and remission of sins* should be preached in his name" (Luke xxiv. 47.) "Repent and be converted — literally, *repent and turn, that your sins may be blotted out*" (Acts iii. 19.) "To give *repentance to Israel and remission of sins*" (Acts v. 31.) "Repent therefore, of — *apo, from* — this, thy wickedness, and pray God, if perhaps the thought of thine heart may be *forgiven thee*" (Acts viii. 22.) Then hath God also to the Gentiles granted *repentance unto life*" (Acts xi. 18.) A *repentance unto life* is certainly a *repentance unto remission of sins*. Now Acts ii. 38 is to be construed in harmony with the teaching of John, and the general tenor of Scripture as here given. Peter exhorted his inquiring auditors to *repent for the remission of sins*, and in a parenthetical clause, whose entire grammatical construction is different, enjoins *each (hekastos) every one of them, thus penitent and forgiven, to "be baptized (epi) on the name of Jesus Christ*." This construction is natural, and the sense is in har-

mony with the literal teaching of the Word of God everywhere else on this subject.

This view of remission, or justification, in opposition to yours, receives confirmation from the fact that Paul, neither in his Epistle to the Romans, nor in that to the Galatians, where he formally discusses the subject at length, ever intimates the dependence of justification, or remission, on *immersion*. The only act, on the part of man, on which he makes it depend, is *faith*. An act on which Peter also makes it depend (Acts x. 43), "Whosoever *believeth* in him shall receive *remission of sins*." The conclusion is irresistible, that the real conditions on man's part, in order to the remission of sins, are *repentance* and *faith*, and not *immersion*. We do not, however, undervalue immersion. It occupies its own important place.

Your position on this subject, if firmly adhered to, as God's *only* method of pardoning sinners under the Gospel, compels you to hold and to teach that no Congregationalist, Methodist, Presbyterian, or Baptist is pardoned; that, therefore, salvation is impossible in their several communions. To admit that pardon and salvation are, or may be, realized through the *truth* which they believe on this point, would be to admit, not only that *contradictory truths* may exist, but that they may and do produce the same effects. This would destroy the distinction between truth and error. This very admission, however, you make, and with it logically destroy this important distinction.

You say, in your "Christian Baptism," page 16, "Amongst them all," the communions (except the Baptist) just named, and others, "we thank the grace of God that there are many who believe in and love the Saviour, and that, though we may not have Christian churches, we have many Christians." You hold in this very number of the *Harbinger*, page 283, and correctly, that it is not the "*mere act or fact of believing*," but the *thing* believed that contains "*the efficacy*." Now, do you not by your admission, that "we have many Christians" in these religious communities, hold, also, that the *contradictory things*, or "*facts*" believed, have the same "*efficacy*," and produce *identical* effects; that, in short, views contradictory to yours are of the same

"value" and efficacy with yours?—producing "many Christians," as well your own views. To maintain consistency on this subject, you must reverse your views of faith, and hold that it is not "*the person, fact, or event believed*," but the "*act or fact of believing*" that contains the efficacy.

Consistency demands that you shall uniformly inform all men, to whatever denomination they may belong beyond your own, as Peter did his "Pentecostian" inquirers. "They were informed," you say, *Christian System*, p. 203, "that though they now believed and repented, they were not pardoned; but must *reform and be immersed* for the remission of sins." You should faithfully and invariably present "this act of faith as that act by which alone they could (can) be pardoned"—and become entitled to the appellation, "Christians," in common with those "whose state is changed," and who are, therefore, "pardoned, justified, sanctified, reconciled, adopted, and saved"—*Christian System*, p. 101. You should fearlessly inform them *everywhere*, as you do on the same page, that this act of faith necessarily becomes the line of discrimination between the two states that, "on this side and on that, mankind are in quite different states. On the one side they are pardoned, justified, sanctified, reconciled, adopted, saved: on the other, they are in a state of condemnation"—or, as you say on the preceding page, they "are still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment."

But this clear, definite, unmistakable, strong language, no one but yourself would attempt to reconcile with your avowal in your debate with McCalla, p. 135, that "Paul's sins were *really* pardoned when he believed;" that is, as the connection plainly shows, *previous* to his immersion: nor with your avowal already quoted, that "we have many Christians," who neither believe in, nor submit to *immersion*. The truth is, were any of us to hold, as you do, that immersion is "the act of faith by which they alone could be pardoned"—that that "act of faith is necessarily the line of discrimination between the two states"—that, "on this side, and on that, mankind are in quite different states"—that "on the one side they

are pardoned, justified, sanctified, reconciled, adopted, saved"—that "on the other, they are in a state of condemnation"—were any of us to hold all this, and at the same time to maintain, as you do, that "Paul's sins were *really* pardoned when he believed," and that "we have many Christians," who neither believe nor practice, but scornfully repudiate and denounce as unscriptural, both the alleged truth and practice of baptismal remission, we would hardly expect you, or any sane man, to debate with him, for the reason that he sufficiently refuted himself. In our estimation, your open communion practice also, is a standing practical contradiction to your avowed sentiment, that immersion is "necessarily the line of discrimination between the two states," separating the "pardoned" and the unpardoned, the "sanctified" and the unsanctified, the "saved" and the unsaved. We cannot conceive it possible that you *really* believe that "remission of sins is, in the Scriptures, made to depend on baptism in *precisely the same* sense in which it is made to depend on *repentance*" or *faith*. We feel persuaded that you would hardly feel it to be justifiable to administer the supper to any who should avow their total want of *repentance* or *faith*. But if remission be as dependent on *immersion* as on *repentance*, and in "*precisely the same sense*," we cannot see how you can consistently administer it to such as not only do not submit to "immersion for the remission of sins," but do not even believe in immersion, in any sense, as a scriptural duty, and are, therefore, according to you, on the wrong side of "the line of discrimination," and are, of course, "unpardoned, unjustified, unsanctified, unreconciled, unadopted, unsaved." And yet, your inviting them to the table of the Lord in your churches, is necessarily a recognition of their being, without baptism, on the right side of the "line of discrimination," and consequently, and in contradiction to your professed belief of their being actually "pardoned, justified, sanctified, reconciled, adopted, saved," simply on their faith and repentance. We cannot believe that the legs of the lame are equal. Men cannot be pardoned and unpardoned, adopted and unadopted, saved and unsaved, at the same time. A Presbyterian or a

Methodist, simply with repentance and faith, must be on this or that side "the line of discrimination." He cannot be on both sides at once. He is either pardoned without immersion, making your "line of discrimination" a mere *figment*; or he is unpardoned, unsaved, having not submitted to immersion: making your "line" a reality and condemning your open communion practice. Take which horn you please. There are but two sides, and you seek to us to occupy both; and while you do so, a debate with you would be absurd.

You will perceive that everything tangible in your first, third, and fifth issues has now been presented in the light in which it appears from our standpoint. Your fourth issue can have no application to us. Ours is no "*Papal*" baptism." While the common version has given currency to the word "*in*" among many of our brethren, they use it in no "*Papal*" sense. Dr. Wayland and many others of our best men, have always preferred "*into*." I, myself, have never used "*in*." Though I use "*into*," probably in a different sense from that attached to it by you. Your second issue, which is a reprobation of our "experience" of a gracious and saving change *previous* to baptism, arises from your views of depravity, spiritual influence, and baptismal remission. We do wonder that you have no such experience of grace yourselves, for your system does not, cannot produce it. But we do not wonder that you condemn ours, as you must see that it is as inseparable from our system, as it was from Paul's (Rom. vii. 7-13, Tim. ii. 13, and from Peter's 1st Epistle iii. 15, and Philip's, Acts viii. 37.) Such experience, moreover, is a personal thing—a thing of consciousness—a personal cognizance of the fruits of the Gospel in the "inner man"—the interior life. Now you, whose system cannot produce it, cannot be expected to require it, or to have it. At the same time, you can hardly expect that we will allow you to be judges of it. We hold you to be incapable—judging from your mistaken views of it, your opposition to it, and from the tendency of your system—of forming any correct judgment, or of making any positive affirmation respecting it. The subject is, therefore, not debatable between us.

You are strangers to it, and, of course, cannot comprehend it.

Your sixth and last issue, viz. "Weekly Communion," is no issue farther than that we allow the largest liberty respecting it. We do not discover that the Scriptures enjoin its weekly observance; but we are far from believing that they condemn it. Individual churches must decide for themselves as to their duty.

I have now disposed of the call you have made upon me, with the issues specified. I hope you will do me the justice to let me appear over my own signature, and in my own way, before your readers, that they may understand my position respecting the debate you have called for, and the issues it involves. I have endeavoured to avoid the use of coarse or offensive language. I have simply presented the points as they appear to me. If I have mistaken or misrepresented you or your communion in any respect, no one shall more fully regret it than myself when it is pointed out. Indeed, I have no motive to do you any wrong. All the intercourse I have ever had with yourself or your brethren has been courteous and pleasant. I number some of your communion among my most intimate and dearest social friends, and nothing would be more unpleasant to me, than to find that this frank and faithful expression of my views, when left no alternative by the public mode of your call, should occasion any diminution of the intimate social friendship that has heretofore existed.—Respectfully your's

D. R. CAMPBELL.

Georgetown, Ky. May, 1858.

LETTER TO DR. CAMPBELL.

Your favour of the 21st ult. was a few days since received. But my engagements and calls abroad have delayed my response till to-day. I have carefully once read your elaborate communication on the premises submitted. I desired and do desire, not a controversy with you, but a candid perspicuous discussion of any issues doctrinal, which may be formed by mutual consent. Not, indeed, for your own specially, nor my own; but for the sake of the communities to which we respectively belong. I have been, in my own weak and imperfect way, advocating a reformation,

not so much in *doctrine*, but for the advancement of the best interests of mankind, for the honour of our Lord and Master, for the good of his people, for the union of Christians, and the conversion of the world. To this end I have for years been pleading for a *catholic basis*, broad as the foundation on which the Lord Jesus said he would build his church or kingdom. Tradition and philosophy, falsely so called, have been the obstructions which have stood in my way. I never thought nor intended to introduce a new or an improved philosophy, to annihilate any theory so called—any philosophy ancient or modern. I profess to apprehend, if not to comprehend, the materials of all the existing sectarian theories of any notoriety, domestic or foreign. Strictly educated in the science and details of Calvinism, the politics and politics of Calvinism in the Episcopalian, Presbyterian, and Congregational forms, and having witnessed as well as experienced much of its influences, personal and social, I was induced to substitute the Christian Scriptures alone, as all sufficient, and alone sufficient for the church and the world—Jewish and Gentile. Of course we have had to encounter fearful odds in power—indeed, the combined power of Papal and Protestant Christendom, so far as we came in contact with their respective idols. The only oasis in this desert that came within my horizon was the Baptist community. True, I found a number of my acquaintance in all the denominationalism of the day, with whom I cordially sympathized, and of these a considerable portion sympathized with me. A reformation, or a restoration of primitive Christianity, in letter and in spirit, in word and in deed, was proposed by my father before I left the University of Glasgow, but as then conceived, only in its pædo-Baptist and political attitudes and gestures. This did not, by any means, satisfy the demands of my reason, my conscience, or my understanding of the teaching of the inspired Apostles.

I had, indeed, at an early period of my life, devoted myself to the Lord, his cause and people, and to try myself and my own sincerity in the matter, I put myself the question, Can I do this to without fee or reward, and throw my-

self entirely upon the guidance and providence of the Lord without any guarantee from mortal man? I thank the Lord that I was so disposed and determined, and made willing to devote myself to his service and that of my fellow men. I then, indeed, became a Bible student. I had studied theology to a considerable extent, had as good a theological library as any private library I have ever seen. A "thus saith the Lord," however, was my only authority, and is to this day.

But I have been opposed by my old friends and brethren of the Presbyterian forms of Christian doctrine, with a vehemence and zeal worthy of a better cause. My views of original Christianity have been assailed and travestied by the pulpit and press, and every form of heresy and error charged against me. Still the Lord has stood by me and strengthened me, and I have not now one regret in my retrospect of the past, except that I have been so unworthy of the position in which he has, in his merciful and sovereign providence, placed me. The Baptists in Scotland and in America, as you know, are generally nothing more nor less than immersed Calvinists or Arminians. Both denominations are purely sectarian, and do not build on the simple foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. They have some sort of Christian experience to narrate before their approved immersion "in the name of the Father, and of the Son, and of the Holy Ghost," &c. and then they have their monthly Sabbaths or Sacraments, and in different localities a few *et ceteras*. Now, Sir, as I presume you know, I am caricatured in their synagogues in many regions every Lord's day, as a schismatic or some outlandish errorist.

Regarding you as I do, I propose a friendly discussion of the issues—the true and real issues, between them and my brethren. I desire this to be open, public, and candid. I therefore object to a mere written discussion, unless it be printed in your journals and ours. The *Harbinger* is, as you know, read by few Baptists, very few indeed, and it is only a monthly visitant. Besides, there is no telling where or when such a written discussion would end. They will not copy our essays *pro* and *con*.

An oral discussion is always most interesting and most effective. I desire not victory, but truth. The triumph of truth is eternal. The triumph of error is but for a moment. If, indeed, the *Western Recorder* will give us six columns a week for a few months, the affirmative and the negative simultaneously appearing, I would consent to it. You could employ an amanuensis, and so could I. Or one good stenographer, which is preferable. Still I presume an oral discussion, with two good stenographers, would be every way preferable. Please let me hear from you at your earliest convenience. — Very respectfully your's, A. C.

Bethany, Va. June 1, 1858.

RESPONSE TO DR. CAMPBELL'S LETTER.

It will be recollected by our readers that in a recent number of the *Harbinger* we proposed to hold with Dr. Campbell, of Georgetown, Ky. an oral discussion of the real issues between ourselves and the Baptists. In the latter part of that month I received the communication from him which is now presented through our pages. At as early a date as many pressing engagements would allow, I replied in a letter of June 1st, which we now give, in which it will be perceived that I still insisted on an oral discussion. I have been expecting and waiting for an answer to this letter, but have yet received none. Meantime Dr. Campbell has thought it due to himself to publish, in the *Christian Repository*, his response to my original proposition. To this I have no objection, further than that a common courtesy might have suggested the insertion of the propositions from me, to which his ingeniously labored communication is a reply, and a suspension of the publication, at least, till the close of our preliminary correspondence. I am somewhat used, however, to such one-sided strategy, and of late, and especially from certain scribes and editors, and will not further complain. In a note, however, which is appended to Dr. Campbell's letter, he says, "Mr. Campbell has strangely taken no notice of it (the letter); hence its appearance in the *Repository*." This is, truly, strange enough! Was not my note of June 1st a notice? When I had proposed an oral discussion, and was still

insisting upon it, with what propriety could Dr. Campbell expect me to commence, in the pages of the *Harbinger*, a *written one*? I was and am perfectly willing that all our readers should hear Dr. Campbell; but my paramount object was and is, to provide for myself being heard by the Baptists, before whom I believe myself to have been injuriously misrepresented, and by whom, therefore, I am grossly misunderstood. This one-sided publication in the *Repository* I hold, therefore, to be premature and unfair. But the step has been taken, and we willingly, though gratuitously, transfer the entire letter to our pages.

It is not our purpose, however, to make, at present, any detailed reply to it. What the future aspects of the matter may demand, we cannot say. We note now the facts that Dr. Campbell explicitly declines the proposed oral discussion, and that he does not even commit himself to engage in a *written one*. Neither is there any intimation that, were such a discussion to be undertaken between us, it would be published in such form and vehicle, as to reach Baptist readers. Under such circumstances as these, surely no impartial and candid man could expect me to publish or to reply to such a communication as the letter of Dr. Campbell. I did not seek a *written* discussion, but an *oral one*; neither did I propose the *issues* which he has raised and discussed, but a class of very different ones.

I fully agree with Dr. Campbell, that "if anything like a candid Christian effort is to be made to harmonize the views of the two denominations, the first thing must be to endeavor to give definite expression to the true issues as they actually exist by the use of the common every day language of men." This I have always sought to do, and it is quite a discovery which Dr. Campbell discloses, that "the ablest and best (Baptist) men have always complained of me on that score." This will scarcely pass current in Kentucky, I think! I have been engaged in many discussions, oral and written, and when have I scrupled to throw my positions into definite propositions, verbally plain and simple as my knowledge of the "common every day language of men" could make them? With the writings and other

labors of near fifty years of my life before me, and in possession of the public, I dare challenge Dr. Campbell or any other critic of my opinions or style, to cite me to the writer who has more freely or fearlessly thrown his positions into all forms of expression that could simplify them; set them forth by every variety of illustration that could bring them within the intelligence of the unlearned, or condensed them into propositions of more precise and critically definite terms of common language than I have done. This is an apology for Baptist misrepresentation, offered in charity, and honestly, I doubt not, but surely not in truth.

This apology is an old resort of misrepresentation. Many a sceptic excuses himself with the assertion that the Bible is contradictory. He comes with his scraps and fragments, and shows us a wretched entanglement of contradictory propositions. How do we answer him? We tell him his purpose is dishonest. He is seeking objections against the truth, not the *truth* itself. So I answer the attempts to torture into inconsistency my writings, scattered as they are through the multiplied pages of thirty or forty years, and produced, as they have been, under every variety of circumstance and inconvenience that one can well be exposed to during such labors. Let any competent critic consider the point of view in which I may be regarding the subject, and the precise relations of thought involved in the connection, and then let him compare my words in the spirit in which Dr. Campbell would himself compare the words of Paul and James, and I have no fear but that he will find as little difficulty in harmonizing the one as the other.

But has Dr. Campbell, after all, found it so difficult as he would have us think, to understand the language in which I have stated the issues between us? We gave *six*, and *three* of them at least, appear quite intelligible to him! As to *one-half*, then, his complaint is unjust. *Fifty per cent of error*, in a matter so serious and grave as this, is even worse than *fifty per cent of ambiguity*! Well, we are glad to see that the Dr. agrees with us in the rejection of the Papal form of "*in*," in the baptismal formula, and the substitution of "*into*," though he may "use it in a different

sense from that which I attach to it!" Can it be, that to even this little word, I have covertly slipped in a learned meaning not found in the "common, every-day language of men?"—Our issue on the weekly communion is also understood; and here again, in charity, Dr. Campbell is "far from believing that the Scriptures condemn the practice for which we contend." How far he is from this simple faith, is not precisely stated, but far enough, we presume, to warrant him in declining an issue with us on the question, and still near enough to justify him in becoming the apologist for the manifest neglect on the part of his Baptist brethren, of this most significant symbol of the life in Christ.

Again, there is no complaint of indefiniteness against our issue, on the use of what is usually called a "Christian experience." Dr. Campbell speaks as though he caught it at a glance, and by the way, we suppose, of throwing it into the "common, every-day language of men," says, "it is a reprobation of our (Baptist) experience, of a gracious and saving change previous to baptism." "This," he says, "is your second issue." Now we beg leave to say that "our second issue" is no such thing! These are our words, and though they may not be Dr. Campbell's "common, every-day language of men," it will be many a day before he can make his issue out of them! We say, as a corollary from the previous position, in which we assert that we preach simply faith in Christ, repentance towards God, and baptism for the remission of sins, that hence we reprobate a relation of what is usually called a "Christian experience" on the part of a candidate for Christian baptism, instead of a formal and sincere declaration of his faith in Christ. These are the words we used, be they "common and every-day" or not—and we submit it to the candid and thoughtful reader, if Dr. Campbell, in changing the language, has not misrepresented the meaning? Will he take shelter behind the charge that our language is ambiguous? He cannot. We reprobate the *substitution* of one thing for another. What is called "Christian experience," for a sincere confession of faith in Christ—and Dr. Campbell says, our language means, that "we reprobate 'Christian experience!'" This,

he says, is our "second issue." Suppose that I should affirm that, "carbonic acid gas should not be substituted for atmospheric air in our bed chambers"—would this be equivalent to saying that there is no such thing as carbonic acid gas, or that it has no proper place and use in our chemistry? But this is too glaring to dwell upon; only we wish to notice, by way of illustration, how natural it is for prejudice to plunge into mistakes, and how very convenient it is, when called to account for them, to fly to the sweeping charge of ambiguity for deliverance.

Dr. Campbell's position on the subject of Baptist experiences is remarkable. It transcends transcendentalism! It is positively Quakerish! It is a personal thing—a thing of consciousness—a personal cognizance of the influence of the Gospel in the "inner man," the "interior life." This is not the "common, every-day language of men," nor is it quite the language of Scotch metaphysics. It is an effort that *we*, however—and we are thankful for so much. Now, how is this mysterious something, that *we* can know nothing about, in which *we* have neither part nor lot, how is it produced? Why just as we always said—*by the Baptist system*. We thank Dr. C. for the admission at last. "Our system," he says, "does not, cannot produce it," but from his (*i. e.* the Baptist system) it is inseparable! "It is a gracious and saving change previous to baptism." But *we* have no such experience of grace—cannot have. How then does Dr. C. by his rule of consistency, regard us as Christians at all? Again, "*we* are incapable of judging, *we* are strangers to it and cannot comprehend it!" Now this is precisely the ground of the Quaker, and is it not a high spiritual assumption? But let us see. Are not the Scriptures our rule of faith and practice? And is it not legitimate for me to enquire what they teach on this subject? The question raised by me, is not whether I have had, or can have this Christian experience, but whether the Scriptures warrant the substitution of a narration of fantastic, and often superstitious stories about such, instead of a simple and heartfelt confession of faith in Christ. This is a confession of fact, which any one capable of interpreting the meaning of language can decide.

It will not do for Dr. C. to try to hide himself in such mysticism. Though, with the old mystic shoemaker of Seidenburgh, Jacob Behmen, he might claim to have been "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys;" I contend that it would still be a legitimate question for one, even so spiritually dead as myself, to ask, Do the Scriptures warrant the *narration of such idiosyncratic dreams* by candidates for baptism, in the stead of a confession of their faith in the Messiah? Cannot Dr. Campbell understand this?

It will not be thought strange, after this palpable perversion, and misrepresentation of my "second issue"—if I decline to accept as my own, the two propositions in which Dr. Campbell expresses his conceptions of my views on the subjects of spiritual influence, and the remission of sins. His own quotations from my published writings are enough to satisfy a candid mind, that these propositions as given in the language of Dr. Campbell, do not fully or adequately represent my views on these subjects. I have no time or disposition at present to write a commentary on my own writings, nor a vindication of my own consistency; but this I am prepared to do—To state my positions on the points of difference between us, in language as perspicuous, definite, and positive, as Dr. Campbell or anybody else can command, and then to meet Dr. Campbell in his own church, and before his own congregation, in oral discussion of them, so soon as, and whenever he may think fit, and find it convenient to engage me, and we will modestly leave it to the public to say who is ambiguous, as well as who is in harmony with the teachings of the inspired Word of God.

Pressed as we are for space, we feel that it would be improper were we to close this article without at least a passing respect to Dr. Campbell's display of Greek criticism, not only because he is a reputed scholar, but because of the total originality of his ground.—Let the reader turn and read the paragraph on the construction of the passage *baptisma metanoias eis apheresin amartion*, the baptism of repentance for the remission of sins, &c. Read it carefully and thoughtfully reader, for it

comes from the pen of a scholar. It is an assertion, not of doctrine, but of grammatical construction, from the President of the Baptist College of Kentucky! What does he say? Why "that the proper construction is to connect *eis apheresin amartion*, for the remission of sins, with *metanoias*, repentance, and not with *baptisma*, baptism," &c. That is, *metanoias*, repentance, which any lad who has been three weeks at the Greek grammar knows is in the genitive case, is to be made the proper object of the verb (*keerussomai*) preach; and that *baptisma*, baptism, which is in the accusative, must be degraded into a mere attributive, qualifying the kind of repentance, and showing what *character it must evince* to secure remission of sins. Well, if Dr. Campbell will stand by this conclusion in *fact*, we might be disposed to forgive the crudity of the criticism by which he has reached it. "Only a repentance evincing the proper character, secured remission"—but this proper character is that it leads to baptism! Precisely the conclusion we could have desired! Does not Dr. Campbell suspend remission on baptism? Suppose the repentance does not lead to baptism—why then does it not secure remission? So that baptism is still the turning point towards remission. The repentance of the sinner is to be tried by it, and the remission of his sins suspended on it, as the practical and outward test of the genuineness and sincerity of his repentance! Will Dr. Campbell stand to this? *Nous verrons!*

But to return to his criticism. How would common Greek scholars, trained under such a master as Kuhner, construe this passage? Would they not say that *baptisma*, baptism, is in the accusative case, and the proper object of the verb *preach*, and that *metanoias*, is an attributive genitive, qualifying it? That therefore *repentance* is a characteristic of the baptism, and not, as Dr. C. strangely contends, baptism a characteristic of repentance. To reduce the matter to the "common every day language of men," for which indeed we have indeed a special partiality—suppose I were to say, "That the Governor executes the laws of Kentucky, for the conservation of the peace"—would it not excite a smile with men of common sense, were one to say that the proper

construction of this sentence is to connect "*for the conservation of the peace*" with "*of Kentucky*," and not with "*laws*," and therefore interpret me as saying, "*That the Governor executes Kentucky, evincing the character of a law-maker, for the conservation of the peace!*" The cases are precisely parallel. In each the genitive is substituted for the accusative and the accusative for the genitive. It is necessary, indeed, in order that the *execution of Kentucky may procure the conservation of the peace*, that she shall evince the proper character, *the law-making character*—still it is Kentucky, and not her laws, that the Governor must execute to this end!

Verily, the legs of Scotch Calvinism and Greek criticism are not equal!

We forbear to push our reply any farther at present. This may suffice as a specimen both of Dr. C.'s theology and scholarship. If Dr. Campbell wishes to sustain himself as a theologian and a scholar, and to vindicate his own position and that of many of his brethren towards us, let him abandon this petty business of special pleading, the resort always of the narrow-minded and weak, and come out manfully upon a few definite and comprehensive propositions upon which we may mutually agree, and meet me in the *oral* discussion to which I still, with increased earnestness, politely invite him. A. C.

THE REQUIREMENTS OF THE CHURCHES.—No. I.

HOWEVER far any congregation of the saved may have advanced in the knowledge and grace of the Lord, not one can say, "I have need of nothing." However much the faithful witness had to say in commendation of the seven churches, none of them was without need of the word of counsel and warning. Acknowledging, then, with all gratitude the knowledge, faith, love, labor, and patience possessed and manifested by those churches among whose membership these pages are read, we may, without fear of the charge of querulousness or impertinence, urge attention to such items as occur to us, as eminently needful to their perfection according to the will of God.

In offering these suggestions, we of course wish to bear in mind, that our knowledge of the churches is not so extensive or so intimate as to warrant our speaking with such directness of language as might become other brethren. And with this feeling it is proper also that we submit, that those things which we urge as requirements of the churches, are certain to be much more needed in some quarters than in others. While, then, our object will be, to submit only such matters as, generally speaking, all New Testament churches should strive after and seek to excel in, it will be for the brethren reading our suggestions, to judge for themselves as to how far they are applicable, and necessary in their own individual case. No one

need put on the cap that does not fit him.

But in these days of writing and speaking, reading and hearing, we cannot too strongly urge the *habit of the personal practical application* of whatever is ascertained to be the will of God. What is the use of reading and hearing, if they end not in practice? Where is the propriety of our protesting against merely theoretical systems, if ours be not a practical godliness?

The first general requirement, therefore, which we suggest is

GODLINESS.

God-likeness must ever be required of all the children of God. To produce this character in man, is a primary purpose of the Gospel. In Jesus we have an express impersonation of the divine character, and we are informed that Gospel predestination has for its object the conforming of the called to the image of the Son, that he might be the first-born among many brethren. And it is the hope of the ultimate and perfect realization of this conformity, which the Apostle John presents in argument for present sanctification; for, says he, "Beloved, now are we the children of God; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; that we shall see him as he is: and every man that hath this hope in him purifieth himself, even as he is

pure." To be pure as God is pure—holy as God is holy—perfect as God is perfect—is the end and aim of all the purposes and appliances of the evangel of the favor of God. Had man been God-like, there could have been no gospel of the grace of God. It was purposed, and has been consummated, expressly to create man anew after the image of Him who did at first create him in the likeness divine. To this superlatively grand consummation, therefore, every gospel fact, truth, command, example, duty, privilege, ordinance, ministry, threatening, and promise, tend to bring the holy brotherhood; so that if the clearer perception of the truth of God do not produce a correspondingly greater conformity of character to that of God, as manifested in Christ Jesus, the knowledge gained is as good as lost. If the observance of the scriptural order and ordinances of the house of God, do not develope in those who are exercised thereby, more of the perfect will of God, then indeed may the worshippers as well have ceased to worship.

Now it is not an impossible thing to mistake the *means* for the *end*. Indeed this has always been in every attempt at rectification not only a possible, but a common error. The unenlightened Heathen, the superstitious Papist, and the misdirected Protestant, alike commit the error of confounding the end sought with the means employed. The Pagan and Papist, by the mere performance of their pilgrimages, penances, and prostrations, and the Protestant by the mere act of "saying prayers" or of reading a chapter, suppose themselves to have "already attained" that for which their practices at best are but means. Thus, whether in the case of those who adopt means utterly unsuited to the end, or of such as have recourse to measures wisely ordained of God to the given object, but conformed these measures with the object itself, the result is alike disastrous. The Protestant, reading nightly his self-prescribed number of chapters, being simply a hearer, and not a doer of the word, is no more conformed to that character which the living and potent word is calculated to develope in the doer of it, than is the Papist, sanctified by the counting of his beads. In like manner a man may discard infant sprinkling as a weak and beggarly element, and be

immersed with the strictest accord to the Messiah's commission, and after all fail to walk in that newness of life which his baptism into Christ requires of him. He may glory in his baptism as scriptural, but regarding it as an end rather than a means—a conclusion rather than an argument—he may altogether fail of the grace of God. So with all the ordinances of the Christian ecclesia. It is only as we realize them to be divinely-appointed, and therefore wisely-adapted means to the one great end of the ever increasing sanctification, on until the entire perfection of the worshipper, in his complete conformity to the likeness of God, that their true use and benefit are attained.

This accomplished, or in satisfactory process of accomplishment, churches of scriptural order and practice could not fail to be felt as the very power of God. Godliness is the greatest of moral potencies. The most abandoned character is not insensible to its mighty influence. But a form of godliness without the power, is of all things the most contemptible. It is a mockery, a delusion, and a snare—a reproach, a byword, and a hissing. There is no doubt that the "having a form of godliness, but denying the power thereof," so common in these days, has done incalculable evil. Besides driving multitudes altogether away from the consideration or acceptance of the gospel, this mere profession has brought even the true form of godliness into such disfavor, as to lead many more into either a partial or total disregard of its ordinances. It is forgotten, that while the true is certain to have counterfeits, and that while the base coin is sure to bear the image and superscription of the true, the genuine would not be genuine without the proper outward impress. In other words, while there are many forms of godliness without the power, the true power of godliness never is without its appropriate form. To the extent that there is deficiency in the form, there is defect in the power. It is then of vast moment that the correct form stand associated with the living power. Such churches must of necessity be victorious over all the power of darkness.

Space forbids that in these papers we enter into lengthy detail, but it may be well here to note, that as respects not a form, but the form of godliness—that

form, which God has given, the Scriptures of the New Institution alone exhibit it pure and entire, wanting nothing : so that any one who would have his godliness appear in robes bright and clean, must adopt the habit and fashion there set before him. And as respects the power, Paul pronounces the Gospel of Christ to be the power of God unto salvation to all the believing, coincident with Peter's words to the effect, that the elect are kept by the power of God through faith unto salvation. The power divine to save man from sin—to transform him by the renewing of his mind, till he becomes a living demonstration of the good and perfect will of God, takes effect through Christ by the Gospel. The character of God is manifested in Christ, and Christ is made

manifest in the Gospel, so that he will place himself pupil-wise under the training of the evangel of Jesus, changed from glory to glory, even as the Spirit of the Lord ; for the favor of God that is saving to all men has appeared, training us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly. The disciple indeed is one thus trained.

O ! what a transforming power the churches of God would have upon the world lying in the wicked one, were their membership truly God-like—were each disciple a living epistle of Christ—were each in character a likeness of God! were each just Jesus over again ! Brethren, let us press towards the mark.

Edinburgh.

T. H. M.

STORY FOR YOUNG HUSBANDS.

(We commend this truthful and well-written narrative to the attention of our readers from which some very salutary and important lessons may be learned by husbands and wives, whether young or advanced in life.)

"WHERE are you going, George ?" asked Mrs. Wilson, as her husband rose from the tea-table, and took his hat.

"Oh, I'm going out," was the careless response.

"But where ?" asked his wife.

"What odds does it make, Emma ?" returned her husband. "I shall be back at my usual time."

The young wife hesitated, and a quick flush overspread her face. She seemed to have made up her mind to speak plainly upon a subject which had lain uneasily upon her heart for some time, and she could not let the opportunity pass. It required an effort, but she persevered.

"Let me tell you what odds it makes to me," she said, in a kind but tremulous tone. "If I cannot have your company here at home, I should at least feel better if I knew where you were."

"But you know that I am safe, Emma—and what more can you ask ?"

"I do not know that you are safe, George. I know nothing about you when you are away."

"Pooh ! pooh ! Would you have it that I am not capable of taking care of myself ?"

"You put a wrong construction upon my words, George. Love is always anxious when the dearest object is away. If I did not love you as I do, I might not be thus uneasy. When you are away from your place of business, I never forget you, because I know I can seek and find you at any moment ; but when you are absent during these long evenings I get to wondering where you are. Then I begin to feel lonesome ; and so one thought follows another, until I feel troubled and uneasy. Oh, if you would only stay with me a portion of your evenings !"

"Aha ! I thought that was what you were aiming at," said George, with a playful shake of the head. "You would have me here every evening."

"Well—can you wonder at it ?" returned Emma. "I used to be very happy when you came to spend an evening with me before we were married, and I know I should be very happy in your society now !"

"Ah !" said George with a smile. "those were business meetings. We were arranging then for the future."

"And why not continue so to do, my husband ? I am sure we could be as happy now as ever. If you will remember

ber, one of our plans was to make a home."

"And haven't we got one, Emma?"

"We have certainly a place in which we live," answered the wife, somewhat evasively.

"And it is our home," pursued George. "And," he added, with a sort of confident flourish, "home is a wife's peculiar province. She has charge of it, and all her work is there; while the duties of the husband call him to other scenes."

"Well, I admit that, so far as certain duties are concerned," replied Emma. "But you must remember that we both need relaxation from labour; we need time for social and mental improvement and enjoyment; and what time have we for this save our evenings? Why should not this be my home of an evening, as well as in the day time and in the night?"

"Well—isn't it?" asked George.

"How can it be if you are not here? What makes a home for children if it be not the abode of the parents? What home can a husband have where there is no wife? And—what real home comfort can a wife enjoy where there is no husband? You do not consider how lonesome I am, all alone here during these long evenings. They are the very seasons when I am at leisure to enjoy your companionship, and when you would be at leisure to enjoy mine, if it is worth enjoying. They are the seasons when the happiest hours of home life might be passed. Come—will you not spend a few of your evenings with me?"

"You see enough of me as it is," said the husband, lightly.

"Allow me to be the best judge of that, George. You would be very lonesome here, all alone."

"Not if it was my place of business, as it is of yours," returned the young man. "You are used to staying here. All wives belong to home."

"Just remember, my husband, that previous to our marriage I had pleasant society all the time. Of course I remained at home much of my time, but I had a father and a mother there, and I had brothers and sisters there, and our evenings were happily spent. Finally, I gave up all for you. I left the old home, and sought a home with my husband. And now have I not a right to expect some of your companionship?"

How would you like to have me away every evening, while you were obliged to remain here alone?"

"Why, I should like it well enough."

"Ah—but you would not be willing to try it."

"Yes, I would," said George, at a venture.

"Will you remain here every evening next week, and let me spend my time among my female friends?"

"Certainly I will," he replied; "and I assure you I shall not be so lonesome as you imagine."

With this the husband went out, and was soon among his friends. He was a steady, industrious man, and loved his wife truly; but, like thousands of others, he had contracted a habit of spending his evenings abroad, and thought it no harm. His only practical idea of home seemed to be that it was a place which his wife took care of, and where he could eat, drink, and sleep, as long as he could pay for it. In short, he treated it as a sort of private boarding-house, of which his wife was landlady; and if he paid all the bills, he considered his duty done. His wife had frequently asked him to stay at home with her, but she had never ventured on any argument before, and he had no conception of how much she missed him. She always seemed happy when he came home, and he supposed she could always be so.

Monday evening came, and George Wilson remained true to his promise. His wife put on her bonnet and shawl, and he said he would remain and "keep house."

"What will you do while I am gone?" Emma asked.

"Oh, I shall read and sing, and enjoy myself generally."

"Very well," said Emma. "I shall be back early."

The wife went out, and the husband was left alone. He had an interesting book, and he began to read it. He read till eight o'clock, and then he began to yawn, and look frequently at the clock. The book did not interest him as usual. Ever and anon he would come to a passage which he knew would please his wife, and instinctively he turned as though he would read it aloud, but there was no wife to hear it. At half-past eight he rose from his chair and began to pace the floor and whistle.

Then he got his flute and played several of his favourite airs. After this he got a chess-board, and played a game with an imaginary partner. Then he walked the floor, and whistled again. Finally the clock struck nine, and his wife returned.

"Well, George," said she. "I am back in good time. How have you enjoyed yourself?"

"Capitally," returned the husband. "I had no idea it was late. I hope you have enjoyed yourself."

"Oh, splendidly!" said his wife. "I had no idea how much enjoyment there was away from home. Home is a dull place, after all—isn't it?"

"Why — no — I can't say it is," returned George, carelessly. "In fact," he added, "I rather like it."

"I'm glad of that," retorted Emma, "for we shall both enjoy ourselves now. You shall have a nice, comfortable week of it."

George winced at this, but he kept his countenance, and determined to stand it out.

On the next evening Emma prepared to go out again.

"I shall be back in good time," she said.

"Where are you going?" her husband asked.

"Oh, I can't tell exactly. I may go to several places."

So George Wilson was left alone again, and he tried to amuse himself as before, but he found it a difficult task. Ever and anon he would cast his eyes upon the empty chair, and the thought would come, "How pleasant it would be if she were here!" The clock finally struck nine, and he began to listen for the step of his wife. Half an hour more slipped by, and he became more nervous and uneasy.

"I declare," he muttered to himself, after he had listened for some time in vain, "this is too bad. She ought not to stay out so late!" But he happened to remember he often stayed away much later than that, so he concluded that he must make the best of it.

At a quarter to ten Emma came home. "A little late, am I not?" she said, looking up at the clock. "But I fell in with some old friends. How have you enjoyed yourself?"

"First rate," returned George, bravely. "I think home is a capital place!"

"Especially when a man can have it all to himself," added the wife, with a sidelong glance at her husband. But he made no reply.

On the next evening, Emma prepared to go out as before; but this time she kissed her husband ere she went, and seemed to hesitate.

"Where do you think of going?" George asked, in an undertone.

"I may drop in to see Uncle John," replied Emma. "However, you won't be uneasy. You'll know I'm safe."

"Oh, certainly," said her husband, but when left to his own reflections he began to ponder seriously upon the subject thus presented for consideration. He could not read—he could not play—nor enjoy himself in any way while that chair was empty. In short, he found that home had no real comfort without his wife. The one thing needed to make home cheerful was not present.

"I declare," he said to himself, "I did not think it would be so lonesome. And can it be that she feels as I do, when she is here all alone? It must be so," he pursued, thoughtfully. "It is just as she says. Before we were married, she was very happy in her childhood's home. Her parents loved her, and her brothers and sisters loved her, and they did all they could to make her comfortable."

After this he walked up and down the room several times, and then stopped again and communed with himself.

"I can't stand this," said he. "I should die in a week. If Emma were only here I think I could amuse myself very well. How lonesome and dreary it is! And only eight o'clock. I declare—I've a mind to walk down as far as Uncle John's and see if she is there. It would be a relief if I only saw her. I won't go in. She shan't know that I hold out so faintly."

George Wilson took another turn across the room, glanced once more at the clock, and then took his hat and went out. He locked the door after him, and then bent his steps toward Uncle John's. It was a beautiful moonlight night, and the air was keen and bracing. He was walking along, with his eyes bent upon the pavement, when he heard a light step approaching him. He looked up, and—could not be mis-

taken—saw his wife. His first impulse was to avoid her, but she had recognized him.

"George," she said, in surprise, "is this you?"

"It is," was the response.

"And you do not spend your evenings at home?"

"This is the first time I have been out, Emma, upon my word; and even now I have not been absent from the house ten minutes. I merely came out to take the fresh air. But where are you going?"

"I am going home, George. Will you go with me?"

"Certainly," returned the husband.

She took his arm, and they walked home in silence. When Emma had taken off her things, she sat down on her chair, and looked at the clock.

"You are at home early to-night," remarked George.

The young wife looked up into her husband's face, and with an expression half smiling and half tearful, she answered, "I will confess the truth, George; I have given up my experiment. I managed to stand it last evening, but I could not bear it through to-night. When I thought of you here all alone, I wanted to be with you. It didn't seem right. I haven't enjoyed myself at all. I have no home, but this."

"Say you so?" cried George, moving his chair to his wife's side, and taking one of her hands. "Then let me make

my confession. I have stood it not a whit better. When I left the house this evening, I could bear it no longer. I found that this was no home for me, while my sweet wife was absent. I thought I would walk down by Uncle John's and see your face, if possible. I gazed upon your empty chair till my heart ached." He kissed her as he spoke, and then added, while she reclined her head upon his arm, "I have learned a very good lesson. Your presence here is like the bursting forth of the Sun after a storm; and if you love me as I love you—which, of course, I cannot doubt—my presence may afford some sunlight for you. At all events, our next experiment shall be to that effect. I will try and see how much home comfort we can find while we are both here to enjoy it."

Emma was too happy to express her joy in words; but she expressed it, nevertheless, and in a manner, too, not to be mistaken.

The next evening was spent at home by both husband and wife, and it was a season of much enjoyment. In a short time George began to realize how much comfort was to be found in a quiet and peaceful home; and the longer he enjoyed this comfort, the more plainly did he see and understand the simple truth, that it takes two to make a happy home, and that if the wife is one party, the husband must be the other.

CORRESPONDENCE

"THE MESSIAH'S MINISTRY."

To the Editor of the *Millennial Harbinger*.

PERMIT me to repeat in the pages of the *Harbinger*, the expression of my great general approval of Bro. Milner's new book, "The Messiah's Ministry," previously expressed to himself in a private communication.

I have not yet had time to give it a second perusal, but my impression derived from a first reading, which was not very cursory, is that we have all great cause to thank God, and take courage on receiving such a production from his pen. We may well begin to think of storming the enemy's entrenchment, with such a polished well-adjusted weapon in our hands. As to

style, it must please the most fastidious, its smoothly flowing sentences not being more ostentatious than its vocabulary is select. Its matter must have been prepared with much care; in every chapter the student is delighted to find even philological enquiry brought to bear on *de novo* examinations of the materials to be employed, so that the reader returns with keen relish from the racy arguments and bold assaults of the finished chapter, to the calm lexicographic preparations with which the next opens. Nor does the animus of the book fall short of that combination of courtesy and courage—the former disarming, the latter dismantling—which adds so much to the grace and utility of such a production. My approbation is hearty, and shall be

proved by my readiness to promote the circulation of the new work, to the full extent of my opportunities.

That one finds himself now and then unable wholly to accord with the author's conclusions, is no more than might have been anticipated. Assuredly, I, for one, feel indebted even when most convinced; and the suggestiveness of "Messiah's Ministry" is to me one of its highest commendations.

Being wishful to improve the appearance of this admirable book, and at the same time to contribute an additional item of interest to the *Harbinger*, it is my purpose, with your generous permission, in a short series of short epistles, to prompt Brother Milner to the fuller development of a few important enquiries, in which I doubt not your readers will be considerably interested.

First, then, and with the utmost brevity, this further aid in settling the meaning of the ancient, and do doubt significant, Divine names—*JEHOVAH*. Bro. M. observes in a note on page 5, "Messiah's Ministry," that "Hebrew scholars agree that this [*Yahveh*] is the correct rendering of *Jehovah*"—that it does not signify *self-existence*, as *I am*, but *future appearing*, as *He that will come*; that it is the equivalent of "Ὁ Ἐρχόμενος, the coming one of the New Testament Greek, and that it is fulfilled in Christ." In the above extract, I presume, that by "rendering" he intends "pronunciation"—indicative of derivation; a translation of the sacred name, of course, it is not. My difficulty, however, does not connect itself with the pronunciation, *Yahveh*, which, as far as I can judge, is in all likelihood correct. My difficulty arises from the statement that "*Hebrew scholars are agreed that Yahveh signifies 'the Coming One.'*" That some are so agreed is scarcely to be questioned; and, perhaps, when we are favoured with information as to their number, we may find the language not too strong. So far as my own humble means of ascertaining the truth in this matter are concerned, I am constrained to say that Hebrew scholars *seem* far from agreed that *Yahveh* means *He who will come*—the *Coming One*; indeed, I cannot find them at all unanimously agreed, even in the pronunciation *Yahveh*, though, to my own mind, this appears far more simple and probable than any other.

Opening, first, *Bagster's Analytical Heb. and Chald. Lexicon*, compiled by B. Davidson, I find as follows—"Jehovah, the most sacred name of God, expressive of His *eternal, self-existence*." The derivation adapted is that combining a *future* and a *past* from the verb *Havah—to exist, to be*. Turning, next, to *Gesenius' Lexicon*, edit-

ed by Dr. Tregelles of Plymouth, I find a mass of conjectures respecting the pronunciation of this name, three modes being specified, viz: *YAHAVOH, YAHVEH, and YEHOVAH*, each with something more or less plausible in its favour. Gesenius, it appears, at one time of his life, sought the origin of this name among the relics of Egyptian idolatry. Of this unseemly course he afterwards repented. But in his *Lexicon* he proceeds to say—"To this origin allusion is made, Exodus iii. 15, 'Ehyeh asher ehyeh,' 'I (ever) shall be (the same) that I am (to-day)'; compare Apoc. i. 4-8, ὁ ὢν καὶ ὁ ἑν καὶ ὁ ἐρχόμενος: the name *Jehovah* being derived from the verb to be, was considered to signify God as *eternal* and *immutable*, who will never be other than the same. Allusion is made to the same etymology, Hos. xii. 6, *Jehovah zikro*, '*JEHOVAH (i. e. the eternal, the immutable) is his name*.' Thus far the learned Gesenius. His editor, Dr. Tregelles, (himself a living Hebrew scholar, and no mean one either) throws in a note confirming this meaning, in the following terms:—"We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry."

In the next place, if we consult Hengstenberg's lengthy investigation, contained in his "*Dissertations on the Genuineness of the Pentateuch*," we shall gather that he decides for the pronunciation *Yahveh-Yahveh*—that he derives the name from the root *Havah-Hayah, to be*, of which, he says, "the form would be the regularly formal future in *Kal*"—that thus deriving it he regards it as signifying "*He who is to be (for ever)*"—and that, thus, Hengstenberg also (a living Hebrew scholar) decides for the meaning *perpetuity or eternity of existence*!

I am aware that Alex MacNhorter, New Haven, U.S. inserted an elaborate article in the *Bibliotheca Sacra* for January, 1857, to prove that *Yahveh* denotes *The Coming One*—"is the great Messianic name of the Old Testament—and there represents the same Divine Person who afterwards appeared in the world's history under the name of Christ." It further appears that a work has been published by the same author, entitled *Yahveh Christ, or the Memorial Name*, having the same object. But in this month's *Journal of Sacred Literature* appears a short article subscribed "T. T." the writer of which reminds the Editor that he ("T. T.") had inserted a paper in the *J. S. L.* for Jan. 1854, of which he charges MacNhorter of availing himself without due acknowledgment—"T. T." then proceeds in the following

terms—"But though Mr. McNhorter has adopted the theory I had suggested, to account for the origin of the word Jehovah, or *Yahve*, and for the time and manner of its becoming a divine name, he has reproduced it with a modification which seems to me likely to render it somewhat less acceptable. Jehovah is with him not simply the name of God viewed as the Redeemer of men, but 'is the great Messianic name of the Old Testament, and there represents the same Divine Person who afterwards appeared in the world's history under the name of Christ.' (Preface.) To this it has been replied, (*Evangelical Magazine* March, 1858) that there are passages in the Old Testament in which Jehovah is distinguished from the Son or Messiah. Psalm cx. and Isaiah liii. 6, 10, are adduced in support of this assertion. And certainly it would seem difficult, if not altogether impossible, to bring these passages into harmony with the position, that Jehovah is the Old Testament name of Christ. But this difficulty disappears if Jehovah is taken simply as denoting God the Redeemer of men; if it is admitted that it is because God is Jehovah, that he unfolds the plan of salvation; that the Messiah is bruised, put to grief, and bears away the sins and sorrows of men; that he is constituted a priest after the order of Melchisedec; that he ascends his mediatorial throne to await the period when his foes shall be trodden beneath his feet."

If I understand them, Hengstenberg regards *Yahveh* as denoting, *He who will BE*—"T. T." takes it to mean, *He who will BECOME*—and McNhorter understands it to signify, *He who will COME*.

On two or three points I am satisfied—viz. (1) that the true pronunciation is *Yahveh*; (2) that this is a verbal noun formed from the third person, masculine singular, future of the old verb *Havah*; (3) that the old verb *Havah* is in all likelihood of the same meaning as the later *Hayah*; (4) that *Hayah* signifies, 1, TO BE, TO EXIST; and 2, TO BECOME, TO BE MADE, TO COME TO PASS.

But I am not yet satisfied that *Hayah* or *Havah* means TO COME; and, consequently, not satisfied that *Yahveh* means The Coming One.

And yet this is a most intensely interesting enquiry: no one can fail to see it such who will only in his ordinary reading in the Old Testament, substitute, in every place, The Coming One instead of LORD (in capitals)—Jehovah in the Hebrew. If The Coming One is the true meaning of Jehovah, we may most or all of us open the Jewish Scriptures and read with new eyes. But, let us make haste slowly. Brother Milner, you find you have helped

one of your readers (perhaps more) into a little trouble: is it more than Christian love demands, that you should do what you can to help him out again?

J. B. R.

INFLUENCE OF THE SPIRIT.

To the Editor of the *Millennial Harbinger*.

THANKS for inserting my hasty lines. Your note, however, requires, I think, a passing notice, for it might prejudice the minds of some against my communication, and whatever of truth it might contain. Your note is as follows:—"From what source Bro. Wraith obtained a knowledge of our faith as to the Holy Spirit, we are at a loss to know. The terms 'influence,' or 'all the influences' of the Holy Spirit, are not found in the Bible, and therefore form no part of our creed. We read of the power, wisdom, love, and purity of the Spirit, but never of his influences." Will you please allow me to state, that the source from which I drew the inference referred to is the *Harbinger*, in which, if my memory does not deceive me, appear repeated avowals of the doctrine spoken of—these avowals being *editorial*, and therefore naturally to be considered as yours, or sanctioned by you. I have not time to search out every case of this kind, but I will adduce one which I think furnishes sufficient ground for what I wrote. In the February number for 1857, page 98, is the head, "Man in his relation to the Holy Spirit and divine truth." Under it, among other remarks of unqualified approbation, we read as follows:—"We shall let the volume speak for itself in a few acceptable extracts, not however so much for the purpose of commending the book, as with the intention of influencing the reader by its truth." Further on, among these acceptable extracts whose truth is thus avouched, after speaking of the supernatural origin and attestations of Christianity:—"So far the agency of the Spirit must be special, immediate, and in every respect supernatural; but here we believe such agency terminates, and the *ordinary*, or purely instrumental grace of the Spirit comes into operation." A few lines further on—"And hence we conclude, that *all the divine influences* (mark the terms) we now have a right to expect, are those which proceed from that system of truth which was proclaimed by Christ, exemplified by his life, sufferings, and death, and afterwards preached and confirmed by the Apostles."

Now here are the *very words* which you

repudiate when written by me, avouched as truth in an editorial of the *Harbinger*!

As for your objection to my use of the word "influence," you will find by referring to standard English dictionaries—instance Walker's—that "influence" is one of the meanings of "power," and may therefore be used interchangeably with it. Is not your objection, therefore, hypercritical? Your's in Christian affection,

JOHN HOPE WRAITH.

St. Owen's, Island of Jersey,
January 2, 1859.

[We have referred to the page indicated by Bro. Wraith, and can see nothing in the extracts, when read in their several connections, contrary to the truth revealed in the Bible. Nevertheless, we did not write the essay in question. We have often

heard the *influences* of the Spirit spoken of, and prayed for, that they might be sent down from heaven on churches and individuals like rain on the mown grass; but meaning intended to be conveyed by such expressions, we have found it difficult to determine. Far more apposite and intelligible words, as we conceive, were chosen by the Apostles when approaching the Heavenly Father in prayer. They knew that the *blessed fruits* of the Spirit had already been deposited in the Christian's heart, and their desires were that all the disciples might *understand, appreciate, and enjoy* them. (See Gal. v. 22-26, Eph. 15-23, iii. 14-21, Phil. i. 9-11.) More on this subject in our *next number*.—J. W.

THE MARRIAGE OF THE LAMB.

"*The marriage of the Lamb is come, and his wife hath made herself ready*"—(Rev. xix.)

O BRIDE of Jesus! through long weary years
Hast thou kept watch, with many sighs and tears:
Waiting for Him in thy first virgin love,
Now far away in yon bright world above.

Afflicted one! thy Jesus crucified,
Will soon descend to claim His dearest bride;
His own soft hands shall wipe thy tears away,
And Heaven with shouts proclaim thy nuptial day.

Wife of the Lamb! though earth and hell combine,
Yet none can tear thee from those arms divine;
No enemy His faithful heart shall move,
His bowels yearn with everlasting love.

Weep not! thy Bridegroom is but gone before
To clear thy way to yonder peaceful shore;
Gone to prepare, in His dear Father's house,
A mansion for His blest immortal spouse.

Though now thy weary longing heart may brood
O'er earthly woes in thy sad widowhood;
Thine eyes may fail with frequent looking up
For his return, the day-star of thy hope:

But what a glorious destiny awaits
Thy raptured soul within the pearly gates!
The days of absence, and of parting o'er,
The bride of Jesus, his, for evermore!

He will present thee, His blood-purchased bride,
In faultless beauty, sinless, glorified;
Of royal favourites beloved the most,
His Queen Elect before the heavenly host.

Then bright thy smile, and sweet thy song shall be,
And glad thy heart, when Him thy eyes shall see:
Who on the cross his precious life laid down,
To win for thee, this glory and renown!

NOTES AND CRITICISMS ON PASSING EVENTS, &c.

"DON'T."—A CAUTION.

"PROVE all things," said Paul ; but our neighbour Jones says, "Don't, for his minister considers that those people who are for ever proving are exceedingly troublesome, and that if this disposition to test every practice be encouraged, it will be impossible to keep our church together." And he begs that we "do not introduce those peace-disturbing periodicals which are ever finding fault, and demanding the restoration of *this* practice because it has apostolic sanction, and the abolition of *that* because it has not." And neighbour Jones further says, "He is sure that his good minister is quite right, so far as their church is concerned, for though it is a large one, influential, and peaceful, yet there are elements of partyism which would come into manifested antagonism, were questions of church polity, and considerations relating to the value and force of apostolic arrangements encouraged. Hence the pastor carefully avoids all topics of that class, confines himself to inculcating individual piety, and as far as possible dispenses with church-meetings. Thus we get on, and any other course would be to us dangerous, so you will please excuse us from taking your periodical." Certainly, friend Jones, for if you decline to circulate our pages, we have no alternative : and if you consider that a commotion in your church, arising from truth's assault upon error, would be a calamity, and disastrous to the kingdom of our Lord, you do well to avoid it. For ourselves, however, though we love peace and pursue it, as did our Divine Master, we should prefer a calm and prayerful examination of things held sacred, a testing of them by a "thus saith the Lord," even though a church be convulsed, divided, or dispersed, to what you call living in peace, which means shutting out the light lest dark spots should be seen. In a word, we don't think the existence of your church *essential* to the glory of the Redeemer,

the progress of truth, or the salvation of sinners ; but we do think that if its existence depends upon saying DON'T, when the Apostle says DO — upon preventing investigation—it may not be a bad result when you are forced to surrender. "Prove all things, and hold fast that which is good," which, if it has any meaning, must include give up the bad. By all means avoid vain jangling and questions of mere expediency when they engender strife, but at all times have an open ear to the Word of the Lord, and ever stand ready to be taught by apostolic teaching and example. Remember that "Christ laid down the corner-stone of His kingdom on earth, and marked out the boundary between it and the kingdoms of this world most definitely, and that the 'field-notes' of that survey, describing the original landmarks, are recorded in His last Will and Testament.

The old monuments and landmarks have been obscured by the rubbish of human opinions, which for centuries has been accumulating about them ; and human creeds and human doctrines have grown over the old marks, so that it requires careful observation to enable us to find the true line.

Theologians, with their human theories and human science, have been running the line with sectarian compass, without consulting the old notes, and the consequence is, that there are now as many different lines marked out as there have been different surveyors, each one has followed his own compass, without making the proper calculations for *local attractions* and *variations*. Hence many really honest and pious people are occupying 'grounds' which were never granted to them by the Lord of the vineyard — they have got the wrong line, and do not know it.

Others know better, having had the old bounds pointed out to them, yet from selfish motives and worldly desires, they are not willing to give up their possessions, and the result will be, loss of claim to Christ's kingdom, for

'where their treasure is' their heart will be also."

Our chief business is to point out the old lines; we wish not to offer new things. If they are not as old as the acts and letters of the Apostles, reject them. It may be some encouragement to know, that on every hand we find admissions which, if only carried to their legitimate boundary, reach entirely to our stand. Take a few examples.

REV. C. STOVEL — "It is a fearful fact, that the influence of the general apostacy is seen in nothing more strikingly than in changing the sense of terms found in Scripture, even when their meaning and use have been determined by divine authority. What, then, may we not expect in technicalities that have not been so defined or authorized? Hence the title Christian is now taken by any party that chooses to assume it; and it is assumed generally with the greatest effrontery, where the most vital truths taught by our Lord and the Apostles are denied, and where the most obvious duties imposed by God in the administration of his mercy, are to be trampled under foot. The word 'charity,' and the phrase 'Christian charity,' are thus made to conceal habits of compromise which are most unjustifiable. 'Christian liberality' is a phrase which often means a contempt of all truth. The word 'conscientious' is frequently so used as to show a habit of voluntary and determined self-deception, which, in its rise and operation, clearly indicates the maturity of self-will. Persons are now found ostentatiously appealing to Scripture, who have never studied the passages which throw their light on the duty in question, and who, when the meaning of those passages is, by their own confession, stated, will not submit to that authority. The error in all these cases consists, in paying to the sentimental feelings of men a deference which is not paid to the teaching Spirit and his written authority; and in withholding from the Divine will, however expressed, that supreme regard which, as the will of God, it justly claims. * * We can do nothing but by conviction, and act on nothing but on faith. How, then, can we prevail? It is answered, Let our conformity to the written law be unimpeachable, and let our maintenance of that conformity commend us

to the maintenance of the living Spirit. Then shall the feeble be as David, the house of David shall be as God.

JOHN MACNAUGHTAN, A.M. on Sabbath question. — "This question to be settled by positive and explicit Scripture law; or, what is equivalent thereto, the recorded example of the Apostles, with whom our Lord left authority to organize his church — if we find that they sanctioned change of the day, and that, in point of fact, before the last of them died it became universal, we have the evidence of apostolic arrangement, *which, with Christian, is as authoritative as apostolic command.*" To which he adds from JONATHAN EDWARDS — "The word and will of God, concerning duty to be performed by us, may be sufficiently revealed in His Word, without a particular precept, in so many terms, respecting it."

Dr. BENNET, in the *Congregational Lectures*, says, "The individual, society, that would find a resting place, must retreat through ages of altitudes, to build, as the earliest fathers professed to do, on 'the foundation' the prophets and apostles, Jesus Christ himself being the chief corner-stone" (Vol. 8. p. 281.)

Dr. CHALMERS, in his *Evidences of Christianity*, says, "Had no message come to us from the fountain head of truth, it were natural enough every individual mind to betake itself to its own speculation. But a message has come to us, bearing on forehead every character of authenticity; and is it right now, that the question of our faith, or of our duty should be committed to the capricious variations of this man's taste, or of that man's fancy? . . . The Bible will allow of no compromise. It professes to be the directory of our faith, and claims total ascendancy over the souls and the understandings of men. . . . Close as ever lawyer stuck to his document or to his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets before us."

Dr. WARDLAW, writing on *National Establishments of Religion*, says, "It would seem as if the subjects of Christianity felt themselves at liberty to dissent from his judgment; and even when they are satisfied that he has given a decision, to decline compliance, and to

hold by the existing system. They follow custom. Habit is strong, faith weak. The system is wrong, they allow; but they don't like change. But is this the amount of submission that is due to the King of Zion?"

Dr. INNES says, "I have no ambition, however, to possess the praise of that kind of steadiness of principle, and uniformity of conduct, which I could not maintain without either shutting my eyes against evidence that on any particular subject presents itself; or acting in opposition to that evidence after I see its force" (Euge. and Epe. p. 207.)

Dr. BROWN, in his *Discourses and Sayings of our Lord*, after saying that the Lord's Supper, "in the primitive age, was observed every Lord's day," says, "The Christian church is even yet but very imperfectly freed from the unholy influence, and the mischievous operation of human authority. The house requires to be more carefully swept than it was at the reformation from Popery, and a more thorough search must be made for the old leaven, that it may be more completely cast out. Let all individual Christians, let all Christian churches, learn to act on principle, that in reference to Christian faith, and duty, and worship, the question is not, How thinkest thou? but 'How readest thou?' not, What is use and wont? but 'What is written in the law?' not, How is it to be arranged by us? but, 'How has it been settled by our Master?' Let us 'seek out of the book of the Lord and read'" (vol. i. p. 500.)

After referring to the conduct of Christ, recorded Mat. xv. 1-14, he says, "Our Lord's conduct here shows us that we are not, from the fear of giving offence * * * to refrain from speaking the truth, especially with regard to doctrines and usages, unsanctioned by Divine authority, which men endeavour to impose as articles of faith and religious ordinances, and by which they cast into the shade doctrines plainly revealed, and substantially make void ordinances clearly appointed by the Lord." * * * Some very well-intentioned persons, like the disciples, are disposed to say, 'It is a pity—would it not have been better to avoid such subjects?' But is the truth to be concealed? This would be on the part of him who knows it, unkindness to the mistaken brethren, injustice to truth, treason against the

God of truth. To all men, especially to well meaning though mistaken brethren in Christ, we ought to avoid giving unnecessary offence. We ought to be ready to sacrifice personal comfort, to a great extent, rather than incur this evil. 'If meat make my brother to fall, I will eat no meat while the world standeth.' But we must not sacrifice a jot or a tittle of Christ's truth to gain this or any other end, however apparently desirable. The 'teaching for doctrines and commandments of men,'—the 'making void God's command by man's tradition,' we must clearly expose, and strongly condemn, undiverted from our course by the fear of shocking the prejudices even of 'genuine Christians'" (p. 504, 506.)

So let it be! "Contend earnestly for the faith!!" "To obey is better than sacrifice, and to hearken than the fat of rams!!!" D. K.

THE NAME OF THE LORD— BAPTISM—REMISSION.

In *The Truth Promoter* (February 15) is an article from which we give the following:—

"In an article in this month (1st month, 1859) *The British Millennial Harbinger* contains a challenge to an American minister from A. Campbell, in which, p. 24, he thus speaks—'We preach no theory of faith, repentance, and baptism for the remission of sins; but simply *faith in Christ, repentance towards God, and baptism for the remission of sins.*' Now in opposition to this statement, and scores of the same import, in this periodical, we maintain that there is *no text*, or doctrine in the Scripture which teaches '*baptism for the remission of sins.*' The very next text on which they rely, they have to *misquote, garble, and misquote*, before it will serve them. Here are the words of Acts ii. 38, 'Then Peter said unto them, Repent, and be baptized every of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost;'—which I translate thus: 'Change your minds and be immerged every one of you, upon the name of Jesus Christ into the taking away of sins, and ye shall receive the gift of the Holy Spirit.' The six words omitted are most important, 'in (upon) the name of Jesus Christ.' There is great power and salvation in this name, as the following texts demonstrate. Acts x. 43—'To him give all the prophets witness, that through his

name whosoever believeth in him shall receive remission of sins.' Now if 'who-soever believeth in his name, shall receive remission of sins,' whom do you immerse—believers or unbelievers? If the former, then faith in the name, brings remission, even before baptism or the Lord's Supper.

"2. Very definite is 1 John ii. 12—'I write unto you, little children, because your sins are forgiven you for his name's sake.' The last words, 'for his name's sake,' *dia to onoma autou*, may be rendered more literally 'through the name of him.' Then if it is *on account* of his name, and through faith, before immersion, that sins are forgiven or taken away, why should any wait for baptism or water to remove them? Believe, enjoy remission, then be immersed. This is God's order."

The above is enough to establish two things—first, that this self-called *Truth Promoter* is a *Truth Perverter*; and second, that not content with mutilating apostolic teaching, it, with right-down good-will, enters upon the work of calumniating its neighbors.

Noticing the last of these allegations first, be it observed that the editor of the *Truth Promoter* charges the *British Millennial Harbinger* with relying upon one text ("the very text upon which they rely") to sustain its view on the doctrine of baptism, whereas no one text, chapter, or apostle is pre-eminently depended upon—Paul is as much regarded as Peter, and the Lord's own words are deemed second to none for setting forth what the *Harbinger* desires to teach. This is *Truth Promoter's* calumny No. 1. The said article is charged with mutilating, garbling, and misquoting Acts ii. 38, whereas it does not either quote, or pretend to quote, that verse, or any part of it. The writer merely says, "We preach *no theory* of faith, repentance, and baptism for the remission of sins; but simply faith in Christ, repentance towards God, and baptism for the remission of sins." He thus gives a summary of our preaching in *his own words*, without quoting or professing to quote one line of Scripture. Here, then, is *Truth Promoter's* calumny No. 2.

In concluding, the *Truth Promoter* says, "A man may profess to believe, depend upon baptism for the remission of sins, and never get what he seeks, because he trusts in the water, rather than the name of the Lord Jesus. Those teachers who *thus* lead souls to trust,

will have a fearful account to give the day of God." And what account will the Editor of the *Truth Promoter* give, when at that day he is charged with writing the above, *well knowing* that the parties referred to teach nothing of the kind, but plainly set forth that baptism is only *into* remission, which is the result of faith and repentance. Will he say that he wrote it, wanting such like matter to create a little prejudice just now in Dundee? This is *Truth Promoter* No. 3.

But let us pass to the *Truth Promoter's* own view of Acts ii. 38. "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c. This, according to *Truth Promoter*, teaches that "faith in the name, brings remission, even before baptism," to which is added, "I believe, enjoy remission, then be immersed. This is God's order." We reply, It is *man's* perversion. But upon what does *Truth Promoter* seem mainly to rest his conclusion? Upon such texts as, "I write unto you little children, because your sins are forgiven you *through the name of him*"—"Justified in the name of the Lord Jesus"—all of which, according to *Truth Promoter*, mean *faith alone*. Even repentance, upon his mode of reasoning, must be excluded, for as repentance is not faith, and the mention of faith without any act or result of faith, means faith *only*, then, of course, both repentance and baptism come after remission, and baptism has nothing to do with remission, just as the ark had nothing to do with saving Noah from the deluge. Indeed, we can imagine *Truth Promoter* and good old Father Noah in conversation thus.

T. P.—You are the good old patriarch that was saved from the flood.

Noah.—I am.

T. P.—Tell me, then, how yourself and family were saved.

Noah.—We were saved by the ark.

T. P.—By the ark! I say you were saved *by faith*. Did you not believe in God, and did not those who perished disbelieve him, and was that not all the difference? *They* were lost through unbelief, *you* were saved by faith.

Noah.—You state the truth as far as it goes. I was saved by faith, and the

were lost through unbelief, but my first statement is nevertheless true—I was saved by the ark. When you imply that my faith and their unbelief presents *all* the difference, you err—my faith and obedience, the result of it, led to the building of the ark, by which ark I was saved, and consequently, by obedience *and* faith.

T. P.—Well, all this relates to your salvation from the flood, but let me have a word now upon justification before God. Here, of course, you agree with me, that in your time, as now, sinners were justified by faith alone—you, of course, admit that a man is justified by faith, without the deeds of the law.

Noah.—Without the deeds of the law certainly, for I was justified before the law was given. I also admit that I did not become an inheritor of the righteousness which is by faith, on the ground of my own perfection, for I had “sinned and come short of the glory of God,” but yet you seem to mean something which I don’t understand at all when you separate faith from its acts.

T. P.—“Acts of faith.” One would think you had been reading the *British Millennial Harbinger*, the *Quo Warranto*, or some such trash. I mean that you became heir of the righteousness which is by faith by believing, and by nothing else. Is not that plain?

Noah.—Yes, I understand you, but I do not believe you. As, however, you do not display the calmest temper, I will say no more, but hand you over to one of my descendants—you have heard of him, and I fear sometimes distorted his words—I mean Paul, who set forth my case with all clearness when he said—“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith” (Heb. xi. 7.)

But to return to Acts ii. 38. We object to the interpretation of *Truth Promoter*, because it implies that repentance and baptism, though tied together by the Apostles, are to be put asunder, one to precede and the other to follow remission, and because it makes the “for” (*eis*) in construction with “remission of sins,” relate to a past remission. On these points we will hear Dr. Halley, now principal of the Congregational College, London, who of course

has no leaning to us, but whose unanswerable truth and logic on this verse should compel the editor of the *Truth Promoter* either to baptize for “the remission of sins,” or to adopt the *only* alternative, *infant baptism*.

“Not only does the preposition *eis* refer to the future and prospective relation of the remission of sins, but it does so with the same dependence on baptism as on repentance. The signification of *eis* must correspond in its relation to both words, ‘repent’ and ‘be baptized.’ In what sense does the apostle use the preposition, when he says, ‘Repent,’ ‘for the remission of sins?’ The remission of sins is obviously represented, not as *preceding repentance*, but as *subsequent* to it. The preposition has its meaning clearly defined, by its relation to the word ‘repent.’ Used only *once*, it cannot have two interpretations thrust upon it. It must connect the remission of sins with both words, ‘repent,’ and ‘be baptized,’ by one and the same relation. If it be, ‘repent *for* the remission of sins,’ it must also be, ‘be baptized *for* the remission of sins.’ Let those who deny this, say by what canon of syntax they can construe the passage, so as to obtain the interpretation, Repent, *for* the remission of sins, and be baptized *after* this remission. The Baptists have in no sense a baptism for the remission of sins. The Tractarians have it in a bad sense. We have it as designating the introduction into a course of instruction, in which the whole doctrine of the remission of sin is fully explained.

“In a similar manner, we explain the passages which speak of being ‘baptized unto Christ,’ being ‘baptized unto his death,’ i. e. being baptized with a view to the redemption procured by his death, proposed in baptism as the object of the religious instruction connected with it. There, as everywhere else, *eis* must denote a prospective, not a retrospective relation to the noun with which it is construed.”—Page 117, *Halley on the Sacraments*, part ii. second edition, 1855.

This is refreshing when compared with the meaningless nonsense of certain truth promoters.

Another testimony to the prospective relation of *eis* is given in a note upon the verse in question in the translation of the Acts recently issued by the Bible Union.

“*Eis ἀφ' οὗ.* We enter into contracts, states, conditions—into marriage, into servitude, into freedom, into Christ, into the church, into heaven. *Eis* and *en* can never be substituted the

one for the other. As any one *in* any state cannot enter *into* it, so he that is commanded to repent, or to reform, is to be baptized *eis*—*for, in order to, or into* any state, condition, or relation, into which he is commanded to enter; or for which, as a subject, he is to become, he is to do, or he is to suffer anything. Hence those immersed by Peter were immersed into Christ, into a relation and into privileges not secured to them before. — *Eis* immediately following and indicating transition, not rest, like *ev*, intimates an important change, if not in the character, at least in the *state* of the proper subject of this divine law, or ordinance of admission."

But *Truth Promoter* replies — It is *the name of the Lord* that is for remission of sins. Let it be so—only do not bring in the word *alone*, because *the name* does not exclude repentance, and if not, why should it baptism? "*The name*," "glory in the name," say we—"that's the charm," as an opponent said some time back; but then men of the *Truth Promoter* school assume that they hold the name up higher, or depend more upon the Saviour than do *not*. They treat us as though we said, "we, by the name," whereas we attribute to it everything that they do. But let us enquire what should be understood by "*THE NAME*"—and how sinners are brought into such relation to it, as to warrant the declaration, "Our sins, which were many, are all forgiven."

"To him give all the prophets witness, that *through his name*, whosoever believeth in him, shall receive the remission of sins."

In quoting this text *Truth Promoter* does not mutilate it, but in interpreting it, very serious mutilation is indulged in with perfect ease. His words are—"Now if whosoever believeth shall receive 'remission of sins,' whom do you immerse, believers or unbelievers?" By this interpretation, the above text means no more than it would were the words *through his name* omitted, as it would then say, whosoever believeth in him shall receive the remission of sins. But we urge that the words *cut out* by this interpretation, do mean *something*—that *Truth Promoter* must not be allowed to mutilate the text—and, we now contend for the name against *Truth Promoter*, who has thrown it out.

Through the name, redemption comes to the believer. Only *in* the name is redemption promised. *With* the name it is enjoyed. *In the name* denotes authority, but the name also stands for the manifestation of God's favour, which comes to us in the LORD JESUS CHRIST—the administration or dispensation of the Gospel. In him all things in this dispensation are transacted—everything is done in his name, but not one of Adam's sons—not the most devout Gentile or the most pious Jew that ever lived can—do the smallest thing in the name until he enters into a new relation thereto, which new relation brings with it the pardon, adoption, hope, authority and protection of the name. Thus repentance and remission were preached in his name to all nations, beginning at Jerusalem, by those who had entered into the new relation, and who, therefore, acted under his authority (Luke xxiv. 46.) Thus believers obtaining remission by entering into that relation are said to have it "*through his name*," (Acts x. 43, John xx. 31) and thus those who proclaimed the Gospel, having themselves come under the name, *in* it, immersed confessors. In his name prayer is presented, and praise offered—which means far more than merely repeating the name Jesus, Lord, or Christ—in that new relation, out of which sinners are not commanded to enter the holy place, or to stand as worshippers before God.

Now, then, everything hangs upon the question—How can the sinner enter into this blessed name—how put it on, so as to be covered with its authority and protection? Will not a few plain passages of the Word answer this question?

"These things have I written unto you that believe *into* (*eis*) the name of the Son of God" (1 John v. 13.)

"Whosoever believeth *into* (*eis*) him shall receive the remission of sins" (Acts x. 43.)

The above texts shew that "*into the name of the Son of God*" and "*into him*" are used interchangeably—so that whether we say *into the name* or *into him*, amounts to the same. Men who do not believe, and infants who cannot believe, enter not *into* a relation which can only be realized through faith. But may it not be here as with Noah's

salvation from the flood?—That salvation depended on faith, and without faith he would have been lost, yet his believing alone did not save him. Let the answer come from the word of truth.

"Go ye therefore and teach (disciple) all nations, baptizing them (the believers) *into (eis)* the name of the Father, of the Son, and of the Holy Ghost" (Mat. xxviii. 19.)

"Repent and be baptized every one of you, upon the name of Jesus Christ, *into (eis)* the remission of sins" (Acts ii. 38.)

"Were ye baptized *into (eis)* the name of Paul? I thank God I baptized *none* of you, but Crispus and Gaius; lest any should say I had baptized *into (eis)* my own name" (1 Cor. 1.)

It will be admitted, that whatever is intended by the name of the Lord, it is included "in the name of the Father, of the Son, and of the Holy Ghost."

It is, then, just as true that we are *baptized into him* (the Lord Jesus) and *into his name*, as it is that we believe *into his name*.

Let the reader recal a statement made a few paragraphs back, that "as any one in any state cannot enter *into* it, so he that is commanded to repent, or to reform, or to be baptized (*eis*) *for, in order to*, or into any state condition, or relation, cannot be supposed to be already in that state, condition, or relation, into which he is commanded to enter; or for which as a subject, he is to become, he is to do, or he is to suffer anything.

We have then salvation *through the name*, and the name *through faith, repentance, and baptism*.

Truth Promoter takes one of these classes of texts, because it suits his theory—we take both, because we have no theory to support, and are willing to say, not, what only the one affirms, but to take them all. But are there any inspired declarations in which we find not merely faith, but both faith and baptism, as saving and introducing into Christ? Take the following—

"He that believeth and is baptized shall be saved" (Mark xvi. 16.)

"Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized *into* Christ have put on Christ" (Gal. iii.)

"That he might sanctify and cleanse it (the church) with the washing of water, (baptism) by the Word" (by the Word believed, or through faith) Eph. v. 26.

With Paul then we baptize not *into* our own name, but *into* the name of Christ—into him—not those *who depend upon water* and who *do not believe*—but those who having faith can say, they believe into him, because that faith moves them to be buried by baptism *into* his death. *Truth Promoter* transposes the Lord's words, and puts He that believeth and is saved, shall be baptized, we accept the Lord's own words, "He that believeth, and is baptized, shall be saved." D. K.

CONFESSIONS OF A FOOLISH MAN.—No. III.

To return to my friend Joseph Jenkinson. Joseph left the church where there was such a to-do about that poor girl; and in process of time settled as minister with another church in a rather considerable town. Now, thought he, I shall have a fair chance; the cause is low, but there are plenty of people round about to work upon: true, there is a debt, yet who can say but that soon we shall wipe it off. He had read the New Testament a little, and had there seen what a church should be; he had read facts too, a little, and he again had to feel how that between what ought to be in the church, and what is in, exists a considerable contrast.

He had not been in this new place long ere he heard that the chief men in the church had a very bad name in the town. But what of that, thought he; many good men have bad names given them, and not until they are dead do people speak well of them. So he let it rest awhile, hoping there was nothing in it. But there it was again, this report, buzzing in this street, then in that, and often buzzing in Joseph's home and ears. Poor fellow! he was in a strait. Experience had taught him at the other place that it was a dangerous thing to touch a chief man's sore place. He knew, too, what was said by some quaint divine of the Rowland Hill description—"Resist the devil, and he will flee from you; but resist a deacon, and he will fly at you." "Now, conscience, do be quiet," he would sometimes say, and almost pettishly; "you made me uncomfortable before I came here, and now you are going to make me uncomfortable again." But that

disturber, conscience, would let him have no peace; night and day it was at him, till he was weary of his work and his life. Then he remembered the saying of good John Berridge, when threatened by the bishop with imprisonment for preaching in other parishes than his own—"I don't like jail better than other people, but I would rather be in jail with a good conscience, than out of jail with a bad one." Come what will, then, determined he, I must speak or write to this chief man.

He preferred to *write*, for he fancied that if he had a personal interview, hard words and angry might be thrown at him. He couched his letter in as gentle words as faithfulness would allow him; he declared the charges, but was careful to express how glad he would be if they could be disproved: and he meant the exhortation to be a private one, for he did not wish to make the exposure more public than it was.

The very day the said letter was sent, walking in the town, he met with another of the deacons, by whom he was thus accosted—"You've written to Mr. R. I suppose."

"How did you know that?" enquired he.

"He has just been in to tell me so, and I assure you he feels very offended about it."

"I am sorry for that," was the reply—"I hoped he would take it in the spirit in which it was written. I did it because I considered the Word of God obliged me to do it, and I did it for his good."

"Well, but," said he, "we must remember *the cause*."

"What do you mean?" asked Joseph. "Do you mean that because he gives some of his money to the cause, he is to be allowed to do as he pleases?—to be exempted on this account from faithful rebuke and discipline?"

"Well, I think it would have been better to say nothing about it. We can't afford it."

Joseph said no more. He broke off the conversation, took a quiet walk, and thus mused:—

"*We can't afford it!* So this is the plea for tolerating any false profession, or barefaced hypocrisy, is it? Here's this man, charged by many with gross immorality, of ungovernable temper, and cruel to his wife and children—I

must not say a word to him—I must let his soul go blinded to the judgment seat—I must wink at his iniquities, at least be chargeable with his blood, if he perish, because *we can't afford it*. Have I mistaken Christianity? Is this ministry upon which I have entered the smothering up of sin, rather than for its destruction? Must I be driven from pillar to post in this way, because I will make no distinction in the church between the rich and poor? I am sure there's no more peace for me here. My first place I was expected to add the exclusion of a poor girl on the ground of charges which, when investigated, turned out to be utterly untrue; and because I would not do it, I gave offence. Here, for writing even a private expostulatory letter to one against whom many and credible witnesses found to testify most seriously, I should be maligned, abused, and made miserable. I see it all. I know what's coming. *We can't afford it!* Yes! and I see that it's the fashion thus to build up a wall, and to daub it with unpurged mortar. I see that spiritual life of mind in church members is reckoned as a thing of secondary importance, and respectability of position. And I see that many pastors are too willing to have it so."

To be brief with this event in Joseph's history, I will tell the issue. The treasurer of the church could foresee the change coming: he had just received the pew-rents and subscriptions due for the minister's support. Seven pounds were owing to the said treasurer when Joseph went, so the first payment must be—Mr. Treasurer paid himself that old debt out of the money that had been specially assigned to Joseph's use, and then Joseph and his family have some five pounds handed over to pay for keeping their bodies and souls together for the three months. Joseph complained to the church, the chief man's clique could always succeed in throwing a full church meeting into confusion, that nothing should be done; and though there was a majority who would maintain the right, he did not see how God's work could proceed amid such disorder and confusion. He resigned his office, convinced that peace but a false one could exist with this sentiment was so powerful, "*we can't afford it.*"

QUERIES AND REPLIES.

"THE SEVEN SPIRITS OF GOD."

What are we to understand by "the seven spirits of God," as recorded in Rev. iii. 1?

We have other similar passages—"And from the seven spirits which are before the throne" (Rev. iv. 4)—"And I beheld and lo! in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth" (Rev. v. 6.) Let it be remembered that seven is a sort of sacred number, and occurs in the New Testament some 90 times, and much oftener in the symbolical language of the Old Testament. Thus we read of seven spirits, seven loaves, seven baskets, seven times seven, seven brethren, seven demons, seven years, seven men of honest report, seven sons, seven days, seven churches, seven golden candlesticks, &c. From these and many other examples found in the Old Testament, of the use of the number seven, it must be apparent, we think, that it is used indefinitely to express perfection. The expression, therefore, "seven spirits of God," must be regarded as merely indicating the perfection of the Spirit of God in all His manifestations, powers, gifts, and graces. "The Spirit searcheth all things, yea the deep things of God," and reveals them to us. "It is the Spirit that beareth testimony, because the Spirit is truth."

PUNISHMENT OF THE WICKED.

Have the wicked received the punishment pronounced against them in the following scripture, or is it still future and to be accomplished at the general judgment? "And these shall go away into everlasting punishment, but the righteous into life everlasting" (Mat. xxv. 46.)

Nothing is clearer to our mind than that the Saviour in this, and all similar passages, speaks of what will be inflicted upon the wicked at the time of the general judgment, which is yet future. It can apply to nothing in the past history of our sinful world. At the 31st verse the Son of Man is described as "coming in all his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Certainly such a scene as this has never yet occurred. The righteous and the wicked are separated for the reasons shown

in verses 34 and the following. The life and happiness of the righteous are represented as "eternal," in antithesis to the punishment of the wicked, which is "everlasting." This fearful sentence will be executed on the wicked at the judgment of the great day.

"THE WHITE HORSE."

Who are represented by "the white horse and him that sat upon him," spoken of in Rev. vi. 2?

The white horse is generally understood to be a figurative representation of the gospel of peace. Among ancient warriors it was considered very dangerous to ride a white horse in battle, as such a horse would be a conspicuous mark for the archers. A warfare commenced at the opening of the first seal, between the army of heaven (the church) and the kingdom of darkness under the leadership of Satan. Jesus Christ, the crowned head of the church, with the bow of truth in his hand, is here represented as sitting upon the white horse, the gospel, going forth to the mighty conquest, conquering and to conquer. As a moral hero, certain of victory, he fears not to mount the white horse, and lead the victorious army; and though the pale, the red, and the black horses come out against him under the opening of subsequent seals, yet he will eventually conquer every foe, and his cause over all prevail.

REVELATIONS XVI. 16.

Please give us your views of Rev. xvi. 12-16.—A. B.

The reader must follow us in our consideration of the passage referred to. "The sixth angel poured out his vial." It fell on the great river Euphrates. As the Turkish empire took its rise on this river, we suppose this vial will affect that power—will dry up its strength, to make way for the kings of the East. The Turkish empire now stands in the way of the return of the Jews to their own land. The destruction of the Turkish power will prepare the way for their peaceable return. Next we have "three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet." That is, the three great powers of evil will combine for the great battle against the truth. The dragon is Satan, the beast is the Papacy,

and the false prophet is Mahomet or Mahometanism. These are the spirits of demons, working miracles to deceive the nations, and gather them together for the final struggle. These pretended miracles may be found at Rome, at Mecca, and even in Protestant Christendom, among the believers in modern spiritualism. All these combine in opposition to Christ. At the 15th verse the fact is announced, that the

Lord will come upon them as a thief in the night, at a moment when they least expect it—while a blessing is pronounced on those who have kept their garments unspotted until the coming of the Lord. At the 16th verse the gathering of the wicked through the field of Armageddon is represented as preparatory to the great battle, and the coming of the seventh angel.

J. M.

ITEMS OF NEWS.

CAMDEN HALL, LONDON.

Since our last report (December, 1858) we have immersed eleven, and received four others who had been previously immersed elsewhere. Several of these are very young—still in the Sunday school; and (in each case) one or both parents are members of the "one body." We hope that they will become very useful, walk circumspectly, and "give all diligence to make their calling and election sure."

W. D. H.

GLASGOW.

The church meeting in 41, Brown-street, Glasgow, having had before them for some time past, the subject of church order, with the view to having that order established among them found in the Scriptures of Truth, have, after much consideration, and in the best of Christian spirit, almost unanimously come to the conclusion, of inviting six of their number to take office among them, three of the six as overseers, and three as deacons; and those brethren being thus invited by a considerable majority, and with the willing consent of the minority, after considering the matter among themselves, agreed to acquiesce in the wish thus expressed. Accordingly the church met for the purpose of setting them apart, with fasting, prayer, and the right hand of fellowship, on first-day morning, January 16th, when about fifty of the brethren and sisters were present, our much-esteemed brother, John Gray, president on the occasion. After reading portions of Scripture, and delivering a short and appropriate address, as well as engaging in prayer to Almighty God to guide, direct, and bless them, the president called on two other brethren also to engage in prayer; and then, in the name of the church, and in the most solemn manner, gave the right hand of fellowship, first to Bros. William Linn, John Brown, and John Clark, as overseers; and second to Bros. Robert Lambie, John Wood, and Thomas Millie,

as deacons. The brethren and sisters present afterwards did the same, and ended the duties of the morning in an agreeable manner, all seemingly gratified with the proceedings. Afterwards retired to the hall adjoining the church, and partook of breakfast, enjoying themselves in Christian and social intercourse.

J. Bro.

NEWTOWN.

Although we have no additions to our church this month, yet we feel that we may properly say, that our prospects improve. An increased amount of inquiry is awakened by our movements, and we have more hearers. The brethren, too, evince much zeal, unity, and comfort in the Lord and His ways. Hence, though our progress is much slower than we could desire, we infer that continued labor and patience will not fail of securing, ere long, a abundant reward.

J. B. ROTHERHAM

Post Office, Newtown, Wales,
February 22, 1859.

FOREIGN ITEMS.

We extract the following items from the *Evangelist* of February, 1859:—

ARKANSAS. — Bro. J. S. Robertson, returning from Murfreesborough, under date December 20, says—You are aware that we have changed my field of labor, and that I am now in the Southern portion of the State, and have been since July last. We have had about 75 accessions since I commenced in this region, with flattering prospects of much more to be done. Our brethren have great reason to be zealous wherever the truth is presented with fullness, it never fails to gain access to the hearts and consciences of the intelligent.

CALIFORNIA. — Bro. Thomas Thompson, writing under date of Santa Clara, N.

13, states—Within the last twelve months I baptized 44 persons, and had some 15 additions otherwise. We had a most glorious state meeting, 92 additions, about 70 being by immersion. We have determined to sustain a paper, and to build up a Christian college in California.

ILLINOIS.—Bro. Thomas Goodman, writing from Edgar county, under date of December 31, states that in the course of the year, at the many meetings which he had attended, there have been at least 350 additions to the army of the faithful, namely, 250 from the world, 75 reclaimed either by letter or relation, and about 50 received from the different denominations.

IOWA.—Bro. Simeon Jessop, under date December 14, writes:—The congregation where we live in Polk county, numbers 50 members, and since June 22 eleven have been added by confession and baptism. Two congregations have been organized in Story county; the first at New Philadelphia, which numbers 23; the other seven miles further up the Skunk river, with 8 or 9. There is a small congregation near Story city, and I visited them, when 5 made the good confession. There have been 50 or more brought into the ranks of the faithful

since May last.—Bro. S. Knight, writing from Farmington, on Dec. 16, reports an addition of 15 at the Bales Schoolhouse.—Bro. J. C. Porter, writing from Leon, in December, states that after a meeting held at Clinton, in the county of Leon, 23 were immersed, and others added from different denominations. Since the meeting 7 more have been immersed by Bro. French.—Bro. B. F. Snook, writing from Sandyville, in the same State, on Dec. 29, reports a meeting in that town, which terminated with an addition of 15.—Bro. T. K. Hansberry, writing from Hampton, under date of December 25, reports several protracted meetings which had terminated with about 100 additions.

WISCONSIN.—Bro. J. Miller, under date of Monroe, Green co. Dec. 16, reports between 70 and 80 additions to the cause since last Spring.

TEXAS.—Bro. L. J. Sweet, writing from Seyene, Dec. 26, reports an addition of 50 to the cause of Bible Christianity since June last, and the organization of three new congregations.—Bro. Eli Thomas, of Grason county, writes under date Dec. 27, that a congregation had been formed there composed of 26 members.

FAMILY CIRCLE.

THE TEACHER.

The modern schoolmaster is expected to know a little of everything, because his pupil is required not to be entirely ignorant of anything. He must be superficially, if I may so say, omniscient. He is to know something of pneumatics, of chemistry, of whatever is curious, or proper to excite the attention of the youthful mind; an insight into mechanics is desirable, with a touch of statistics; the quality of soils, botany, the constitution of his country, &c. All these things—these, or the desire of them—he is expected to instil, not by set lessons from professors, which he may charge in the bill, but at school intervals, as he walks the streets, or saunters through the green fields with his pupils. The least part of what is expected from him is to be done in school hours. He must seize every occasion, the season of the year, the time of day, a passing cloud, a rainbow, a load of hay, to inculcate something useful.

five minutes yourself you lead some one else to waste five minutes, and that makes ten. If a third follow your example, that makes a quarter of an hour. Now if there were one hundred and eighty of you together, and if every one wasted five minutes in a day, what would it come to?—Why, it would be fifteen hours; and fifteen hours a day would be ninety hours—about eight days' working time in a week, and would give a year of four hundred days. Do you think such waste as that could be borne by any establishment? Now go and think how fast five minutes can be multiplied.

BELLS.

Paulina, Bishop of Mola, is said to have been the inventor of bells. The Jews used trumpets instead of bells, except in the garments of the high priest. The Turks do not permit them. Our ancestors kept good hours in consequence of bells, for William the Conqueror commanded the curfew, or cover fire bell to ring at eight in the evening, so that all should then put out their fires and go to bed. The curfew bell is still rung in some parts of England.

THE VALUE OF FIVE MINUTES.

You say, if you waste five minutes, it is not much; but probably if you waste

FLOWERS.

How the universal heart of man blesses flowers! They are wreathed round the cradle, the marriage altar, and the tomb. The Persian in the far East delights in their perfume, and writes his love in nosegays, while the Indian child of the far West claps his hands with glee as he gathers the abundant blossoms—the illuminated Scriptures of the prairies. The Cupid of the ancient Hindoos tipped his arrows with flowers; and orange-flowers are a bridal crown with us, a nation of yesterday.—Flowers should deck the brow of the youthful bride, for they are in themselves a lovely type of marriage. They should twine round the tomb, for their perpetually-renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and their beauty ascend in perpetual worship before the Most High.

PRESENT NUMBER OF JEWS.

How surprising it is, that amidst all the causes operating to decrease and wear out this wonderful people, they should still remain in number very much as they have been for ages. It appears that the Jewish nation, dispersed in almost every part of the globe, without forming anywhere an independent nation, amounted in 1858 to 4,658,800, not comprising 30,000 Samaritans, and 1200 Ishmaelitea, which would make a total of 4,690,000. The total number of Jews in Europe is stated at about 2,451,179, making the 110th part of the whole population of Europe.

JEWISH COLONY.

The *Jewish Chronicle* tells us that the remnants of a Jewish colony have been found at Ral-fung-foo, China. A communication is about to be opened with these sons of Israel by their British co-religionists, and they will be requested to send two youths to England to receive a European education. They have been separated from all intercourse with the remainder of their race for a period of six centuries.

BEAUTIFUL EXTRACT.

Go out beneath the arched heaven in night's profoundest gloom, and say, if you can, "There is no God." Pronounce the dreadful blasphemy, and each star above you will reprove you for your darkness of intellect—every voice that floats upon the night will bewilder your utter helplessness

and despair. Is there no God? Well, then, unrolled the blue scroll, and there upon its bright frontispiece the leg gleamings of immortality? Who fashioned the green earth with perpetually rolling waters, and its lovely expanse of island and main? Who gave to the eagle a starry eyrie, when the tempests swell and the strongest, and to the dove an abode in the forest that ever echoes to the wails of her moan? Who made light pleasant to thee, and darkness a covering, a herald to the first flashes of morning? Who gave to thee that matchless symmetry of sinews and limbs? The irrepressible and daring passion of ambition and love. And yet the thunders of heaven and waters of earth are chained. They remain but the bow of reconciliation hangs above and beneath them.

GLASS.

PLINY tells us the art of making glass was discovered in the following way: "Some merchants were carrying nitre, they stopped near a river issuing from Mount Carmel. Not readily finding stones to rest their kettles on, they used some pieces of nitre for that purpose; the fire gradually dissolving the nitre, it mixed with the sand and a transparent matter flowed, which, in fact, was no other than glass." Chronology says that glass was invented in England, by one Benalt, a monk, A.D. 600, and that it was first used in private houses in 1180. Lord Kaimes, however, observes "The art of making glass was imported from France to England, A.D. 674, for the use of monasteries, and that glass windows in private houses were rare even in the twelfth century, and held to be a great luxury."

HOME.

HOME is the residence not merely of the body, but of the heart. It is a place for the affections to unfold and develop themselves—for children to love, and learn, and play in—for husband and wife to be smilingly together, and make life a blessing. The object of all ambition should be to be happy at home; if we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside.

HEARERS AND SPEAKERS.

HEARERS will always give speakers their attention, if speakers will give hearers something to *attend to*. That the former may be *interested*, it is necessary that the latter be *interesting*.

APRIL, 1859.

SCRIPTURE DIFFICULTIES, No. XXXVII.

FIRST FRUITS

"of the Spirit" (Rom. viii. 23)—"of Israel" (Rom. xi. 16)—"of Achaia" (Rom. xvi. 5, 1 Cor. xv. 16)—"of them that slept" (1 Cor. xv. 20, 23—"of God's creatures" (Jas. i. 18)—"unto God and the Lamb" (Rev. xiv. 4.)

It will not be denied by the judicious that a knowledge of the laws and types of the Old Testament, is indispensable to a proper understanding of many allusions in the New. Indeed, it will be admitted that the pleasure and profit of reading the "word of the kingdom," depends much upon our acquaintance with what is written in the Law of Moses, the Prophets, and the Psalms concerning the Lord Jesus Christ and his saved ones.

In the eight texts of our motto, five of the great facts or truths of God are presented under the type or figure of first-fruits; and it is, I fear, too true, that whether from defective teaching or from inattentive reading, few, very few, clearly understand the mind of the Holy Spirit in those texts.

The explanation offered by nearly all critics and commentators is, that first-fruits were, in the type, and are, in the reality, "the earnest and pledge of a future abundant harvest." According to them, "the first-fruits of the Spirit" are our "having within us an earnest of future glory."—*Stuart*. The first-fruits of Israel being holy, "are pledges that God will, in process of time, admit the whole Jewish nation into his favor."—*A. Clarke*. The "first-fruits of Achaia" are, "the earnest of his (the Apostle's) future usefulness."—*Scott*. The "first-fruits of them that slept"—"the earnest pledge and insurance of their resurrection who slept in him."—*Wesley*. And the first-fruits of his creatures, "An earnest of a vastly larger increase from the Gentile world in that and future ages."—*Scott*.

It must be admitted that the air of

probability in these explanations seems to account for the fact, that nearly all religious persons adopt them; and it also seems to prove how sheep-like we are, in leaping after daring leaders, instead of searching for ourselves, as true Bereans.

Against fearful odds I must beg to deny that the word *ἀπαρχή*, first-fruits, has any such meaning as *earnest, pledge, foretaste, or insurance*; and to suggest that the mere sound of the word *first*, may have occasioned the thought of *second*, or future fruits; such ideal connection of "first" with "second" being the only ground I am able to discover for this notion, that first-fruits are the earnest, or pledge, of a future harvest. Barnes, indeed, admits on Rom. viii. 23, that "the word does not seem to be used in the sense of pledge, earnest, or foretaste of joys to come."

The law of God applicable to Jewish harvests had two principal features,—1st, That at harvest a sheaf as first-fruits thereof should be the Lord's, to be brought (with offerings) by the husbandman to the priest, and to be by him waved before Jehovah. 2nd, That the remainder of the harvest should then wholly belong to the husbandman (Lev. xxiii. 9-14.) There was no *future* harvest, looked to; it was the then harvest—the crop *then* ripe that was to be thus divided. But first-fruits to God were not only of corn: they were also of bread, (Lev. xxiii. 17) of oil, of wine, of wool, &c. (Deut. xviii. 4); and all these, being Jehovah's share of the produce of the ground, were by him given to his priests, saying, "The first-fruits of them which they shall offer

unto the Lord, them have I given thee" (Num. xviii. 12.) And it may be further noticed, that these first-fruits of the harvest, vintage, &c. are so frequently coupled with the first-born of men and beasts, (Ex. xxii. 29, Num. xviii.) as to lead to the thought that they may have had the same origin, and that to both may be applied the emphatic language of Jehovah, "They are MINE."

Doubtless the first-fruits were not only such as were first ripe, but were also the very best of their kind — the choicest samples that could be selected of all the produce of husbandry. And the divine appointments are equally indisputable;—1st, that by God's own law, a part of the harvest, vintage, &c. belonged to Jehovah; and 2nd, that the residue (after first-fruits had been offered) belonged to the people. These being established as first principles, the difficulties begin to vanish as we thus approach the application of them to the several New Testament cases.

The first case is Rom. viii. 23, "And not only they (the whole creation) but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—the redemption of our body." On this it may first be remarked, that we cannot, with Parkhurst and others, say these first-fruits are "those gifts of the Spirit which believers obtain in this life, as a foretaste and earnest of their eternal inheritance," because, as we have observed, first-fruits went to one party, and the remainder of harvest to another party; so that the former could not be a foretaste of the latter, simply because there could be no after-taste. Nor could the Apostle here mean that *believers in general* had these first-fruits of the Spirit, as in that case it would be impossible that *any* of mankind could have the residue; for the Lord himself, speaking of the Holy Spirit, says, "whom the world cannot receive." We are thus compelled to say, taking

the Holy Spirit to be the harvest, that the Apostles of Christ only received the first-fruits of that harvest. The Apostles are here designated by the word "ourselves also"—"even we ourselves." Upon eleven of them the Holy Spirit had in largest and richest measure been shed forth on the memorable Pentecost, and had afterwards, in at least equal measure, been poured on him who was as one born out of due time: and being thus blessed with the best gifts of God, the very first-fruits of His own Spirit, the Apostles might well be thought less likely to groan within themselves than those on whom similar gifts had not been bestowed. Yet even Apostles thus super-eminently favored, groaned as well as less favored saints, waiting for adoption in the glorified body! Here a reader starts, to exclaim, do not all obedient believers, as well as apostles, receive the gift of the Holy Spirit? I beg in all kindness to reply, most certainly; yet let us remember all such are not apostles. It is this one fact that makes all the difference. Under the Mosaic law the first-fruits were the Lord's, and he gave them to his own priests. All Israel were not priests—the first-fruits were not given to all Israel; God gave to his priests the first-fruits, and to his people the residue. So, under the New Institution the Apostles were peculiarly God's own. In prayer the Lord Jesus says, "Thine they were, and thou gavest them to me." "I pray not for the world, but for them which thou hast given me, for they are thine." To them he did indeed abundantly give the first-fruits of His Spirit, while to other believers He merely gave of the residue of the same Spirit. The first-fruits given to the Apostles, taught them all things directly from Heaven—guided them into all truth—enabled them to glorify and justify Christ—opened to them the deep things of God—qualified them as ambassadors of Christ to transact the great business of salvation and eternal

life — sent them to turn sinners from Satan to God, and accompanied all with confirmatory signs, wonders, miracles, and gifts of the Holy Spirit. They could truly say, "We have the mind of Christ"—"He that is of God heareth us," and might therefore add, "We ourselves," and we only, "have the first-fruits of the Spirit of God."

The second case is Rom. xi. 16, "For if the first-fruit be holy, the lump is also holy." This is probably an allusion to the first-fruit of the dough or bread (Lev. xxiii. 17, Num. xv. 20, Neh. i. 37, Ezek. xlv. 30) brought as an offering to the priests, in order that the remainder of such dough or bread might be consecrated to the use of the offerers. And the Apostle's argument is, that as Abraham, Isaac, and Jacob were holy and greatly beloved of God, so Israel at large, the fleshly children of Abraham, and nationally the people of God, were regarded as in some divine sense holy, and even "beloved" for their patriarch-fathers' sakes. In this we perceive on God's part more than regret at their continued unbelief, and much more than willingness to receive them in love on their turning to and obeying his Son. It would be somewhat absurd here to say, the first-fruit of the dough was an earnest and pledge of future dough, or that the priest's portion was to him a foretaste of the remaining lump which the people were to eat.

The third case is Rom. xvi. 5, "Salute the well-beloved Epenetus, who is the first-fruits of Achaia (or Asia) unto Christ;" and 1 Cor. xv. 15, "I beseech you, brethren — ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints — that ye submit yourselves unto such." In these passages the disciples in Achaia are taken as the harvest, and the eminent persons named as the first-fruits of that harvest unto Christ; implying that they were Christ's choicest and best servants, devoting their lives and

means to his cause and people—to feeding the minds and bodies of saints and sinners. They were to the disciples in that district what the priests were to Israel, and what the Apostles were to all the churches—the chief and leading men, the overseers, rulers, or elders who watched over, guided, and fed the flock of Christ. They thus were the first-fruits — not merely the first converts — not the earnest of some future harvest, but the Lord's peculiar portion of the then harvest of souls.

The fourth case is 1 Cor. xv. 20, "But now is Christ risen from the dead, and become the first-fruits of them that slept." 23, "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." It is observable that Jesus arose on the very day on which under the Law first-fruits were offered to God. The great harvest here is "of those who slept," including Christ himself. Of this harvest, Christ is the first-fruit unto God, having risen and ascended to His right hand to die no more. The rest of the immense harvest of righteous dead, who are to rise at his second coming, are "Christ's," to be ever with him, and to die no more. The division in this case is between the Father and the Son. Of all the righteous dead the Father has Christ for *His* first-fruits, and Christ has the rest as his portion—his very own. This exactly corresponds with what the same Apostle writes in the same Epistle, (iii. 23) "Ye are Christ's, and Christ is God's."

The last case is James i. 18, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures;" and Rev. xiv. 4, "These (the 144,000) were redeemed from among men, being the first-fruits unto God and the Lamb." This is well illustrated by Jeremiah concerning Israel, (ii. 2) "Thus saith Jehovah, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness ;

Israel was holiness to the Lord, the first-fruits of his increase." We all remember that after the flood, (as well as before) God repeatedly commanded man to be fruitful and multiply. They did so, and mankind at large were the fruits; but of all this increase the children of Israel were the first-fruits, the choice ones, God's portion. He himself styles them "holiness to Jehovah," and says, (Pa. cxxxv. 4) "The Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Now what the national Israel were typically, the Israel of God, the true "Abraham's seed," are in reality. Having been begotten by his word of truth, and enrolled as the redeemed from among men, they are first-fruits of mankind unto God and the Lamb;—are his chosen generation, his royal priesthood, his holy nation, his peculiar or purchased people, and continuing to fear the Lord, to meditate upon the great name which has been named upon them, and to exhort one another daily, the remembrance-book of them is written before him, "AND THEY SHALL BE MINE, SAITH JEHOVAH OF HOSTS, in that day when I make up my jewels."

We farther learn from this significant ordinance, *the way to become spiritually minded*. As the Israelite's residue of the harvest was in some proportion to

his good husbandry, so each disciple's residue of the Spirit will, in measure, be in the ratio of his diligence in its culture. If he neglect the gift, grieve the Holy Spirit, or defile the temple of the Divine Guest, his portion will be next to nothing, and himself be stunted and poor; but if he diligently cultivate and stir up that "earnest of his inheritance," his profiting will be apparent, and "the fruit of his increase" be an abundant produce of love, joy, peace—goodness, righteousness, and truth.

And we still farther learn, *the way to get rich*. He who sows sparingly will reap sparingly, for the niggard toward Christ, his people, and his cause, is never to be rich. But "he who soweth bountifully shall reap also bountifully"—shall indeed have abundance. The grateful, and therefore liberal contribution, "as God hath prospered," for the needy brethren of Christ and for the spread of his gospel, is "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," who can and will, in return, "make *all* grace abound"—agreeably with the words of the man of wisdom, "Honor Jehovah with thy substance, and with the first-fruits of thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

J. DAVIES.

THE CONTROVERSY ABOUT THE SPIRIT.

OUR brethren are emphatically an investigating people. The prime movers of this reformation were bold and independent thinkers. They studied the Word of God earnestly and prayerfully—they expressed their honest convictions freely and fearlessly. In getting out of Babylon, they had suffered too much at the hands of domineering opinionists to feel any desire whatever to abridge the liberties of their brethren, or to impose upon their necks a yoke, which they, themselves, had been una-

ble to bear. They encouraged, therefore, both by precept and example, the utmost freedom of inquiry. They had dug down the accumulated rubbish of ages, to the foundation stone of the Christian Temple; they had learned to separate the true faith of the Gospel from the opinions and philosophies of men; the original and scriptural bond of union was fully disclosed to their view, and they saw clearly how the unity of the body of Christ could be maintained, without circumscribing the

liberties of the Lord's people. Following the example of these great and good men, our brethren have become noted for their zeal in religious investigation. The spirit of free inquiry has taken possession of the entire community; and no man, however learned or wise, need expect his notions to pass current among us without investigation. It is well that this is so. It may subject us to occasional inconveniences, but upon the whole, the result is bound to be good. True, as there were some in ancient days, who turned the liberty of the Gospel into licentiousness, so there may be instances now, in which this order of investigation, so praiseworthy in itself, has been allowed to degenerate into a vicious and depraved taste for vain jangling and foolish controversies. But when earnest men are prayerfully engaged in the investigations of great questions, the result cannot be otherwise than good.

The recent discussions among our brethren, in reference to the presence of the Holy Spirit in the Christian, have excited great regret in the minds of some good men. Misunderstandings appear to have taken place. Unkind feelings, in some instances, have been engendered. And upon the whole, Old Adam has been permitted to have far more than his share of influence in the controversy. These things are certainly unfortunate. But when the smoke of the conflict has passed away, we shall be able to survey the ground more calmly. "The sober second thought" will correct, among good men, these little aberrations, and the light which has been elicited by the collision will still remain to brighten our pathway to the Celestial City.

The reading of a long communication in the *Review* of the 7th inst. from the pen of Bro. R. Richardson, of Bethany College, has given rise to these reflections. Bro. Richardson continues to think that he has noticed, among the brethren, some dangerous speculations

upon the subject of the Holy Spirit. Listen to what he says:

"Here one of our South-western editors attempts to show, that 'God has promised no influence, independent of human understanding and his own Word;' thus denying that God has promised to give his Holy Spirit to them that ask him. In another periodical, we have labored essays, from a correspondent, to prove that 'the Holy Spirit cannot dwell in the heart, except by ideas.' In a third one, printed even in a distant land, there appears a well written series of articles, to show that there is no personal and actual indwelling of the Spirit, but that he acts on men by 'influences;' and these speculations are commended by the excellent and influential editor as giving the best view he has yet seen!"

Bro. Richardson imagines that he sees in the words which he has alluded to, rather than quoted, (as I presume) some fearful heresy, and does not doubt for a moment that the "sensuistic philosophy" of John Locke is to blame for the whole of it. He believes in an influence that is "independent of the human understanding and the Word of God"—there is no mistaking it, for these are the very words to which he takes exception—and sagely concludes that all who differ from him must certainly deny the plain words of the Saviour, that "God will give his Holy Spirit to them that ask him." This is not the first instance in which men have mistaken the cogitations of their own brain for the veritable teachings of the Word of God. But Bro. R. finds no fault with Bro. Campbell. He seems to suppose that upon the whole subject of the Spirit's influence, he and Bro. Campbell are fully agreed. But, unless I am greatly mistaken, Bro. Campbell has used language quite as clear, and much stronger, than that which has so much alarmed him. I do not know how others may regard it, but for myself, I must declare that I have seen nothing further from the position of Bro. Richardson, than some of the teachings of Bro. Campbell. I earnestly

solicit his attention to the following quotations :

"But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit, by the Gospel; these gracious influences, suggestions, illuminations, consolations, and invigorating impulses of the good Spirit of God, by and through the Gospel, in the heart, making the heart a cistern, a fountain whence living waters constantly flow; is there not a *substantive*, a real, unfigurative reception of the Holy Spirit himself, in the sense of the question Paul as ed the Galatians (iii. 2.) 'Did you receive the Spirit by works of law, or by obedience of faith?'"

"Such a reception of the Spirit there certainly was; and of this 'gift of the Holy Spirit'—this 'demonstration of the Spirit'—this 'manifestation of the Spirit'—these 'spiritual gifts,' we have already spoken as conferred upon the *first fruits* in the *last days* of the Jewish age—in the setting up of the kingdom of the Messiah; but of such a reception of the Spirit since the *LAST DAYS* of the Jewish age, since the creation of *one new man* of believing Jews and Gentiles, and the breathing into him the Holy Spirit of this new life, *THERE HAS BEEN NO SUBSTANTIVE ABSTRACT AND LITERAL COMMUNICATION OF THE HOLY SPIRIT TO ANY MAN.* Such is the experience of the Catholic congregation of Christ," &c.

"Where the Word, the written Word, has not come, has not been heard or preached, there is not one spiritual idea in the human mind. By this Word, and in this Word, the Spirit works; and without it he works no good view, feeling, or desire in any human being. As all the influence which my spirit has exerted on other spirits, at home or abroad, has been by the stipulated signs of ideas, of spiritual operations, by my written or spoken word—so I believe that all the influence of God's good Spirit, now felt in the way of conviction or consolation in the four quarters of the globe, is by the Word written, read and heard, which is called the Living Oracles."

"Nor do I believe that now, in nature or in grace, God *EVER* works but by means. But yet, by the means of his own selection, he works all goodness in all good persons; for they 'are the workmanship of God.' The idea of the naked Spirit of God operating upon the naked spirit of man, is the creation of one immersed into seven-fold mysticism, and believed only by those who believe in a priesthood directly called, qualified, and commissioned by the sovereign will of the Master, without the intervention of man, angel, spirit, or letter."

"*Strengthened with might by His Spirit in the inner man*" (Eph. iii. 16.) Paul implores this blessing from God upon the Ephesians. There is much to be learned from the prayers of the apostles, both for themselves and their brethren, as to their views, their practical views, of the influence and aid of the good Spirit of God.

That the Apostle expected the strengthening of the faculties of the mind, by the Spirit of God in the hearts of these saints at Ephesus, cannot be doubted; BUT THAT THIS WAS TO BE EFFECTED BY FAITH—BY CHRIST DWELLING IN THEIR HEARTS BY FAITH, IS NOT TO BE QUESTIONED."

Surely the imports of these extracts cannot be mistaken. I feel somewhat curious to know how Bro. Richardson understands them.

We all know somewhat about the "generalizing tendency" of Bro. Campbell's mind; but this will not be of any service to him here. The very subject now undergoing investigation among us, the presence of the Holy Spirit in the Christian, was before the mind of Bro. Campbell when he penned these expressions. He has spoken out clearly and fully. He believes that God "in nature or grace *NEVER* works but by means—that the idea of the naked Spirit of God operating upon the naked spirit of man, is the creation of one immersed into seven-fold mysticism—that all the influence of the Spirit of God now felt in the way of conviction or consolation, in the four quarters of the globe, is by the Word written, read, and heard; that the Spirit, in mightily strengthening the saints at Ephesus in the inner man, effected it by faith—by Christ dwelling in their hearts by faith; and finally, he boldly avows his belief, that "since the creation of one new man of the believing Jews and Gentiles, and the breathing into him the Holy Spirit of this new life, *there has been no substantive, abstract and literal communication of the Spirit to any man.*" But Bro. Richardson does not regard the matter in this way. I do not think it possible that I misunderstand him, and I know that I do not desire to misrepresent him. He believes that the Spi-

rit dwells in the Christian "literally" and "personally ;" but Bro. Campbell says—"not in his abstract personality." He, Bro. R. believes that it is wrong to restrict the influences of the Spirit to a particular channel, to the written Word ; but Bro. Campbell believes that all the influence of the Spirit now felt in the way of conviction or consolation in the four quarters of the globe, is by that written Word. Nor do I believe he has ever written anything that conflicts with this position. I do not desire to magnify the differences which obviously exist between these great and good men. They both rejoice to believe in the presence of the Spirit in the Christian, as a matter of fact. They both agree that He graciously aids and mightily strengthens the child of God in the great struggle for eternal life. *They differ only as to how He works.* And here I will take occasion to say, that this, I have no doubt, is the real difference between Bro. Richardson and the brethren with whom he is finding so much fault. And is this difference one of such great magnitude? Surely Christian men may differ about a matter of this sort, and still manage not to fall out and indulge in harsh expressions over it.

The brethren who contend so earnestly for this literal indwelling, seem to think that any other view of the matter amounts to a denial of the fact altogether. To talk about the Spirit's dwelling in Christians metonymically or figuratively, they regard as equivalent to saying that he does not dwell in them at all. They plead the express words of the book. But the Bible says that Satan entered into Judas. Do they understand the expression literally? Surely not! Then why plead for the literal interpretation of passages exactly similar in reference to the Spirit of God in the Christian? Moreover, it is not quite as true, that the wicked one is in the hearts of wicked men, as it is that the Spirit of God is in the hearts of Christian men? But who believes that the Devil is literally present in the hearts of all his children? Surely no one entertains any such absurd notion as this. But until some one shall show that Satan entered *literally* and *substantively* into Judas, I must be excused from receiving the notion advocated with so much zeal and ability by Bro. Richardson and other brethren, for whom I entertain the very highest regard. May the Lord speed the triumph of His Truth! DISCIPULUS.

THE TWO COVENANTS.—No. III.

4. To continue our comparison between the two covenants, I refer to the blessings of these institutions.

The blessings of the first were all temporal and earthly. "I will make of thee a great nation, and I will bless thee, and make thy name great." In obedience [to the command of God] Abram took Sarai, his wife, and Lot, his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan, and into the land of Canaan they came. * * * And the Lord

appeared unto Abram, and said, Unto thy seed will I give this land" (Gen. xii. 2-7.) Three years after this, "The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land that thou seest, to thee will I give it, and to thy seed for ever" (Gen. xiii. 14-15.)

In the twenty-eighth chapter of Deuteronomy, Moses sums up the blessings of the old covenant, which are too numerous to be mentioned here.

The reader is requested to turn to this chapter, and read it carefully, to learn the blessings and curses which were promised and threatened in this institution. On obedience to this law they were to be blessed in the city and in the field—blessed in the fruit of their body and in the fruit of their ground—blessed in their basket and in their store—blessed in coming in and going out. God promised to protect them against their enemies; they should come against them in one way, and should flee before them seven ways. But, on disobedience, curses the opposite of all these should fall upon them. Their enemies should prevail against them; their olive trees should cast their fruit, the heavens should be brass over their heads, the rains should not fall upon their fields, so that "they should carry much seed into the field and gather but little in."

In all this there is nothing said about future rewards or punishments. Heaven is not promised in obedience, and hell is not threatened in disobedience. All these blessings and curses belong to this life.

Because there is nothing said in the law of Moses about hell, some have gravely concluded there is no hell. That all punishment for sin is confined to this life. But by the same mode of reasoning we might conclude that there is no heaven; for there is as much of hell and of future punishment in the old covenant, as there is of heaven and future happiness. Neither the one nor the other belonged to that institution.

But Jesus, the author of the new institution, based on the second, or new covenant, prepares it with these awfully glorious words: "The time is coming in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John v. 28-29.)

In developing the characteristics of the new covenant, Christ says: "Let not your hearts be troubled; ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there you may

be also" (John xiv. 1-2-3.) In view of this, an Apostle, speaking of the blessings of the new institution, says: "Ye know that if our earthly house of tabernacle (*"this"*) is a suppleme- were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. v. 1-2.) Again: "For our (*politeuma*) citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our (*kataiketes*) depressed body, that it may be fashioned like unto his glorious body" (Phil. iii. 20-21.)

What a glorious contrast! O how bright and spiritual are the prospects unfolded by the new covenant, compared with those of the old. The first belongs to time, the second to eternity—the first belongs to earth, the second to heaven—the first was offered to a nation, the second is offered to all the nations of earth. "In thy seed shall all the families of the earth be blessed" said the charter.

5. In perfect accordance with the difference of blessings, is the difference in the remissions, purifications, and service of these two covenants. The Apostle Paul, in his inimitable letter to the Hebrews, draws this contrast to the life. He says: "Verily the first covenant had also ordinances of divine service, and a worldly sanctuary." After naming the arrangement of the earthly sanctuary, he proceeds thus: "Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. But into the second went the high-priest alone, once every year, not without blood, which was offered for himself, and for the errors of the people. The Holy Spirit thus signifying that the way into the holies of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation." So much for the service of the old covenant. But now comes the contrast.

"But Christ being come, a highpriest

of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither with the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption," ("for us" is a supplement.) "For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, cleanse your conscience from dead works to serve the living God" (Heb. ix. 11-14.)

Thus it is seen that the service under the old covenant was fleshly, but the service under the new was spiritual; the remissions under the old were legal, but the remissions under the new are real; the purifications under the old pertained to the flesh, but the purification of the new pertains to the heart and conscience; the priests under the old officiated in a house made with human hands, but the High-priest under the new officiates in a house not made with hands, eternal in the heavens; under the old, the priests offered the blood of mere animals, under the new Christ offers his own blood; under the old, a temporal redemption was enjoyed; under the new, we have the promise of eternal redemption.

But am I asked, had the ancient servants of God no spiritual enjoyment? Had they no hope of future good? No prospect of heavenly bliss? I answer, they had—but not by virtue of the old, but by virtue of the new covenant.

We have already seen that the family of Abraham enjoyed the hope of Canaan, and were cheered in all their sufferings by that hope for four hundred and thirty years before they were brought into the actual possession of the promised blessings. So in reference to the second covenant. Its blessings were enjoyed by faith and anticipation many long centuries before it went into actual operation. And this shows why God committed these two charters to Abraham at the same time. By this means the pious and believing could draw only consolation from the second, notwithstanding it lay concealed from the nations, waiting the fulfilment of the first covenant.

Hear what the Apostles say on this subject:

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. xi. 13.) "All these having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect" (verses 39-40.) Now, that these worthies, in common with their nation, had received the promises contained in the first covenant is certain, but the promises embosomed in the second, Paul declares they had not obtained, but they saw them afar off, and by faith they embraced them, and under their comforting influence they acknowledged that they were strangers and pilgrims on earth; that their home, their final home, was in heaven.

Peter, speaking of the salvation under the new covenant, says: "Of which salvation the prophets having inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desired to look into" (1 Pet. i. 10-12.) On this same subject Christ himself testified, saying:

"Verily I say unto you, that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them" (Matthew xiii. 17.)

Thus we see that these holy men and prophets, who lived under the old covenant, looked forward to the blessings of the new, as glories that should follow the sufferings of Christ. They know that the promise of blessing to all nations through the seed of Abraham, formed no part of the first covenant; and hence, while enjoying all the blessings of the first, they looked, by

faith, through the dark ages that were between them and the development of the new institution, and saw its glories, and longed to be there. Even the angels of heaven desired to open this new covenant and read the glories of its great salvation. But all had to wait until the time appointed of the Father, and only enjoy its blessings by faith in a Saviour yet to come.

As to future bliss, those who believed in God and kept his commandments, from Adam to Christ, shall enjoy heaven, by virtue of the blood of the new covenant, and not of the old, for the death of Christ was "*for the redemption of the transgressions under the first covenant,*" as well as for those committed since the covenant passed away. (See Heb. ix. 15.) E. G.

THE PROMISES OF GOD.

"For all the promises of God in him are yea, and in him amen, unto the glory of God by us" (2 Cor. v. 20.)

PROMISES are of untold value. We rely upon them, and rejoice in them from the early years of childhood till we stand upon the brink of the grave. A little paper, with the words, "I promise to pay," may cause its possessor to feel himself worth his thousands. In matters temporal, as well as eternal, we are sustained by hope; but well grounded hope is based upon reliable promise. Hope, indeed, is often based upon conjecture, or probability; but only that hope, which is based upon immutable promise, can be a "steadfast anchor of the soul." In consequence of the unfaithfulness and inability of men to fulfil their obligations, confidence is often misplaced; so that, in human affairs, the most buoyant hopes are often crushed, and the fairest prospects blighted, and the spirit is made to groan under the burden of sad disappointment. Again, there are objects around us, to which our hearts and our hopes may twine, with a tenacity such as fervent love alone can command, that a kind Providence may bear away from us; and,

"Leave us weeping on the shore,
To which they can return no more."

How much of life's treasures and hopes are associated with a friend, a brother, a parent, a child! Still, if the dearest objects could be retained, and men should fulfil their every promise, there still would be a void, deep, vast. All are inadequate to supply the needs of fallen humanity. The world, and the things in the world—all that man has, and can bestow of temporal good, are insufficient to supply the wants of our spiritual nature. There is One who

is fully acquainted with us—He knows our wants better than we know them ourselves—"He knows our frame, that we are but dust"—He knows our miseries too—He has furnished us with "glad tidings of great joy," which abound in "exceedingly great and precious promises." He that can claim these is rich indeed, though he can say in truth,

"No foot of land do I possess,
Nor cottage in this wilderness."

But without them, and with the wealth of the Indies at his command, he is a pauper to all intents and purposes. No one can feel rich in mind and heart, for time and for eternity, until he is placed in a position in which he can claim the promises of God as his. Happily for us, God has a depository for his gifts and promises, into which we are invited to come and partake freely. All the promises are in Christ Jesus: "In him we have redemption through his blood, even the remission of sins" (Eph. i. 7.) In him we are new creatures (2 Cor. v. 17.) In him is life, eternal life (1 John v. 11.) To be in Christ, to walk and abide in Christ, is to be a recipient of the rich blessings of the covenant of mercy. The whole of the duty of man may be included in the two thoughts, viz: To be introduced into Jesus Christ; and then to abide in him. To settle the questions, then, How shall I come into Christ? and, How shall I dwell in him? is to settle the comprehensive question as to the means of entering "in through the gates into the City" of the New Jerusalem. The destiny of man depends upon his character. The denizens of the better world are

defined to be, "they that do his commandments." The Scriptures are equally explicit in defining the character of the man coming into Christ: He is a *believer*, and not only such, but a *penitent* believer; and beyond this, a *baptized* penitent. And as both belief and repentance precede baptism in the Gospel order, no one is said to believe into Jesus Christ—because he is not introduced into him simply by faith—nor is any one said to repent into Christ—because he is not introduced into him by believing and repenting only. But twice is it recorded, (Rom. vi. 3, and Gal. iii. 27) that we are *baptized* into Jesus Christ; because baptism is, to the penitent believer, the means of induction into Christ, the Scriptures being true.

Now, if the sin-sick alien would enjoy the promise of pardon, let him meet the promise of Jesus Christ, by this compliance with God's own method of induction, and the veracity of heaven is pledged for its fulfilment. Remission of sins is not in faith, nor in repentance,

nor in the waters of baptism; but in *Jesus Christ*; and all that the sinner can do, is to become the character which God pronounces worthy of this state; that is, become a baptized, penitent believer. Does the sinner desire the aid and strengthening influence of the Spirit of grace? It, too, is received and enjoyed in Christ. An inspired Apostle said to inquiring penitents—"Repent and be baptized, in the name of Jesus Christ, for the remission of sins, and you *shall receive the gift of the Holy Spirit*" (Acts ii. 28.) This is not of man, nor from man; but from God—his own method of introducing men into that state where sin is pardoned, and where the Holy Spirit is freely given. The believer, obeying these precepts—"repent and be baptized"—can doubt his own existence, as soon as he can doubt the fulfilment of these rich promises. Faith is worthless—it is not *faith*, unless it confides in promises *where* they are given.

A. C—N.

SAMSON.

CHAPTER VI.

A *LITTLE* train is winding slowly down the western slope of the mountains of Benjamin. There are two camels laden with household stuff, followed by four asses, upon one of which sits an aged woman, closely veiled. The remaining three carry large sacks of provisions, and by them walks a venerable man. Still behind comes a small flock of milch kine, goats, and sheep, driven by a shepherd boy.

The travellers are evidently seeking a new home, and their soiled garments and weary gait tell they have come from far. That they have still some distance to go is also plain, for the hired camel-driver is urging his patient beasts to a quicker pace, and the old man lifts an anxious gaze to the sun, already some hours past his meridian. It is late Autumn, and the country they are traversing has lost its Summer glory. The fields are all reaped, and the stubble is brown and dry, with only here and there a straggling growth of weeds. The vines, too, are stripped of their clustering fruit, and the few leaves they

boast are faded and scere. The pastures are short and but indifferently green, for it is not yet the time of "the latter rain." But the forests are still lovely, for what they have lost of their first Spring freshness is hidden by the soft blue mist that ever glorifies the Autumn of Palestine.

Behind the travellers the mountains of Benjamin raise their red and imperfectly wooded peaks. In some places little rivulets steal forth and course quietly down their sides, giving freshness and verdure to the parts through which they flow. Several of these unite in the long valley that stretches away before them to the distant sea, and form the stream that waters its winding course and scatters fertility on every hand. It is the brook and valley of Eschol, and from its banks the spies sent out by Moses to examine the promised land, cut down the cluster of grapes which two men bore on a staff between them. Its wondrous richness seemed to exceed the promises of Jehovah concerning that goodly land, and at the time of which we write it was the same marvel of productiveness.

To this favored Southern land, Man-
noah and his family were now journey-
ing. This was the fourth day of their
travel, and several leagues were still be-
tween themselves and their new home.
The road which lay near the banks of
the stream they were now approaching,
was good, however, and they might
hope to reach it soon after nightfall.

"The way hath been long, my hus-
band," said Zillah, drawing back her
veil and bending her earnest eyes upon
his: "surely thou art tired. The moun-
tain road, too, was very rough, and
wearying to the feet. Let me alight,
and I will walk through this shaded
vale, whilst thou ridest in my stead. It
will be better for both."

"Nay, dear Zillah," he replied with
a smile, "I am strong, and heed not
the few miles I have walked. Beside,
I question whether thou be not the
wearier of the two. Thou art little
used to travel, and methinks it were ill
to exhaust thy remaining strength by a
needless exertion. The road here is
pleasant, and I care not to be borne
over it save by my own limbs, aided by
my good staff. So keep thy seat and
thy vaunted strength. Thou hast need
of both."

"I am younger than thou, Manoah,"
she answered playfully. "Am I not
also more vigorous? But let me leave
my saddle, and lay aside my long man-
tle, and thou shalt see how able I am."

"Cease thy boasting," said he, in
the same light tone, "I, as thy lord, bid
thee retain thy seat; I need only the
aid of my staff. But we are now in the
Valley of Eschol. What thinkest thou
of the land which must now be our
home?"

"It is a fair one," she replied, half
sadly; "but though we see no such
vines and fruit trees on the sides of
Hermon, I would that I might have
passed the remaining years of my pil-
grimage there—save for one thing,"
she added hastily, "the LORD hath
called our son hither, and it is my duty
and thine to accompany him. Perad-
venture we may curb his follies, and
rightly direct his zeal."

"May He grant it!" exclaimed Ma-
noah fervently. "We know not what
the gracious will of God may work in
him. In Him we must trust."

"Thou hast well said," Manoah. Of
himself he can do little. With all the

elements of power, and grown well nigh
to man's estate, he is yet a child."

"Even so. He is manly in form and
bearing; he is manly in boldness of de-
sign and fearlessness of execution. In
eloquence, in ardent zeal, in high and
noble feeling, he is a man; but he is a
child in stability of purpose. A wave
of the sea were more to be depended
on. He enlists in an undertaking, and
his skill in design, his subtle penetra-
tion, his bewildering quickness, his iron
endurance of every hardship it may im-
pose, are the wonder and admiration of
all—so long as his end is kept in view.
But let a butterfly float athwart his
path, and he forgets all in its pursuit.
True, he will scale dizzy heights and
leap whirling torrents to secure it, but
what is its worth when gained—if, in-
deed, he persevere so long? Thou re-
memberest his anxiety to set forth this
morning. In his haste to reach his
journey's end, he would scarce wait to
partake of needed food; yet, as we
passed out from Bethel, he spied a
company of youths and maidens danc-
ing to the sound of the tabret in the
vale below. So, with them he tarried,
leaving us to enter a strange land alone.
He thought not of danger from the
enemy who hold this vale, as the fairest
part of Israel, in special thrall. The
pleasure of the moment beckoned him,
and to it he hastened."

"I wot no nobler youths were there,"
said Zillah musingly.

"When he will overtake us, if at
all," continued Manoah, "I know not.
But see! yonder troop of horse are com-
ing toward us with a speed that argues
no good intent."

Zillah looked quickly up, and saw a
score of horsemen, led by one whose
rich dress betokened high rank. "They
are Philistines," she said, in a voice
whose cold, proud tones gave an evi-
dence of alarm.

"They are," returned her husband.
"Draw thy veil about thee, while we
pause as though to let the cattle drink
from the stream." And he signed the
shepherd boy to drive them thither,
calling at the same time to the camel-
driver to halt.

The troop drew nigh. The leader
was a powerful man, with a heavy black
beard and a lowering cast of counte-
nance. He was splendidly dressed, and
his neck was encircled by heavy links

of gold, while precious stones flashed from the hilt of his heavy sword. "Who art thou, and whither dost thou travel?" he demanded of Manoah.

"I am a man of the tribe of Dan, and am journeying toward my kindred, who dwell in this vale," was the calm reply.

"Thou art but on the borders of their land, and hast come from beyond. These flocks and herds, also," he continued, glancing contemptuously upon the handful of cattle, "have come from far. How art thou a Danite? Hast thou been sojourning abroad?"

"I am from the North, even from Mount Hermon. Yet am I a Danite, for half the tribe of Dan abide there. I have brethren here, and come to sojourn among them."

The dignified tone, the absence of any cringing servility, were not unnoticed by the proud lord of Philistia. He resumed in the same imperious tone. "Ha, a portion of your robber band penetrated so far, when ye swarmed up from the slavery of Egypt! But wherefore comest thou thence, with these thy possessions? Perchance this land is goodlier than that."

A flush half rose to Manoah's cheek at these taunting words, but he checked it, and replied as calmly as before.—"We have kinsmen in this valley, and it seemed good that we should return and dwell among them. So we are come thus far."

"And ye think to go on, doubtless," was the mocking rejoinder.

Manoah saw the desire to do him a disfavor, and he replied with dignity, "There being no hindrance, we do."

"But, should I oppose thee?" sneered the Philistine.

"I am a man of peace, and may not withstand force. Yet, as such, I look not for it."

"Well said; we will not oppose thee. But I, Arenael, am lord of this province, and to me thou shalt pay tribute. And, methinks this is a fitting season to receive a part of thy yearly offering. What wilt thou render unto thy lord?"

"I know not thy right to exact aught at my hand," said Manoah firmly. "But I wot thou art not one to seek for lawful pretext whilst strength is on thy side. All that I have is before thee. I am a poor man, and now a stranger in the

land; therefore, I shall have need of all."

"Nay, but thou art miserly, old man—I may not encourage such parsimony. Yet, I will deal gently with thee. Thy kine are goodly—howbeit, I will take but two. Four sheep, and as many milch goats with their kids, is all I will demand beside." And he signed one of his followers to separate the number designated from the herd.

Knowing he was powerless to resist this robbery, and scorning to bow in entreaty to an uncircumcised Philistine, Manoah looked on with an unmoved countenance while the servant of Arenael selected the best of his cattle. His flocks, small before, looked meagerly so when fourteen animals were separated from it. Arenael ordered his servant to drive them to one of his own folds, and detaching six of his band to serve as a guard for the spoils, they crossed the brook and moved away southward, while he and his remaining followers disappeared in a direction opposite to that which Manoah was travelling.

As they turned into the road again he bade the camel driver quicken the pace of his beasts—for the Sun was sinking, and his recent adventure disinclined him for travelling after nightfall. Putting aside her veil, Zillah was the first to speak.

"And how art thou affected now, my husband," she asked in a bitter tone, "toward the land to which we are come? Surely we shall not speedily grow rich if such a tribute be often levied!"

"It is a good land, for it is the Lord's," he answered mildly. "But, it is cursed with evil rulers. See the fruit of sin! Our fathers forsake their God, and we reap the harvest of their misdoing."

"Yea! and it is a bitter growth of evil seed."

"Even so. But though my loss is heavy, and I can ill bear it now, when I am yet without a home in the land, the event of this hour tells me it is well I came hither. Our enemies seem to dwell securely in the land—and here, if anywhere, the blow that sets Israel free must be struck. I would my son had witnessed this act of tyranny."

"Ay! It had perchance roused him to a preparation for the fulfilment of his vow. He reveres his parents, and to behold their wrongs would have fired

his soul with a thirst for vengeance. But, perchance, he tarrieth still with the dancers of Bethel."

"And a second thought tells me it were better so. Thou knowest his hot blood, my Zillah, and though his single arm could have availed him nought against so many, I doubt he would have borne it quietly. That haughty idolater would have brooked little resistance, and his blood might have been shed before our eyes."

Zillah shuddered. "It were indeed best, Manoah. In this the LORD hath doubtless guided him. How know we, my husband," she continued with sudden animation, "whether in all his doings he be not influenced with His wise hand? The acts we think so vain and puerile may all be threads in the woof that is yet to glow with the colors of a great and glorious design. Let us trust Him, for—

" 'Shall mortal man be more just than God? Shall a man be more pure than his Maker?'"

"My heart is glad because of thy thought," returned her husband, "and blesses thee for it. There is wisdom in it. If He who made him, and fashioned all his parts, cannot guide him aright, how much less may we? Our duty is to keep the fear of God before his eyes by precept and example, and leave the rest to Him. If he performs his mission, well; if not, it is ours to bow in all humility to the heaviest stroke, the bitterest grief earth can have in store for us. We shall at least find peace at last, for, earth's troubled warfare ended,

" 'There the wicked cease from troubling,
And there the weary be at rest,
There the prisoners rest together;
They hear not the voice of the oppressor.
The small and great are there—
And the servant is free from his master.'"

The moon was shining brightly when they neared the village of Azmaveth, the residence of Mahlon and Zephrou, the two cousins of Manoah. It was very fair to look upon as it lay bathed in the pale moonlight; its white dwellings half buried in embowering trees. Situated on the banks of the Eschol, here a moderately sized stream, it was surrounded by verdant pastures and fruitful fields. Its low, but convenient dwellings, were so arranged as to front on a hollow square, and each were furnished with walled gardens in the

rear, which joined one another, forming a kind of fortification. Within this general enclosure the flock the inhabitants were kept by night the only entrance to it was by means a gate on the side next the stream whence the villagers brought water.

The gate was closed when Mahlon approached to seek admission, but a man soon appeared at the top, who demanded his business.

"I desire to pass the night here with my kinsmen, Mahlon and Zephrou," replied Manoah.

"They spake but this day in my presence of one who was about to come from them from our brethren who dwell in the land of Hermon. Art thou even Manoah, the son of Barzillai, who went hence in his youth?"

"I am."

"Then, come in, thou blessed of the LORD. Thou art one of the true of Israel. And bring in with thee that thou hast, for ye are welcome."

All passed within the gate, which then closed. An animated scene before them, for the smooth green square was dotted with flocks, and men with their wives and children were walking about, or gathered in groups for conversation. Though the corners at once excited considerable attention, there was no indecent display of curiosity, but each kept his place while the strangers passed on through their midst, under the guidance of the gate-keeper.

As Mahlon was the elder of the brothers, Manoah sought his house by means of a travelling merchant he sent a letter to Azmaveth, apprising his kinsman of his intended removal, requesting them to secure a habitation for the reception of his family.

Mahlon received them with a demonstration of kindness and affection, and Zephrou soon came to his warm welcome. Both were men, the heads of large and prosperous families; and both were high in the estimation among the inhabitants of Azmaveth. Manoah found a house prepared for reception; and pleading weariness sought permission to retire to it at once. But Mahlon insisted they should occupy it that night, and it was finally settled that their goods should be located

there, while they rested under this hospitable roof.

Let us now return to Samson, whom his parents left with the dancers in the vale before Bethel. His eminent beauty and manly grace secured him a ready welcome from the fair maidens there gathered; while his engaging manners and ready wit soon conciliated the sterner portion of the assemblage, who, to say the truth, regarded him at first as a dangerous rival. Time would seem to have moved to the merry measure of their music, for it was high noon before the thought of his journey intruded itself. Declining the refreshment of which all were about to partake, he set forth on the mountain path. But it was devious, and wound hither to avoid a huge rock, or thither to escape a sudden steep. Disdaining such impediments, he left it and took a straight course: thus shortening the distance. The ruggedness of the way, and the meridian heat of the Sun were alike disregarded, and so vigorous was his pace, when his parents resumed their course after their conference with Arenael, he had nearly overtaken them. The band of Philistines passed him on the road at a rapid pace, and he was not without some fears lest his aged parents had suffered somewhat at their hands, while conscience reproached him keenly for his neglect in allowing them to enter a land overrun by the enemy alone.

It was not long before he reached the scene of the robbery, and the confusion of footprints in the dusty track soon told him that the travellers had been stopped by the troop of horse. Unable to determine the result of the interview, and perceiving the camels and asses had gone on, followed by the cattle as before, he resumed his pursuit of them. But, that the herd had been lessened, he soon discovered by the fewness of their tracks, and suspecting the truth, returned to the scene of the halt. A closer examination revealed the marks made by a portion of the cattle in fording the stream; and the fact that they were accompanied by several horsemen disclosed the truth. Wrenching a stout sapling from the trunk of an oak, he plucked the branches therefrom; and armed only with this rude staff, he set forth to overtake the stolen cattle. Following their course without difficulty, he

came up with them in an open field, and sternly demanded the restitution of their plunder. The only answer he received was a menaced thrust from the spear of the nearest horseman. Almost before the weapon was poised in the trooper's grasp, Samson lifted his heavy staff, and with a lightning stroke, felled him like a reed to the earth. The remaining five charged upon him, but as a mighty rock calmly stands to meet the shock of the waves that break with unavailing thunder against its base, so he stood and rolled horse and rider lifeless in the dust as they came on. One turned to fly, but a few giant strides brought him within the sweep of that wand of destruction, and his body whizzed through the air, while his steel galloped riderless away. Then, as though it were a shepherd's crook, Samson gathered the flock therewith, and drove them back to the ford of Eshecol.

Seated at the generous board of Mahlon, his guests were partaking of some refreshments, when a servant entered and announced that the gate-keeper stood without, desiring to speak with the master of the house.

"Bring him in hither," said Mahlon, and the man appeared. Making a respectful obeisance, he stood in silence. "What wouldst thou, Elnathan?" inquired the venerable householder.

"A young man, my lord, came but just now to the gates, and asked if his parents lodged in the village. I made inquiry concerning them, and found he sought these, thy kinsfolk. So I unbarred the gate and have brought him hither: behold, he standeth without. Also, he hath cattle with him."

"Doubtless it is my son," said Manoah, in answer to an inquiring glance from his host. "He tarried behind us at Bethel, this morning; and I wot he hath but just made the journey. Howbeit why he hath cattle with him I find not."

"I knew not thou hadst a son," replied Mahlon. "But, I have joy therein, for a wise son is as a goodly prop unto an aged tree. Bring the young man in," he continued, addressing the servant; "do thou, also, fold his flock. Thou hast leave to depart, Elnathan: I will also reward thee for that thou hast done."

In a few moments Samson entered.

Making a low reverence he was received by his aged kinsman, who embraced and kissed him. Saluting his parents, he was then presented to others of the family, and this ceremony being ended, a place was provided for him at the board. His noble form and extreme beauty, joined to a most becoming modesty of deportment, fixed the admiration of all present. His body bore no marks of fatigue; his dress, too, was singularly neat. Well used as his parents were to the singular fact that exertion of any kind seldom left its mark upon him, they gazed at him now in some astonishment.

"Whence are the cattle thou broughtest, my son?" asked Manoah.

"They are thine own," answered Samson with a quiet glance.

"Mine?" questioned the amazed father.

"Even so. I met the Philistines as they journeyed along the road thou camest, and when I reached the ford of Eshcol I perceived they had taken somewhat from thee. So I pursued after them, and have brought their prey unto thee again."

"But how didst thou do this? They

were well guarded, and that, too, by armed horsemen."

"The LORD helped me, and they were discomfited before me," replied Samson.

"Yet, I understand thee not! Wast thou alone?"

"As thou sayest: I was alone."

"Then how didst thou prevail against so many?"

"Said I not, the LORD helped me?" he inquired, in a tone and manner that deprecated further questioning.

Despite his astonishment, Manoah desisted from seeking a further resolution of the mystery at present, and the conversation again assumed a more general tone, till the lateness of the hour warned them to seek repose.

It was long, however, before sleep visited the eyes of the parents of Samson. There was a mystery, a portent in his late feat, which, all unacquainted as they were with the manner of its execution, they could not disregard. They hoped it was a presage of future greatness, but trembled, even while they hoped—and prayed.

J. S. S.

THE VAIL

WELL for us it is that we have bestowed upon us the power of shutting down the vail that comes between our souls and the souls of every other. "Men are all wild beasts, and would devour one another were it not for this protection."

There is not a person on the face of the earth fit to have the *whole* confidence of any other person. There are none so true and noble that in some way, or at some time, they would not take undue advantage of such confidence. There is no one worthy to be trusted with *all* that the heart knows, but the One who made the heart, and who fully understands, truly loves, and purely pities it.

Alas! for the brotherhood of man! Is it not pitiful that each one counts his fellow his enemy until he has long known and proved him? How each distrusts and misjudges each—how

ready is the condemnation and the scandal—how common the cold shoulder, and the colder eye—how hard, how proud, how selfish we worms are with our fellow-worms. We sit side by side in the house of God even, and there is not one throb of love in our hearts for any except our own. What if the vail were to be suddenly raised, and each heart were to appear to each other heart just as it thought and felt? The assembly would blow up like a powder magazine. The sight would be undurable. There is *one* relief in the thought of such a thing, namely, that while fearful revelations would be made of the mass who stand well in our esteem, there would shine out, like pure and holy stars, many overlooked and despised hearts that are near and dear unto God, though neglected or abused by men.

A. H.

THE REQUIREMENTS OF THE CHURCHES.—No. II.

SPIRITUALITY.

SPIRITUALITY is a particular element of godliness. "God is spirit, and those who worship him must worship him in spirit and in truth." Spirituality is not intellectuality. There is much of the latter where there is none of the former. Many highly intellectual persons are not at all spiritual. Mere intellectuality is often found in alliance with that which is carnal and sold under sin. Many men of highly cultivated minds are without God and without Christ, and so having not the Spirit. And it is not unfrequently the case, that those who have much knowledge of the truth, have little of the grace of the Spirit. There is perhaps about as much difference between spirituality and intellectuality, as there is between intellectuality and sensuality. The first is as much above the second, as the second is superior to the third. It was a favorite saying with Sir William Hamilton, that "there is nothing great on earth but man, and nothing great in man but mind;" but this is true only on the supposition that the philosopher used the word mind in its largest conception, not as the symbol of reason, but of the moral powers as well. It is only when the mind of man is viewed in its highest relations and capabilities—in its powers of worship and fellowship with God—that its spirituality in the New Testament sense of the term is grasped.

In apostolic style of speech the spiritual is as much moral as mental—as much a thing of the affections as of the judgment. It is not void of judgment, but it is not wholly reason. It is not a bare, cold, philosophic, stoical intellectuality; but a heartfelt, fervid, loving state of mind. It is not put in opposition to the mental, but to the carnal. It is the antithesis of sensuality. The spiritual cannot be carnal, but the mental often is. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." But there is no such contrariety between the mental and the carnal. A man's whole energies of mind may be directed to the sensual as fully as another's may be devoted to the spiritual. And this we apprehend is the truth that is recorded in Rom. viii. 5-9,

"They that are *after the flesh*, do mind the things of the flesh; but they that are *after the Spirit*, the things of the Spirit. For to be *carnally-minded* is death, but to be *spiritually minded* is life and peace: because the *carnal mind* is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God; but you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Here on the one hand we have the being in or after the flesh—the minding the things of the flesh—or the being carnally minded, put as the opposite of being in or after the Spirit—the being spiritually minded, or minding of the Spirit.

Spirituality is, therefore, equally remote from irrationality as from sensuality. It consists in the minding of the things of the Spirit—a being intelligently led by the Spirit. It is not a subversion, but a direction of reason by the Divine Spirit. It is not a subjecting of the Spirit to our reason, but a subjecting of our reason to the Spirit. "As many as are led by the Spirit of God, they are the sons of God."

The spiritual man of the New Testament is a person of enlightened purity and piety. Though not a mystic, he does not comprehend all mysteries. The Spirit indeed searcheth all things, yea, the deep things of God; but even those to whom revelations above measure were given, knew not all things. No man is spiritual who knows nothing of the things of God, for it is he who minds the things of the Spirit, and doing so is led by the Spirit, who is spiritual. But while the Spirit is the Spirit of revelation, the Spirit of truth, he is also the Spirit of God and of holiness, so that those who are led by him are guided not only into truth, but into the holiness of the truth, and into the fellowship of the God of truth. So that though the spiritual man is no mystic and no fanatic, he is nevertheless an *enthusiast* in the best sense of the word—he is an *en-theos-ast*—he is "a habitation of God through the Spirit."

The fruits of the Spirit therefore con-

sist in the genuine characteristics of a divinely-illuminated mind and a divinely purified heart. The two go together. "For this cause," says Paul, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named, that he would grant you, according to the riches of his glory, *to be strengthened with might by His Spirit in the inner man* — that Christ may dwell in your hearts by the faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge; that ye might be filled with all the fulness of God." Here we suggest that this plenshing with divine fulness, forming as it does the end of the Apostle's prayer, stands associated with the impartation of divine power by the indwelling Spirit, so as to affect alike the understanding and the affections. The "inner man," wherein the believer is strengthened with might by the inhabiting Spirit, comprehends the powers both of knowing and feeling. Thus Christ is said to dwell in the heart by the faith, and the believer is said both to be rooted in love, and able to comprehend the surpassing love of Christ. So in other passages do we find this combination of the moral and intellectual faculties in the apostolic delineations of the spiritual man. As for example further, in his epistle to the Colossian saints — "Epaphras declared to us your love in the Spirit. For this cause we do not cease to pray for you, and to desire that ye might be filled with the knowledge of the will of Christ in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness." Here a fulness of knowledge, a worthy walk, a fruitfulness in every good work, with power, perseverance, endurance, and joy, are prominent features in the specification. The Apostle's desire was not merely that the disciples might be filled with the knowledge of the will of Christ in all wisdom and spiritual understanding; but that being so filled with this knowledge,

they might walk worthy of the Lord unto all pleasing: and this not only by being fruitful in every good work, but by yet farther increase in the knowledge of God, and in being thereby strengthened with all might according to his glorious power, to the end, not that this divine energy should remain inert, but terminate in a tripartite constellation of perseverance, endurance, and joyfulness. In such combinations as these is it that we have pictured that new, that spiritual man, which is said to be after the image of the Creator.

Spirituality, therefore, is nothing fanciful. It is neither a speculative nor an imaginative turn of mind. It neither wears the hairy garb of the dreamy ascetic, nor pines in the cloistered cell of the gloomy monk. It consists in universally appreciable excellencies of mental and moral character. There is nothing rhapsodical or fantastic about it. It is a renewed nature—one the opposite of that of a lawless, sensual, godless, diabolical world. While "the works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strifes, seditions, heresies, envyings, murders, drunkenness, revelings, and such like"—"the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

This being the case, we observe further, that though the Spirit did work miracles in the primitive churches, his working was by no means confined to miraculous operations. All the miracle workers in the churches were spiritual—but all the spiritual were not miracle workers. All were not apostles, nor were all prophets, nor all teachers, nor all workers of miracles, nor had all the gifts of healing, nor did all speak with tongues, nor did all interpret: yet all were enjoined to covet earnestly the best gifts; all were urged to follow after love, and to desire spiritual endowments. To every one was given a measure of the Spirit, for benefit of all: all were spiritual stones, forming one spiritual house, in which dwelt the one Spirit of that God who is spirit. All thus appeared spiritual sacrifices by that Jesus through whom the Spirit was given to the faithful, that the Lord God might dwell among them; and all were therefore exhorted and prayed for

as spiritual persons. Spirituality comes thus within the range of the responsibility of the saints. They are commanded not to grieve nor quench the Spirit. They are enjoined to be filled with and to walk in the Spirit, so that they fulfil not the lusts of the flesh. They are reminded that as many as are led by the Spirit, they are the sons of God; and that if any man have not the spirit of Christ, he is none of his. They are told that those who are Christ's have crucified the flesh, with its affections and lusts; and that their being in the Spirit will appear by their walking in the Spirit. This, then, is what we mean by spirituality, as a requirement of the churches. It is not a theoretic system of the Spirit's modes of operating, but a practical manifestation of the power of the Spirit in the inner man, and in the bearing of those fruits of more than paradisaic excellence—love, joy, peace, long-suffering, gentle

ness, goodness, faith, meekness, temperance—against which there is no law. Let the brotherhood desire such spiritual endowments. Let them be earnestly covetous of them. Let them remember that they are exhorted, as the possessors of the Spirit of the Son of God, to let that mind be in them which was also in Christ Jesus—that they have received the spirit of sonship, that they might think and feel, speak and act towards God, as his children—that they might have grace to serve him acceptably, with reverence and pious regard—that they might worship in the Spirit, sing in the Spirit, pray in the Spirit—that they are not to grieve the Holy Spirit of God by any corrupt communication, but remembering that the fruit of the Spirit is in all goodness, righteousness, and truth, to prove what is acceptable unto the Lord.

Edinburgh.

T. H. M.

BEAUTIES OF SORROW.

As no happiness below is free from alloy, so there is no sorrow, however bitter, but finds on earth or in heaven some soothing anodyne. Life is a mysterious blending of light and shadow, of joy and woe: and we find it beyond our power to draw distinct lines of demarcation between them—to determine where the one entirely ceases and the other begins. We not unfrequently find those, whose lives have been more than ordinarily fraught with trials and sufferings, encircled by a halo of true glory, that inclines us to linger over their history in melancholy satisfaction. Natures, delicately strung, have been too rudely swept by the uncongenial winds of time; and from their spirits, like fragrance from mangled flowers, have emanated the richest, rarest gems of song that ever awakened a responsive tone, or found an echo of sympathy in the human heart. Well might coarser souls earnestly desire to endure their sorrows, if thereby they might be permitted to enjoy the glorious revelations of ethereal beauty, truth, and purity in which they revelled; or be initiated into the empyreal regions of poesy ever open to their appreciating vision! There is a voice sighing to us from the past,

"Chords that vibrate sweetest pleasure
Thrill the deepest notes of woe;"

yet we would list to our sweeter strain of pleasure, though the chord that gave it echoed again the deeper tones of sorrow!

There are many whose softest couch is one of straw, whose bread is the object of their daily toil; and struggling with want and care, they are passed unheeded by, as though they belonged to a different order of beings. No link of love binds their hearts with its hallowed influence to the sympathizing heart of any living fellow-creature. Perchance, in sunnier years, they were loved and honored, but one by one of former friends have become estranged or sunk into the tomb, until they stand alone, buffeted by the wintry storms of earth: yet, with all this, there may be in those spirits the very virtues that render life sublime! Though scorned by the world, there may be within a conscience at peace with God, a soul irradiated by the light of His approving smiles, and a feeling of conscious integrity that rises above the extraneous circumstances of time and flesh. There is something almost God-like in the spirit that can thus rise superior to things of sense, and live in the spi-

ritual world, in the enjoyment of its own peculiar and elevated happiness.

Our sorrows and trials often unfold to us excellencies in the characters of others that would otherwise never be manifested. It is a pleasure, that we would never experience without affliction, to find pure, loving, earnest spirits drawing nearer to us, and uniting with ours in a more indissoluble union, as sorrow presses heavier upon us. Oh, to feel—to realize—that there are on earth unselfish, affectionate beings that time and circumstances can never estrange from us—that we may twine around them the tenderest fibres of the heart, without fear that they will ever be rudely sundered!

Never are the warm gushings of mutual love so ineffably sweet—so truly above price—as when dense clouds of sorrow are lowering over us, and shutting out sunshine from the heart.

Earth knows no intenser anguish than that experienced when a loved spirit, that almost seemed to form a part of our own, is called away from our

communion; no affliction is so hard to endure without a feeling of rebellion and bitter murmuring against the rigorous dispensations of God. The ravaged heart looks abroad and feels, in the moment, that all is gloom and desolation—that naught can ever elicit another smile of joy. Yet, even in such woe as this there is a balm. When the clouds fall into the open tomb, with their hollow, rumbling sound, seem to chant a dirge for the loved and departed, then look to Christ with thankful smiles—yes, look upward then, lone one, from the deep midnight of thy sorrow, behold white-robed angels smiling down on thee through the opening clouds of heaven—and behold among them the spirit whom thou weepest, encircled by the radiance of love and glory! And look forward with sweet anticipations to the bright morning of the resurrection, when that form shall emerge from the tomb, not as thou last beheldst convulsed with agony—but beautiful, glorified, spiritual! B. I.

EVANGELISTS—THEIR POSITION AND WORK.—No. IV.

INDEPENDENCY, first modernly urged by a gentleman by the name of Robertson in Holland, if we rightly remember, was imported into England, and then passed into Scotland; and a portion of the free-minded and liberty-loving Scots grasped it and retained it with the tenacity of their nationality. So well does this term, and the popular import of it, sound in our ear and fit with our mind, even yet, that we have not fully overcome the once firm impression that there is something specially pretty, both in the word and what it signifies. It is said that a sugar barrel long retains its sweetness after the sweet contents are extracted: and perchance some shrewd reader may conclude that the sour material which we have received, and he will say, although very noxious, may have allowed some past particles of stock to remain. But "flesh and blood" cannot be consulted here. Paul waxes particularly earnest on this occasion when arguing with Judaizing friends, and exclaims, "Let God be true, and every man a liar." In this spirit of confidence in the Lord, we claim the liberty to learn and follow the lessons

of the Divine Statutes, believing that the brethren Baptists of Scotland, the brethren Disciples in America, account to the Master for all concessions and all customs in reference to Independency, as well as all things

One thing is most happyfying. The question of this character can separate the intelligent of the Lord's household. Those who have confessed Christ—him as the Head—confide in one another as following the Lord according to the measure of knowledge possessed. They are all brethren in the saved company, and they are able by "the love of the Spirit," to entreat, bear, and forbear fellow subjects of the One Prince.

But, without enlarging upon Independency, when we think of the Ecumenical Councils, the Prelatic Conventions, the General Assemblies, the Conferences, the Associations, the Conventions, and the Organizations which have the fountain of their power in the firmly moulded phrase, "authority of the church," used both by Independents and Anti-independents, our new Adam and our old Adam is stirred up to the power of activity. And although we would

gladly, if we could, follow Samson in pulling out the pillars of their great structure, (but they are not all Philistines within it) we would not ask to be blessed by pulling down the bulky building to perish beneath it.

Very deliberately the following sentiment is uttered : *We will never unite the aroused worshippers of the Lord, never work collectively and earnestly as heaven's chosen people, and therefore never convert the world, till we learn that the church is not entrusted with authority.* This is only an assertion. Who calls for the proof?—for we have plenty on hand.

So waywardly independent and rebelliously authoritative are churches on both sides of the Atlantic, that it is evident to us that if brother Timothy, or the hardworking Barnabas, should come out of his grave to visit these friends, he would be told that the independence of each church could not be interfered with, and that he could only be looked upon as an intruder if he would speak or act without special church authority. Nay, he would not be recognized at all in some latitudes as a brother member, until the pleasure and authority of the church were made plain by a formal vote !

Once, while pondering this matter, we were at a house where there were three lovely children. They looked very much alike, with the exception of size. And no wonder. On inquiry it was ascertained they all enjoyed the same parentage. We found, too, that it was not the first kiss that made each of these children a member of the family. Nor was it three times the authority of a vote that made these three pretty little ones members one with another in the domestic circle. Parentage was the capital reason of their family relationship. To have stated to father or mother, that the first salute of affection which each child received had anything to do in making it a member of the family, or a vote of the parties interested, or the hand of family fellowship, would have made the parents, and perchance the children smile.

Nor is any official grace necessary to enable the Lord's disciples to assemble and worship wherever their lot may be cast. The authority of the Lord in *discipleship* is the groundwork of con-

gregational as well as individual worship, and not the official sanction of any man on earth. It is the truth of Jesus, by the authority of Jesus, which converts and unites men ; and no officer can add to, or take from, this bond of brotherhood and of worship. Hence, our aged friend at River John, Nova Scotia, who, last year, requested to know if they had acted inconsistently in meeting and worshipping in the absence of an evangelist, may be assured that we agree with him, if he believes that the truth of Christ in the affections of the friends there, and the authority of the whole college of apostles, found in the inspired Scriptures, were amply large enough for them to meet upon.

Still, this by no means changes the correctness of the proposition sustained by the oracles respecting evangelists. Let us take up a parable. The sower goes forth to sow. In husbandry it is correct to say, that we need the labor of the sower to distribute the seed over the ground. There is no agricultural grace in the sower's hand, or in the sower's skill ; all that his hand or skill can do, is to scatter speedily and properly the good seed on the prepared soil. If a few grains fall from the sack of the sower upon the field, without being touched at all by his hand, they will grow if they fall upon suitable ground ; and what husbandman, either in Old Scotia or New Scotia, would think of pulling up or trampling down the product of good seed, because not sown in the regularly ordained manner ? And again, what could be thought of the man's wisdom, who, on finding some grains thus bring him a large return, would henceforth contend that the work of sowing is useless in husbandry, or that too much was made of the sower's work ?

Our attention, however, has recently been variously directed to a learned and well skilled friend in another part of her Majesty's realm, who has felt it to be his duty to give a very emphatic thrust at what he religiously regards official presumption. Before us lies a pamphlet of no less than 92 pages, the title of which is in these words : "The Church and its Creed : an Address, delivered before the Prince Edward Island Association, on Monday, the 20th July, by John Knox, Moderator, Pastor of the First Baptist Church, author of

'Moral Renovation,' the Prize Essay ; 'Real Education ;' Missionary Exertion,' &c. This work is, we judge, from a rapid glance at some of its pages, a document embracing choice sentiments. If Brother Knox, who has a good report among the brethren, both as a speaker and as a Christian gentleman, will not regard it as a symptom of unpoliteness, we may take the license to look into the centre of the address, and note the following language :—

"The revival of an order of evangelists under a new character, with all the powers of the apostles, only lacking the most important, the power of working miracles, which constituted *their credentials*, in an issue of recent date, on which the claimants to this office pretend to be called by Christ, sent by Him to preach, to be invested by Christ with power over churches, deacons, and pastors, having authority to call all to account, and to judge all and reprove all, while they at the same time are amenable to no tribunal on earth, and having no conceivable credentials to make good their pretensions or prove their authority."

So speaks the learned and talented Brother Knox to the "Prince Edward Island Association"—an association, we judge from its name, made up of the Protestants, Catholics, saints, and sinners that the island contains. The construction of the sentence above quoted calls for notice, but it is our present business to look at two things clearly brought before us in the first words :—The existence in the past of an order of evangelists possessing authority—and the revival or re-existence of such a class of officials in these days, with superadded authority. We candidly opine that evangelizing revivalists such as these, if there be any of them on the island in the St. Lawrence Gulf, or elsewhere in this great little world, are unworthy of grave attention. They can do little injury. Could we logically or theologically slay ten dozen of such revival men at every time of taking aim and firing, we should be compelled to conclude, on cool reflection, that our labor and ammunition would be wasted. Still, when we learn more concerning these former dignitaries, and the nature of the effort to create or manufacture their larger successors, it may appear to us, as it appears to the esteemed

Knox, the part of wisdom to give them a sharp salute.

It would not accord with our sense of propriety to omit noticing the singular specimens of language employed by teachers and taught in this part of the age, relative to highest and lowest, greatest and smallest officials. It seems impossible to take the flesh out of men's hearts, or extract the politics from their minds, sufficiently to teach them scriptural conceptions, and a corresponding style of address. In the kingdoms and republics of what we may call the civil world, it is proper and appropriate to speak of low and high officers. Honor, power and human pride must and will bloom, flourish, and bear fruit after that style. But the Teacher of teachers gives different lessons for us—and to us it appears very like a species of spiritual rebellion, to believe and speak concerning His government as we believe and speak of earthly governments. The Gentile exercise lordship, says the Sovereign Master : it shall not be so among subjects.

What piles of religious nonsense and ecclesiastical haughtiness the proud mistress at the seat of the Babylonian Government has put into the minds and instilled in the hearts of the people of this generation. We cannot say that we are free from the darkening influence and jargon of this "Holy Mother," but with us, even at this date, to say nothing of what shall be, if the Lord gives us life and opportunity to study his Oracles, there are no high offices or low offices in the kingdom of Jesus. Discipleship is, we believe, the blessed level on which we all are ; and if a man has more strength of body to serve the brotherhood, or a greater share of mental capacity, or enlarged opportunity, or more of that proud something men call learning, he is obligated, to heaven's truth, and by the Lord's love, to employ that strength, that mind, that opportunity, that learning, in honor of the Master, the benefit of His cause, and the good of the church and the world. There is no official grace—there are no high and low places—there are no lords and underlings in the Saviour's spiritual court, and hence "every high thing that exalts itself" must be cast down, when it is against "the knowledge of God."

We may lawfully speak of many gifts

and duties, and of chief brethren, because, from capacity and fitness, they are qualified for extended servitude—and those who serve most are the greatest *servants*—but this is not lifting up and making men TALL to look down on others, but making them BROAD to serve men. In the work of the Lord, we are fond of seeing brethren busy in making themselves broader, still realizing that they occupy the temple base-

ment of discipleship ; but we cannot and will not bear them when they strive to make themselves higher : for it is written, as well as decreed, that he who exalts himself is certain to be brought low by the same Lord, who went into the lowest place himself to raise us all up as high as heaven, if we only accept of any work by his direction.

D. O.

THE CITY AND THE CEMETERY.

THE city, what a busy world ! How it teems with life ! How industrious are its inhabitants ! How full of enterprise ! What care, perseverance, and thought are manifested ! Every place seems pregnant with life. The streets, courts, lanes, alleys, and squares, are full of life. Vice and virtue, pride and humility, poverty and riches, liberty and slavery, chasteness and vulgarity, tears and smiles, health and disease—all meet together. The beggar and the duke pass on in the crowd, and sometimes the one can hardly be known from the other. Business meets you everywhere. The many miles of shops and countless vehicles all speak of commercial enterprise, and nearly all parties seem bent upon acquiring gold. Here is almost everything which ingenuity can devise to attract the eye, and there is very much to affect the heart. Here are the philosophers deeply skilled in matters of science and intellectual research. Here are poets whose minds are full of high and elevating thoughts, who write not only for the day, but whose musings shall influence generations to come. Here are the thinkers whose genius will give a tone to literature, and whose views are written in imperishable characters upon the great heart of the nation. Here are the works of art in great profusion ; and here, in the Parliament, are assembled those who make the laws for a liberty-loving people—which laws indirectly influence almost the whole world. Here are the ancient churches, and many of the old dissenting chapels, all of which have a history teeming with interest, for they stand in connection with the progress, the liberty, and the freedom of the land. Though there are many errors in connection with them, they do in the main

stand allied to freedom and the highest destiny of the human race. THE CITY—the word gives pleasure and pain ; it tells of success and ruin, of sighs and smiles, of life and death. The young man enters it with hope ; he is careful and honest, and his industry is crowned with success ; he returns in the prime of life to his native place, free and independent, where he blesses those around him, and at last dies in peace. But see that giddy, thoughtless young man ; he knows not the danger before him ; he is kind-hearted and generous ; he is tempted by others to revel in sin, and soon, very soon, the vices of the great city fasten upon him, and he dies in the midst of his days. What an amazing amount of mental and spiritual power there is in this great city, which is not consecrated to God. Why should not every writer write of Him ? Why should not every philosopher religiously trace all the knowledge he possesses to God ? Why should not every poet soar upon the sacred wings of a holy imagination, that all his talents might be dedicated to the Eternal Spirit ? Why should not the merchantmen be more anxious to lay up for themselves treasures on high ? Why should not every son and daughter be enabled to look on high and say, “ Our Father, who art in heaven ? ” Oh, were it so, this great city of sin and confusion would be transformed into an abode of harmony and prayer. How many talents lie dead ! Selfishness and sin prevent their being used. The powers possessed are not exercised. The light of the Word has caused the truth to dwell in man, and ever and anon it lifts up its warning voice ; but the cares of the world tend to choke it, and the great concerns of salvation are put off to a future day.

The slavery of sin and death is preferred to the glorious gospel of liberty and life. Men are dumb when they ought to be full of praise; and when surrounded by the blessings of health and the attractions of life, they forget the solemn truth, that man at his best state is altogether vanity. There are in London some of the best and some of the noblest institutions, but we think we are right in concluding, that the metropolis is not the best place for the soul to acquire progress in spiritual things. Vice, seen and unseen, clings like a serpent to the soul. Death and sin shake hands in the street. Many children are taught the lessons which are infernal, and the crimes of this great Babylon can only be unfolded at the judgment day. It is true, we are surrounded by subjects and objects which are calculated deeply to impress the mind; but there are on either hand so many things which will tend to draw the soul away from the thought of heaven and of God. Our home in this great city is the church of Christ. There we feel at rest. The noise and the business are excluded. There we can talk with God, and listen to His gracious message. There we meet those whom we love, and the quiet joys and holy feelings of Zion are so much the more enjoyed when contrasted with the din and the sin which are raging without. Here we hear our brethren speak of a Saviour's love—here we see the eye gleaming with hope in anticipation of the glory to come—here we hear the sweet minglings of praise, and the hallowed voice of prayer—here the theme is salvation by Jesus Christ—here are the water, the word, the Spirit, and the blood. God and Christ have come down to our banqueting house, and the glory of the truth will abide with us for ever. And when to the world we may sink, as a stranger in the busy streets of this mighty city, if we are faithful, the loving eye of our Heavenly Father will be upon us, and our spirits will be welcomed to the mansions which are prepared for us in heaven, and we shall exchange this city of conflict and sorrow for the city of the New Jerusalem, whose builder and maker is God. The city leads to the CEMETERY. What a contrast! The city is crowded with life, the cemetery is full of death. Here are no houses for the living, but deep

habitations for the dead. This is a city of death. Here all is silence. Millions of thousands have been borne hither; many others will come. The cold white marble tells the tale of death. The broken column tells of a young man fallen, or the head of a family who has been taken away. Here are no jealousies, no ambitions, no tumults. This is a congregation of the peaceful and quiet dead. The bell tolls, the hearse approaches, and the mourners and the dead are there. See that white coffin, how easily it is taken away while the friends, with throbbing hearts, follow up the winding avenue of the living trees, which seem to be mourning for the dead. Slowly the procession moves on, we now see the mound of upturned earth, and in a moment are in the presence of the yawning grave. What dear little body is in that coffin? Has death been so cruel and unsparing as to take away a happy and beautiful child? Yes. Only a short time before, and that dear babe lay at her mother's breast, and the mother nursed her with pure affection and love. When she heard its first sobs, a thrill of delight passed through her soul, and she trusted and hoped for the future health and happiness of the child. How sacred is a mother's love—how innocent a child's repose! What mysterious ties bind them together! How the happy baby smiles!—its health seems to have taken up a permanent abode upon its cheeks—and the eyes sparkle with innocence and love. But oh, how soon a change came! The rosy hue of health departed, the cold wind of death blew upon this tender plant, and the child of your affections is taken away. And this cold grave is to be the resting-place for her body. But her happy spirit is with the angels and God. The tears are radiant with the light of hope, the parents feel that they have a treasure in heaven. We pause at the grave of the infants, and ask why should they die? Reason and philosophy are mute, but pure and undefiled religion enables us to say, "Even so, Father, for so it seemed good in thy sight." We read God's Word at the grave, and the bell tolls on. "Man cometh forth like a flower, and is cut down," and the truth falls. "I am the resurrection and the life," and these precious words, w

many others, are food, and hope, and life for the soul, and we feel a deeper and holier love for Him who tasted death for us. How gloomy would the cemetery be, if there were no hope beyond the grave! How beautiful is Christianity! How celestial are its unfoldings—how rich are its truths—how abundant its blessings—how joyful its songs—how glorious its triumphs—and how sublime its consummation! It battles with the powers of darkness, and conquers them. It opposes and defeats the foes of truth. It plucks from the hands of the fiend of war the sword and the spear, and turns them into the plough and the pruning hook. It snaps asunder the chain of the slave, and scatters the false gods to the moles and to the bats. It blesses and purifies man. It disperses from his mind the deep cloud of darkness, and raises up his soul into the light and the glory of heaven. It binds the heart of fallen man to the eternal throne, and makes him the subject of those aspirations which flow from a humble and contrite heart. It conquers the grave, death, and hell, and adorns the brow of the poorest saint with a glorious and eternal crown. By the side of that grave we saw dear little children, friends of the departed one, whose eyes were filled with tears; and they sorrowed for her who had died in the time of violets, and the spring-birds carolled over her grave. On the Lord's day, what a stream of mourning friends go from the city to the cemetery. How silent, yet how attractive

are the dead. In leaving this thickly-planted garden of mortality, we saw many eyes glistening with tears, in remembrance of departed friends, and we thought of that happy place where there shall be no more death, and sorrow and sighing are done away. This is our hope. His promises never fail. Though sorrow and trouble come, may we ever be enabled to confide in Him who is a father to the fatherless, a husband to the widow, and who at all times, as a friend, is one who sticketh closer than a brother, and whose prerogative it is to bless us in life, and to comfort us in death. Should these few lines be read by sorrowing parents who have lost a dear child, we would call upon them, in the name of the Lord, not to repine. When the pure spirit of the infant passes away, the angels rejoice, and bear it up to the eternal throne. And then, dear friends, remember it has only gone a little while before. We must soon follow, for "man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth as a shadow, and continueth not." Have we that blessed hope which is full of immortality? Then we are only strangers and pilgrims! here, and we can look beyond the gloomy cemetery of death, to the glorious city of life, which requires not the light of the sun nor the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. J. I.

London.

CORRESPONDENCE BETWEEN DR. CAMPBELL AND A. CAMPBELL.

LETTER FROM DR. D. R. CAMPBELL.

ABSENCE from home has prevented an earlier reply to your "letter" and "response," published in the August number of the *Harbinger*. I shall now briefly notice both.

With respect to the letter, I find that it purports to have been written June 1. I had heard through a gentleman, a former graduate of your college, who attended your commencement, the first week in July, that you had declined publishing my letter, but intended, at your earliest convenience, to write me a private letter. All I have to say is, that I never saw the letter until I read

it in the *Harbinger*. I had a right, of course, to think it "strange" that you took "no notice" of my communication.

Your plea for so long suppressing and ignoring my letter, I can neither appreciate nor admit. The plea is, that you had entered upon *private* correspondence with me. Had you done this at first, I could not have expected my letter to be published. But you chose gratuitously to make a *public* call on me, specifying the issues to be discussed as suited yourself, and declaring them to be "*positive issues*." Having thus commenced a *public*, instead of a *private* correspondence, it was doing me injustice to attempt to suppress my first

response, pleading in justification, that you had written me a *private* letter. All right to such procedure was foreclosed to you by your commencing a *public* correspondence. True, my letter may not have precisely suited you, but what of that? It was my response—prepared, as I thought best, to meet the case. Surely I had as good a right to be heard publicly on the preliminaries as you had.

But you seem to feel the weakness of this plea—and, therefore, you add another. "When I had proposed an *oral* discussion," you say, "and was still insisting upon it, with what propriety could Dr. Campbell expect me to commence, in the pages of the *Harbinger*, a *written one*?" Now, Sir, you know that my letter did not propose a "*written one*." It was simply a response to your public call and the proposition laid down as "positive issues" for discussion, showing the difficulties in the way of any form of discussion, until you should remove them. You say yourself, "He does not even commit himself to engage in a written one." How, then, could you say or intimate, that my letter was a proposition to commence a written discussion in your pages? Your shelter is evidently leaky on both sides—but I must make allowance. And subscribing to the maxim, "better late than never," permit me to express my thankfulness for the justice you have at length, though reluctantly, done me, by publishing my letter.

I regret to discover that, as usual, you indulge in the complaint that you are a misrepresented, abused, and injured man. I had hoped to be able to avoid giving you any just cause for adding me to the already long list of your alleged abusers. I had even hoped that you would find my letter fair, frank, and courteous. I felt conscious of having made an honest effort to place the difficulties in the way of a proper and successful Christian discussion in such a light, that any fair man could not but see the necessity, on your part, for a re-statement of the issues, with explanations of the language heretofore used.—And it seems to me very strange that you should deal in complaint, evasion, and verbal logomachy, while such grave difficulties as I have presented on *spiritual influence* and *remission of sins*, are disposed of sum-

marily, as follows:—"I have no time nor disposition, at present, to write commentary on my own writings, nor a vindication of my consistency." To me, it seems, you have given "the by" to the really "weightier" matter in my letter; and that you have noticed only its "mint and anise and cummin." It is with me a mark of true candor, frankly and squarely to acknowledge and meet real difficulties, without seeking to divert attention from them by petty caviling and personal remarks. I say the least, of questionable taste and propriety. The assumption that you cannot condescend to explain what others appears nothing short of contradictions in your language, is hardly an honorable method of procedure in one who challenges to a discussion, which, by its very nature, demands such explanation as preliminary to an intelligent acceptance of the challenge. Let me assure you, in all kindness and candor, that such is the inconsistency and irreconcilableness of your writings on these issues, as I read them, that I very much believe, were they mine, I should find that a "commentary" would not answer the purpose—that nothing, indeed, short of a thorough *revision*, could relieve me of the just charge of having written with equal force on both sides. True candor, I am aware, is no easy matter, in certain circumstances, but the honor of Christianity demands it. And it behoves a professed Christian to evince its possession and exercise in all hazards.

Before you escape from your present dilemma, you must come out manfully, passing by all minor matters and petty quibbles, and show that the quotation made in my letter from your writings are not inconsistent, but really consistent, and that your open communion practice is reconcilable with your doctrine of baptismal remission. It cannot be allowed to you, as it is not due to you, to take shelter from this, to you unpleasant necessity, behind your dignity, and the assumed consistency of what you have written. Come out and meet the case fairly and manfully without any quibbling or dodging.

I regret to find that my method of disposing of your "*reprobation*" of our experience of pardon before baptism does not suit you. It is not, however, the thing itself, it seems, you object to

but the substitution of this "for a sincere declaration of faith in Christ." I am glad that you see a great difficulty in being entitled to be regarded "as Christians at all" without experiencing this thing, even if it be "*Quakerish*." If you will formally and always hold and teach, that this saving change in the character and state of a believing penitent takes place, as we insist that it does, and as you admitted to McCalla, previous to baptism; then we might possibly soon come to an understanding, as to what such a candidate for baptism should say before the church, when presenting himself for admission. We would certainly not receive him without a "*sincere declaration of his faith in Christ*," whatever else he might say. You have now only to give us an equal guarantee that you will never baptize any one who does not declare at the door of the church, that he *really* experienced the grace of God in his renewal and pardon "*when he believed*." I am pleased to see this much of a tendency on your part, to come towards us. We will not repel you by insisting that you must also admit "*fantastic, and often superstitious stories*," and even "*idiosyncratic dreams*," as parts of an experience of grace. We believe, indeed, that but for the purposes of an *ad captandum vulgus*, you would yourself have no apprehension on this point.

You pitch learnedly into my Greek scholarship. In the sentence, "preached the baptism of repentance," you truly tell us, that the word *baptism* is in the accusative case, and *repentance* in the genitive. But "any lad who had been at his '*English*' grammar three weeks" could tell us that much without the intervention of any display of Greek. Permit me to ask, if the mere fact that baptism is in the accusative, and repentance in the genitive, makes John preach baptism for the remission of sins? If it does, pray how will you, through your Greek, dispose of the following extract: "Bro. Campbell came to —, and preached the duty of immersion for the remission of sins with great success." Here, also, *duty* is in the accusative, and *immersion* in the genitive. But did you really preach the general subject of *duty only* for the remission of sins? Your criticism would require the extract to be so understood, but I reckon you would be willing to let the

Greek criticism go, and have it so interpreted, as to confirm the general belief, that you preached *then*, as you have long done, *immersion* for the remission of sins. Your Greek, I perceive, is very accommodating to your necessities and theology. John the Baptist ought surely to be allowed the same common sense freedom with *his Greek*, that you and your brethren take with both your Greek and *English*. I ask no more for him. This privilege allowed, you can hardly deny that he may have preached *repentance* for the remission of sins, though baptism be in the accusative, and repentance in the genitive.

In the hope of "exciting a smile," you have constructed the sentence "executed in the laws of Kentucky," and presented it to your readers *as analogous* to the sentence in dispute, "preached the baptism of repentance." Now, you must have seen that the analogy here extends no farther than the mere order of the words. In all other respects they are as *unanalogous* as any two sentences could be. In the one, *baptism* denotes a physical act, having a peculiar relation to a mental act, denoted by the word *repentance*, in the genitive. In the other, the word *laws* denotes no act whatever, neither does the word *Kentucky*, to which it is related. In the one, the word in the genitive is an abstract term. In the other, the word in the genitive is a proper name. I should have looked for this *small* trick from a mere polemist, or from a roguish freshman, but not from a grave and aged divine. But this is not all: you change your sentence thus—"He executed Kentucky," to show how oddly and ludicrously my interpretation of the Scripture passage must sound. This is not the first time I have seen men, when in a press, rest more on sound than on sense or candor, taking advantage of the ignorance or gullibility of their readers. But the crudities of your sentence, framed for the purpose, cannot be wrung out of the words of John. For the form, *preached repentance for the remission of sins*, yields at least, as good sound, and much better sense and theology, than does the form, *preached baptism for the remission of sins*. Some might attribute this manoeuvre of Greek display and fallacious illustration to *design*, originating in

felt distress, but I prefer being a little more charitable, and attribute it to the blinding influence of theory and the unfelt forgetfulness of age, or perhaps to haste. I dislike to push a man too hard against the spikes of his own ill-adjusted bed, be it Greek or theology.

Let me furnish you with a sentence which fully illustrates the words of John. "The Governor urged the recording of the legislative vote for his justification." Here the record of the vote and the fact of the vote are two distinct things, though intimately related *as acts*, just as *baptism* and *repentance* are. That which really secures the justification of the Governor is the fact of the vote and not the mere record of it. The mere record serves an important purpose, and so does baptism; but that purpose has direct relation to the *fact* of the vote upon which *alone* the justification depends. The fact of the vote may be real and proven without the record, and the justification secured, even if the record, from neglect, had never been made. So the fact of repentance may be real and remission secured, even where baptism, through ignorance or physical inability, remains unattended to. This you have yourself conceded when you "thank the grace of God that we have many Christians" who are *not baptized*, as well as when you say that "Paul's sins were really pardoned *when he believed*," that is, previous to his baptism.

Take another example — "The commissioner urged the recording of the vote for the enlargement of the canal." Here, obviously, the *vote*, though in the genitive case, secured the enlargement of the canal. It is that which is essential to it. The record is simply the evidence of the vote. In securing the enlargement of the canal, the vote corresponds to *repentance* in securing the remission of sins. Baptism is also evidence of repentance, and in the constitution of the kingdom answers important purposes, just as the recording of the vote does under a civil constitution. But neither the recording nor the baptism, which are but secondary in their importance, and in their relations to the ends in view, in their respective spheres, is to be regarded, like the *vote* in the one case, or *repentance* in the other, as *vital*ly essential. The end may be possible — is possible, in either case, without

the recording or the baptism, but without the vote or repentance. Tell you, yourself admit, or you destroy the claims of evangelical Pædobaptism everywhere to be regarded as Christian, and stultify your own open communion practice.

But to return to your Greek, permit me to say, that it seems to me to be a *slave* of your necessities and theological system. Your theological system has forged chains, and your necessities adjust them as circumstances require. Were I to adopt your *own peculiar style*, I might retort by saying that the predicament of both your Greek and theology in this instance, is not, that they are lame that their legs are unequal, but that they have no legs at all except your own caprice. Still I have no wish for such a style, and I deem it degrading for either you or me to indulge in it.

May I not apply your language to yourself. "If Elder Campbell wishes to sustain himself as a theologian, as a scholar, and to vindicate his own position and that of many of his brethren toward us, let him abandon this *petty business* of special pleading, the result always of the narrow-minded and weak, and come out manfully upon a few definite and comprehensive propositions upon which we may mutually agree and meet in" a *written* "discussion" which I politely invite him." My letter was written expressly with a view to bring you out "*manfully* upon a few definite and comprehensive propositions;" and it pains me to see that you have occupied your "response" without anything and everything but special propositions. You must, yourself, perceive that your response does not advance the preliminaries toward a satisfactory understanding between us. My letter was an earnest effort to give you a just conception of our understanding of your position. The proper and more manly course for you, would have been, to have made an equally earnest effort so to state what your actual positions are, that I could hardly fail in comprehending them. Progress would have thus been made. In this respect, however, all you have done, is a waste of time and labor. I, therefore, insist that you abandon your "*petty business* of special pleading," and verify in writing, your statement in what you said

"I am prepared to state my propositions on the points of difference between us, in language as perspicuous, definite, and positive, as Dr. Campbell or anybody else can command." What you here declare yourself "prepared" to do is just the thing needed, and so indispensable is it, that nothing else can properly be done, till you do it. "Come out manfully," therefore, and give us in plain abstract propositions, what the real "issues" are as held by you, and your people. And as you claim to have written with the consistency of "Paul and James," it is incumbent on you to show, at the same time, *how* the inconsistency of the quotations made in my former letter are to be harmonized, giving the *rule*; for I confess that I know of no principle of interpretation that can meet the case.

You seem to have a special aversion to a *written* discussion. This strikes me as strange, if your object be an honest, calm, and satisfactory effort to clear up and remove the points of difference between the two denominations. The merest tyro knows, if he knows anything honestly, that you and I can discuss these grave and solemn points in writing, with more advantage to truth, and greater satisfaction to all honest inquirers, than in the heat, and haste, and temptations of an *oral* discussion. You must know yourself that everything valuable in an *oral* discussion, and *much more*, can be effected by a *written* one. I can see no rational ground, therefore, on which you can decline a written one and insist upon an oral one. I feel, indeed, very anxious to be heard through the pages of the *Harbinger*, as I am sure that your people do not understand our views, and equally certain, that I can point out absolutely irreconcilable inconsistencies in their own, as spread out on the pages of your writings. I do not, in the least, apprehend the consequences of a full and fair comparison of our mutual views. I feel very confident, indeed, that we shall be greatly the gainers.

To leave nothing undone on my part to induce the *written* discussion, I pledge the use of the "*Western Record*" for your articles to appear monthly, if you will pledge the use of the *Harbinger* for my articles to appear monthly. The articles on both sides to be only of

reasonable length. Shall the *written* discussion go on? If so, give us your propositions, especially on spiritual influence and remission of sins, not in Scripture language, but in "the plain every-day language of men," also on your reconciliation of the quotations referred to above, that there may be no ambiguity of language, to prevent the desired mutual understanding.

Permit me to express my regret, before I conclude, that the style of your response is such, as absolutely to require some pungency in this letter, and I will here take the liberty to suggest, whether any future correspondence or discussion that may take place between us, may not be conducted without any violations of good taste, or of a good and dignified religious spirit. Neither truth nor character gains by any violation of these points. I wait your's at your earliest convenience.

RESPONSE OF A. CAMPBELL.

Your letter of September, now lying before me, indicates certain misunderstandings, all of which, I presume, might be explained without indicating or implying any dishonorable or culpable thought, volition, or action. There is a charity which "*hides* a multitude of sins," and there is a censoriousness which *creates* or *reveals* a multitude of sins, where no special sin is. Your allusion to an interview with a graduate of Bethany College, may be, indeed, in all its details, literally true. But what does it prove? That I may have had such a conversation, is very probable, though I cannot recall it. I presume, however, that in stating my intention to withhold the publication of your letter till I had sought further private correspondence, to bring you to a public *oral* discussion, was all that I communicated; and that from this it was inferred, that I yet intended to address you a private letter, when, in fact, I had already done so. Such a misapprehension as to the *time* of writing to you, might readily grow out of a general statement of the policy that I deemed proper in the case. Do you not speak rhetorically rather than logically when you say, I specified "the issues to be discussed as suited myself," and declared them to be "positive issues," under

your own hand, May, 1858? Our language was and is—

Passing as I have recently done through the fields most frequented by Elder Ford, of Louisville, Ky. and learning from most reliable sources, his standing in the Baptist community and out of it, I could not, with a due degree of self-respect, and a proper regard for the cause which I plead, condescend to meet him in any discussion, oral or written, on any Christian theme in issue between our brethren and the Baptist community.

There are, however, Christian gentlemen in Kentucky and out of it, of literary, scientific, and *Christian* attainments, with whom I would, indeed, much desire to have a calm and courteous oral discussion before the public, on any or on all the issues they may please to form on any of the prominent points in which they may differ from us. To name one whose character, education, and position are quite respectable—and, to me, altogether acceptable—I will, at a proper time and place, agree to meet Dr. D. R. Campbell, President of Georgetown College, Ky. on all the issues between us and the Baptists; and, to accommodate him, I will meet him in his own town, and amidst his own community, at any time on which we may agree. I most unfeignedly desire union and communion with all Christian people who will unite on the apostolic platform, of "*one body, one Spirit, one hope, one Lord, one faith, one immersion, one God and Father of all.*" These are the seven pillars which Divine wisdom has hewn out, and on which it has builded its peaceful house of refuge for a tempest-tossed and sin-polluted world. It is for Christian union, communion, and co-operation, *on an apostolic basis*, we have been pleading for more than forty years. Candid, face to face discussion, is desired and approved by all Christian men. It was mainly by it that the Protestant Reformation gained its triumphs over the Popedom.

It is sanctioned by the Founder of the Christian Kingdom, and was practised by the great Apostle to the Gentiles. The labors of the Lord himself and of his Apostles to the Gentiles have abundantly justified it. And have we not a standing precept on the subject—"Contend earnestly for the faith formerly delivered to the saints?" And who can hesitate on its legitimacy, seeing that Michael the archangel is, by Jude, represented as having had a debate or dispute with the Devil about the body of Moses?

I only ask, *Is there one discourteous word, one uncalled for position*, in the propositions submitted in the May number of the *Harbinger*? If Dr. Camp-

bell will specify one, we will modify to his acceptance. We are not fidious as to the terms, provided that the true and real issues are nitely and perspicuously stated. cannot, in our horizon, see a good valid objection to this mode of procedure. I have stated positive and issues. On a single rational and truthful objection, we shall modify them.

We deprecate with heart, and tongue and pen, schisms amongst Christians and especially amongst that class of modern Christians called Baptists. good sense, spirit, character, and cognition of modern Christendom is in face of oral, face to face discussions. It so in the apostolic age. It was so in days of the Lord Messiah. It was at the era of the Protestant Reformation. And why should it be otherwise now? If rational, moral, and religious, then, why should it be otherwise now?

I cannot explain, indeed, I cannot conjecture, how it came to pass, my letter of June 1st failed to reach you. We very seldom fail receiving letters addressed to us from Kentucky, quite as seldom do our correspondents fail in receiving letters mailed here to them. Of one thing I am certain, I have a memorandum of my letter to you of June 1st.

But do you not express yourself happily in accusing me of "so long pressing and ignoring your letters" and again, "choosing gratuitously to make a public call" on you, "specifying the issues to be discussed as suits yourself, and declaring them to be positive issues"—"your shelter is evidently leaky on both sides, and yet," you "permit me to express my thankful for the justice you have at length, though reluctantly done me, by publishing my letter?"

Yes! The justice *reluctantly* done you! *Reluctantly* done!! This *infinite* talent vouchsafed to you of searching my heart, and of pronouncing my motives, I, of course, making such pretensions to judge your motives can only say, must pass for what is worth! Why think you, Doctor, *reluctant*? Can it be possible that have been flattering yourself with conceit that I had at length met my champion, under whose mighty blow my spirit quailed! Of whom I am afraid! Truly this conceit is even more

astounding than your shallow blunders in Greek, and now, in your present letter, in English syntax, also. But we will recall you from this dream, before we shall have done.

"Such," you say, "is the inconsistency and irreconcilableness of your writings on these issues, as I read them, that I verily believe, were they mine, I should feel that a commentary would not answer the purpose." It is quite possible, Doctor! There are not a few who would agree with you. Publicans and sinners understood the Great Teacher when the Doctors of Jewish theology, the profound Scribes, the learned Rabbis of old fleshly Israel, with here and there an exception, could not understand him. Even in Athens amongst the philosophers and the wise men, Paul the Apostle to the Gentiles, was, in their esteem, a mere babblers. There is no strange thing happened to you, my dear sir. Publicans and harlots understood and confessed Christ, when not a *Doctor of Divinity* in the city of Jerusalem, not a president of the Sanhedrim, dare lend him a candid ear. Had they done so they would have been expelled the synagogues of the land, and perhaps would have been compelled to live on locusts and wild honey. Rabbis, Doctors, Philosophers, and Scribes have never been distinguished amongst the true Israel of God, have very seldom led the way to Jerusalem, and usually come up in the rear when the people have become enlightened and begin to question pretensions, and think for themselves.

Doctor, your style is quite rhetorical—without being at all magniloquent—an admirable model. You have, as you conceive, got me in a "present dilemma," from which I must "come out"—"manfully passing" "minor matters" and "*petty quibbles*," "*dodging*," &c. These, and such like rhetorical elegance and eloquence, we assign the *juniors*, and will attend to the graver matters of the law.

You gravely speak of "your," *our* "open communion practice," and "your," *our* "doctrine of baptismal remission." Now, my dear Sir, this is a style of description that I could not have expected from you. As for myself and my brethren, I never believed, taught, or practiced what is called "open communion," nor have I ever

taught "baptismal remission." You add:—"Come out and meet the case fairly and manfully, without any quibbling or dodging." I am ready to meet you, Doctor, in your own Georgetown, whenever convenient to you and myself; and perfectly willing to discuss every point of difference, every true and real issue, and this, too, with all Christian candor and godly sincerity.

As I wish you to be fully posted on all my positions, I herewith send you by mail, a copy of "The Christian System," and a copy of "Christian Baptism, with its Antecedents and Consequents," written and published by myself, some years since. In the contextual meaning of my positions, *as in these works expressed*, I stand or fall in the scales and balances of enlightened criticism, on the received text, and as translated in the Common Version. I have no objection to the Bible Union revised New Testament—if you prefer it—and moreover, I propose that our discussion shall be published, and let the nett proceeds of these sales be appropriated to the Bible Union in its behalf. We stand up for *orthodoxy* against *heterodoxy*, in the true and faithful version and import of these two words; not in the sectarian sense—of *orthodoxy*, as indicative of my opinions, and of *heterodoxy*, as indicative of your opinions; but as indicative of the true faith, the true God and Father of all, the true Lord and Saviour of sinners, and the true Holy Spirit, as the true and real indwelling *Holy Guest* in all that are born of God. I desire to be understood, by my contemporaries, before I die, and as I am a real Campbellite, and you also a real Campbellite by *blood* and *genealogy*, of course we must come out square and plumb. Now, Doctor, let us as preparatory to this important public enterprise, come to the work duly prepared, with all the most approved lexicographies, ancient and modern, unambiguous and authoritative expositions of the terminologies of Prophets, Apostles, and Evangelists. We most sincerely desire and ardently pray for the union, communion, and co-operation of all true Christians upon the seven pillars which Christ himself, by his Holy Spirit, laid for his own Zion.—These are "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is

above all, and through all, and in us all." Can you present a broader, stronger, and more enduring, more authoritative platform than this? If you can, let us have it. I am aware that you have long since regarded me and represented me as a heretic. With Paul, I assent to it for the truth's sake. With him I say, This, I confess to thee, that after the way you call a sect or a *heresy*, so I worship the God of my fathers, believing all things that are written in the law and in the prophets; and having hope towards God, which you yourself admit, "that there shall be a resurrection of the dead, both of the righteous and the unrighteous. And in this I exercise myself, to have always a conscience void of offence towards God and men" (Acts xxxiv. 24-26.)

Touching your allusions to our views of Christian experience, we will briefly remark, that we cannot admit that any person can have the experience of any state or relation into which he has never entered. Hence Christian experience can never be enjoyed by any human being previous to his faith, repentance, and baptism. He may have something called *experience*, as a man, a Jew, a Gentile, a Mahometan, a Pagan, a Deist, an Atheist, or a Mormon. *But previous to faith in the Lord Jesus Christ, and obedience to him, he can never have Christian experience.* He may have the experience of sin and guilt, but never the experience of peace with God through our Lord Jesus Christ, till born again, till united by faith to the Lord Jesus Christ. Without faith in the Gospel, it is impossible for a sinner to have evangelical repentance; and consequently, he can have no Christian experience.

To compliment you in your own phraseology—"It cannot be allowed to you, as it is not due to you to take shelter from this, to you, unpleasant necessity, behind your dignity, and the assumed consistency of what you have written. Come out and meet the case fairly and manfully, without quibbling and dodging."

With the utmost pertinency and propriety I could transcribe almost all you have written, and just as rationally, morally, and religiously place it against your assumed orthodox theology, as in the case before us. A legal experience or repentance is impossible to them not

under law, not in Moses, or not in in Moses.

I am glad to hear you say, "would certainly not receive a candidate for church communion, without a sincere declaration of his faith in Christ, whatever else he might say." Doctor, would you receive him a sincere declaration of his faith in Christ alone? No, no! You would take his word in one case, but not in another case! Do you, Doctor, build your church upon *faith* in Christ, or on *Christian experience*? No, you will say, we demand from the candidate *Christian experience*, to be sure that he has it. But you have only his word in one case! Wherein, then, do you exercise? In doubting his word, in one case, in receiving it in another? Surely the legs of the lame are not equal. But follow Philip, who said, "if you believe sincerely believe, 'believe with all heart,' you may be baptized. It is much safer to baptize a man *into Christ*—into the faith of Christ, than into his faith of his own experience; which he must certainly do, when, after he has confessed his faith, you ask for his *Christian experience*, as a sort of guarantee or proof that his faith is of the right species. And yet this *Christian experience*, when it is told, is an *unchristian experience*; or the experience of a sinner before his regeneration—before he had a living faith in the person, mission, or in what in Scotland, in the days of my youth, they called "the active and passive obedience of Christ." The Scotch Independents, in those days, had always to make a tour by Mount Sinai and Arabia, on their route to Jerusalem. And I presume, Doctor, you are acquainted with that route as I am.

You say, "We (Baptists) would certainly not receive him without a sincere declaration of his faith in Christ, whatever else he might say." But then, as you know, Doctor, and must admit, that you now, since you left the Scotch Baptists, *will not receive a candidate upon a sincere declaration of faith in Christ alone, but you must demand from him a by-gone experience of a new birth of grace on his heart.* Would you answer A. B. when he says "here is my heart," what does hinder my baptism simply saying to him, "If you believe with all your heart, you may be immersed." Or would you, when r

diating the common or received Greek text, and with Griesbach, Bengelius, and Wetstein, regarding "If thou believest with all thy heart, thou mayest : and he answered and said, I believe that Jesus Christ is the Son of God"—I say, regarding these words as a marginal gloss, or admitting them a place in the text, would you, on his saying, "here is water, what hinders my being immersed," take him down into the water and immerse him? If you answer *yes*, why then, in any case, call for your antecedent "Christian experience!"

You are, then, with us! But unfortunately, you demand of us more. You require of us, as follows, to quote your own words—"You have now only to give us an equal guarantee that you will never baptize any one who, does not declare, at the door of the church, that he really experienced the grace of God in his renewal and pardon when he believed." We have no objection to this, provided only, that the Doctor will refer us to any one passage in all the Christian Scriptures, when such a proposition was submitted, or such a demand made. Will the Doctor refer us to some Greek text or modern version in which we may find such a case?

There is one oracle of the Holy Spirit which I would, with all due respect, submit to my friend Dr. Campbell. He will find it in the inspired proverbs of King Solomon, chapter xxx. 6, "*The whole Word of God is pure—add thou not to his words, lest he reprove thee and thou be found a liar.*" I dare not, therefore, add one word.

The Doctor has more courage than I had presumed. According to my friend Dr. Campbell, the commission should read, "Go you into all the world and preach the Gospel to every creature; whosoever believeth and declareth at the door of the church that he really experienced the grace of God in his renewal and pardon, when he believed, may be baptized and shall be saved." This is a new gospel, not from Jerusalem, but unfortunately, from Georgetown, Kentucky. The interval between it and the gospel we presume to preach, is only *one thousand eight hundred and twenty-four years*. We have great respect for the opinions of some men. But there never lived the man, since Paul and John died, whose opinion or

authority could reconcile us to interpolate, in word, or symbol, or idea, such an extra judicial opinion.

P.S. Our readers will please exercise a little patience with us. We had hoped, and we cannot yet but hope, that Dr. Campbell will meet us face to face in his own Georgetown, and as at *first proposed*, have a calm dispassionate discussion of the real and precise issues between us and the Baptists. There has not yet been published one of my responses in *The Recorder*, or any other Baptist paper in the State of Kentucky, so far as I have seen. Can it be that Dr Campbell does not wish his own brotherhood to hear both sides, or is it because his brethren are fearful of the issue? I cannot yet think so, but certainly the impartial public will think unfavourably of him and his brotherhood, if they shrink from a fair and honourable presentation of both sides. Why is it, they will inquire, that the Baptist *press* in Kentucky does not give all publicity to a discussion of the issues which the Baptist *pulpit* has been making, and endeavouring to sustain, in their weekly declamations against certain heretical doctrines which they have cast and moulded in their own types for us? We are, as informed, very frequently assailed in our absence, and our views caricatured in false or one sided issues. Is this candid, honorable, Christian like! A large number of the Baptists sympathise with our views. Indeed we see them published in sundry works issued from the press, and patronized by a respectable portion of that community. I do not say they copy from our publications, but by their own readings and reflections, they have come to our conclusions, and are not ashamed to avow them.

But we cannot allow our friend Dr. Campbell to back out from an oral discussion. We cannot be mincing for a year. I am now obliged to leave home on a tour to Kentucky and other states, in the behalf of the rebuilding and refurnishing of Bethany College. I leave immediately for Kentucky, and must be absent for some time. Again I must leave for Mississippi, soon after my return from Kentucky, and thus I will be on the wing during much of the present session. One week in Georgetown, with one or two good stenographers, and all matters will be

straightened up between us and our Baptist brethren; and no doubt, the cause of truth will gain by the discussion. We shall hope to hear from Dr. Campbell while at Cincinnati, addressed

to the care of R. M. Bishop, No. Front Street. If absent, on the arrival of a response, we shall arrange with him to have it forwarded.

A.

RICHES OF THE BIBLE.

"Book of books" is the Bible. It is a book of laws, to show the right and wrong. It is a book of wisdom, that makes the foolish wise. It is a book of truth, which detects all human errors. It is a book of life, which shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences. It is a complete code of laws. It is a perfect body of divinity. It is an unequalled narrative. It is a book of biography, a book of voyages, and a book of travels. It is the best covenant ever made, the best deed ever written. It is the best will ever executed, the best testament ever signed. It is the young man's best

companion, the schoolboy's best instructor, the learned man's masterpiece, the ignorant man's dictionary and every man's directory. It promises an eternal reward to the faithful believing. But that which crowns it is its Author. He is without partiality and without hypocrisy, "with whom there is no variableness, neither shadow of turning"—"the same yesterday, day, and for ever."

This lamp, from off the everlasting throne of Mercy took down, and in the night of Stood, casting on the dark her gracious And evermore beseeching men with And earnest sighs, to hear, believe, and

POLLA

THE SECRET OF THE GOSPEL'S POWER.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith" (Rom. i. 16, 17.)

How richly deserving of reprobation is the system of preaching from isolated texts, irrespective of their connection! In consequence of it, hundreds of preachers, taking the former of the above-quoted verses, as their text, never once hint the existence of the latter: decanting largely on the "power," referred to in the 16th verse, they offer every imaginable reason for it, except the one offered by the Apostle in the 17th.

And yet, how admirable the connection between the two verses—how logical—how inseparable! The "saving power" of the former is accounted for by the "revealed righteousness" of the latter. Divine power—divine righteousness—man saved by becoming the object of that, the recipient of this. Di-

vine righteousness so revealed so prove itself divine power, drawing the hitherto distrustful soul "from unbelief to faith"—from the faith that *consents* to the views of divine righteousness to the faith that *consents* to this provision *accepts* this gift, and *confides* in the divine person through whom it is provided and conveyed, "the Lord our righteousness;" and thus, onward from faith that justifies, to the faith that maintains the life thus begun, "as it is written, The just shall live by faith."

But what are we to understand by "the righteousness of God" revealed in the Gospel?

Before replying to this important question, we must briefly allude to the phrase as a translation. Is the phrase "the righteousness of God," to re-

in its integrity as the basis of our inquiry! Critics have proposed certain alterations of the Common Version in this particular. Some would substitute "justification" for "righteousness;" others would introduce a circumlocution, as "God's righteous plan of justifying men," "the method of justification appointed of God," &c.

We resolutely decide against all such alterations. Though recommended by great names, we must declare our conviction that they are as unphilosophical as they are unnecessary. *Dikaïosunee*, from *dikaïos*, "just," "righteous," can only be considered the name of the quality described by the adjective; i. e. righteousness or justness. It is no more to be confounded with *dikaïosunee*, than, in English, "righteousness" is to be confounded with "justification." We admit that "righteousness" is the natural ground-work of "justification," and this will account for their being sometimes interchangeable; but they are never strictly synonymous, and should therefore be preserved distinct.

As to any such clumsy circumlocution as "God's righteous plan of justifying sinners," as a rendering of *dikaïosunee theon*—looked at in its intrinsic merits, it is simply ridiculous. Is it possible for the one Greek word *dikaïosunee* to embody the five English words given for it in the above phrase? Believe it who can!

The only modification in the phrase, "the righteousness of God" which is legitimately conceivable, is one respecting the Greek article, which, however, is scarcely reproducible in our tongue, although it may be employed in exposition as we proceed.

Thus deciding for the substantial accuracy of the Common Version, we return to question proposed at the outset—*What are we to understand by "the righteousness of God" revealed in the Gospel?*

We reply at once—*That conformity to law divinely brought about by "the obedience until death" of our Lord Jesus Christ.*

In support of this proposition we submit the following considerations.

FIRST: The only other natural meaning of the phrase seems to be wholly unsuited both to the immediate context and to the nature of the case. That other meaning would apply the ex-

pression to the essential rectitude of Jehovah. But this does not approve itself as at once the revelation of the Gospel and the secret of the Gospel's power. The Gospel primarily displays or reveals divine love—it is *this* that invests it with its mighty charm. "God commendeth his LOVE"—"in this was manifested the LOVE of God toward us," &c.

SECOND: Had the divine attribute of righteousness been intended, we conceive the Greek article would have been prefixed, as indicative of pre-eminence, *HEE dikaïosunee TON THEON*—"THE (pre-eminent, well-known, essential) righteousness of God!" The phrase actually employed, on the other hand, *dikaïosunee theon*, is exactly suited to set forth a new, hitherto-unheard-of righteousness, "characterised" by being, not "of man," but "of God." Man fails in conforming to divine law: God secures that conformity in his own Son.

THIRD: As a matter of fact, the Gospel *does* reveal Jesus' perfect conformity to divine law, in doing and suffering; and this revelation does constitute its charm.

FOURTH: In revealing this righteousness the Gospel does, without dispute, reveal divine love. What love in God towards man, in that, instead of magnifying his holy law by man's inexorable punishment, he does it by "the obedience until death" of his own Son, in the likeness of sinful flesh!

FIFTH: This exposition agrees with Paul's statement, (Rom. v. 18) that "through one righteousness the free gift comes to all men unto justification of life." This "one righteousness" is the unique, unbroken obedience of Jesus to the Father's law. That which comes to all in order to their being acquitted from the sentence of death, and adjudged to enjoy an uncondemned life, may well be considered the special revelation and saving power of the Gospel.

SIXTH: It harmonises with Paul's further declaration, (verse 19) that "as by one man's disobedience the many were constituted sinners; so by one man's OBEDIENCE shall the many be constituted righteous." Blessed paradox!—the second *man's* obedience is "*divine* righteousness." Glorious news!—worthy the Gospel to divulge—potent to win the alien's heart! that through the righteousness of the Second Adam

the many may be gratuitously constituted righteous. This, then, is righteousness of God for man's acceptance. Well may the revelation of it prove powerful to save every one who believeth.

SEVENTH : It is strikingly sustained by the preceding allusion of Paul to "the *gift* of righteousness" (Rom. v. 17.) He declares that "if by the one man's offence, death reigned by the one, much more they which receive the abundance of grace, and of THE GIFT OF RIGHTEOUSNESS shall reign in life by the one Jesus Christ." Every consideration tends to identify this "gifted righteousness" with the "revealed righteousness" of the Gospel. Has God a gift of righteousness to make to those who are destitute, and will he not "reveal" it? Will it not when revealed constitute good news—Gospel? And since "the gift of righteousness" will demonstrate "the abundance" of God's "grace," will not its revelation prove a medium of divine "power" to needy souls? And then further the identity of this "gifted righteousness" and "Christ's righteousness" is demonstrable. The Apostle immediately speaks of it as such;—"the righteousness—the obedience of the one man—Jesus Christ." Besides, it may be asked, Who, except Jesus Christ, has righteousness to give? Who among men? None. And, of course, any thought of God's essential attribute of rectitude being *gifted* to sinners, is incongruous and wholly gratuitous. Not so, however with "the Lord our Righteousness," our Sovereign Redeemer. There is discoverable in *his* righteousness a resplendent peculiarity. He voluntarily stooped to be placed under creature-law. His entire "obedience until death" was voluntarily undertaken. "Then, said I, lo! I come to do thy will O God!" For his coming *under* human-law, (*i. e.* law-suited to human beings) and therefore for his *obedience* to that law, there existed no necessity but the self-imposed necessity of love. This voluntary character of the righteousness of the second Adam imparts to it a *surplus* aspect—a treasury fulness—a gratuitous superabundance, which renders it wonderfully fitted to be gifted unto us, to meet the mendicant need of our UN-righteousness. Yes, and this conformity to creature-law, maintained *as far as* its con-

summation on the cross by God's servant in whom his soul delight proves itself so transcendently acceptable to the Father, that he stamps it the seal of his own name, and calling "God-righteousness," reveals it in glad-tidings of his own sparkling his—own attractive *magnet*, to to which, indeed, the infirm Cilician was "not ashamed" to appear even ROME!

EIGHTH : Thus we discover "Christ is the end of law for righteousness, to every one that believeth" (Rom. x. 3.) He becomes the end of law, by becoming the beginning of Gospel "for righteousness." He becomes the end of law for such righteousness as shall justify the sinner so triumphantly fulfilling the righteousness of the law, and making it his *as man's Redeemer*, that now on the ground of his righteousness, all are justified who become one with him. He has *THUS* become the end of law information, by revealing which Evangel of Christ attains its purpose. Thus has the Messiah brought in "lasting righteousness." Thus, does he, Jehovah's "Servant, the Righteous One, justify (or — Heb. — *bring righteousness to*) the many by the knowledge of himself."

NINTH : Thus understanding I. 16-17, it is brought into striking parallelism with 2 Cor. v. 20-21. Moreover, in this case as in that, the rest of the former verse is unfolded in the latter: "We pray in Christ steady ye reconciled to God. For he made him who knew no sin to be for us, that we might be made the righteousness of God in him." And observe how the reason in each case—the conciling word—the saving power, is the same. This is brought out, whether we expound the clause "that we might be made the righteousness of God in him" — "that we might be made *possessors* of the righteousness of God in him," "that we might be made *righteous* or *before* God in him:" in either case *is in him* righteousness is obtained. This is the revelation of the Gospel.

TENTH : By this exposition scriptural teaching on *imputation* is consistently maintained. The last cited passage maintains the imputation of sin and righteousness with a clearness that defies honest criticism. Christ is made sin

us : we are made righteous in him. In other words—he takes our sin : we take his righteousness. It has been vainly imagined to obviate this by the rendering—“For he hath made him who knew no sin, to be a SIN-OFFERING for us.” But not one whit is gained by this version. For what, we ask, constitutes any victim a sin-offering? What, but the previous imputation of *sin* to it? This was denoted by the laying of hands on the head of the victim. In reference to the scapegoat (Lev. xvi.)—which was brought to complete the typical significance of a goat slain before Jehovah as the sin-offering of the great annual day of propitiation—it was said, “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, PUTTING THEM UPON THE HEAD OF THE GOAT, and shall send him away by the hand of a fit man into the wilderness.” How “putting them upon the head of the goat”? Of course, *by imputation*. This alone will account for the fact, *in fact* it be, that *hamartia*—“*sin*” is in a few instances, in the Septuagint and in the New Testament, used for “sin-offering.” Christ himself knew no sin; hence, our *sin* must be imputed to him to constitute him our *sin-offering*. The testimony of 2 Cor. v. 21 to imputation, thus remains unimpaired. To it may be added the passage in Rom. v. previously quoted. To be constituted sinners, or righteous, through the sin or righteousness of another, (verse; 19) is to have his sin or righteousness imputed. But the phrase “the gift of righteousness” (verse 17) is most conclusive. To give righteousness is to impute it. In no other way can it be given. Herein lies the answer to the objection—“How can God reckon men to be what they are not?” We reply—He never does. Hence, in the imputation of righteousness, God first gives sinners righteousness, and, having thus constituted them righteous, reckons them *what they are*! The only real difficulty in the matter is removed by remembering that the only sense in which the actions of one are imputed to another is in their *effects*. When Paul wrote Philemon respecting Onesimus, saying, “If he hath wronged thee, or oweth thee ought, put that on mine account—*touto emoi ellogei*—reckon it to

me : I will repay it,” he meant “charge the consequences on me—I will bear them.” This instance refutes the oft-repeated statement, that in Scripture no actions, except their own, are ever said to be imputed to men. But, in fact, the primary mistake is in supposing that imputation ever has to do with actions in themselves, than which nothing can be more false. *Imputation ALWAYS has to do with the effects or consequences of men's actions*. To impute sin to a *sinner* is not impotently to *think* him a sinner, but to charge sin home upon him *so as to treat him as his sin deserves*.

This understood, all is clear as the noon-day Sun. Our sins are imputed to Christ : *i. e.* he was treated as *our sins deserved*—he died! His righteousness is given or imputed to us : *i. e.* we are treated as *he deserved*—we are acquitted—we live!

Leaving the *process* of opposition behind, oh! can we do otherwise than rejoice in its result? What a soul-subduing message to proclaim to guilty dying men! Sinner, the Lord Jesus has taken thy sin! and, come, thou art invited, authorized to take his righteousness. And what a righteousness! Even a righteousness which God has provided, and now presses on thy acceptance! Here is a glorious deliverance from the past—an inspiring introduction to the future; the new, the bright, the uncondemned, the sacred future.

But remember that all this is to be realized by coming *to* and *into* Christ. Union with him will alone secure it—union in heart, in state, in life. Thou must believe into Christ, by so believing as to be baptized into Christ. Thou hast been otherwise minded—then change thy mind up to this point. The bond of *silence* that would detain thee—break, by confessing his most excellent name. The bond of *fear* that would deter thee—break by invoking his name for help, as thou speedily goest down to the pure stream, to be there buried by immersion into the death of him who has revealed himself to thee as *the Lord thy righteousness*. And let thy life therefore be one anthem of praise to thy Great Deliverer. See that it be hid with Christ in God. And remember that the reason why thy Saviour has fulfilled the law *for thee*, is that he

might win thee to himself, and then fulfil it in thee by the Spirit which he will give thee to cement the union betwixt thyself and him. Thus sealed

unto thy Lord, be thou faithful unto death, and he will give thee a crown of life.

J. B. H.

Newtown.

CORRESPONDENCE.

"THE MESSIAH'S MINISTRY."

To the Editor of the *Millennial Harbinger*.

IN response to the wish of Bro. Rotherham, I submit the following paragraphs on the Old Testament name **YHWH**.

My authority for saying in the foot note of page 5 of "The Messiah's Ministry," that "Hebrew scholars agree that **YHWH** is its correct rendering — that it does not signify *self-existence*, as *I am*, but *future appearing*, as *he that will come*, &c." is Mr. Alex. McWhorter, of Yale University, U.S. In his work entitled **YHWH CHRIST**, he says, p. 23, "With respect to this exegesis of the term 'Jehovah,' so far as the interests of criticism are concerned, all scholars are now agreed. Gesenius and Ewald on the side of philologists, Hengstenberg, Tholuck, Lutz, &c. on the side of theologians, are united for once. They all agree in giving it the form **YHWH**, and the future tense as its literal rendering." And Dr. N. W. Taylor, of Yale Theological Seminary, says in his introductory letter to Mr. McWhorter's work—"I only add, that just views of the moral government of God over this world since the apostacy in Eden—a government of law and grace, administered by him who is the seed promised to our first parents—the Jehovah Angel of the patriarchs, the Messiah of the Jews, the Redeemer of the world, the King on the holy hill of Zion, and the Lamb in the midst of the throne—not only harmonize with, but seem to require, the import which the writer of this critique gives to the Hebrew word **YHWH**." Add to this, that Mr. McWhorter's critical article appeared in *The Bibliotheca Sacra* in Jan. 1857, without note of dissent; and that the clerical friend who introduced it to my notice, represented the critique as having commanded the assent of Hebrew scholars without exception, so far as he knew, and I have stated my authority for saying "Hebrew scholars," &c. But note in passing, I did not say *all*, for I thought the state of the question required the less definite statement given.

With regard to the criticism of the word, let it be noted—

1. That it is derived from the *old* form of the Hebrew verb **HAYAH**, to be; and that this *old* form answers primarily to the earliest forms of the same verb in other languages denoting "to become," "to come

about," "to appear," as in Gen. i. 3, "light be!" i. e. "spring forth," "appear" and as in Gen. xvii. 16, "Kings of nations shall be of her," i. e. *come* of her.

2. That it is throughout the determining passage (Ex. iii. 14) used in the future, that the element of futurity is wrought into the very structure of the word **YHWH**.

3. That in respect to its adoption by us as his memorial name in Exod. iii. 14 we have, *first*, "I will be who I will be;" *second*, "I, who will be;" and *third*, "who will be." So that **YHWH** comes to be, as Bro. Rotherham says, "a verb-noun"—a noun formed, as now named, from the future of the old Hebrew verb **YH**—a verb denoting not in its secondary but in its primary import, appearing or forthcoming.

But here it is Bro. R. intimates his dissent. He says he is not yet satisfied with *Hayah* or *Havah* means *to come*, and is consequently not satisfied that **YHWH** means "The Coming One." "With respect to the proper pointing and literal rendering of the term 'Jehovah,' there is now among scholars no difference of opinion." We are now agreed that Exod. iii. 14 should be rendered, not "I am that I am," but "I will be who I will be." Keeping this view that this declaration of being has no respect to the future, the question arises—this—Are we to understand the speaker as announcing a future *abstract* or *relative* existence? Are we to understand him as saying that he would have a future being apart from the Israelites, or that he would assume a being in relation to them? An affirmation of mere *present* existence is the idea of a *future* verb. And if we confine ourselves to the conception that **YHWH** is abstract, unrelated, or absolute existence, the one expressed, we are shut up to the conclusion, either that the speaker uttered the mere truism that he would be in the future, or worse, that he intimated that he did not exist when he spoke—which is absurd. Besides this, there was no comfort to the suffering Hebrews in the information, that one having merely a future abstract existence, sent Moses to them. The whole sense of the passage shuts us out from the idea of a new or related existence. Missing the Alexandrian notion of absolute existence—under which the Seventy and our own translators have overlooked the *future* and *related* character of the word

of the august speaker—and keeping before us the root idea of the verb employed, we see that a coming to be—an entrance upon a new relationship, is both critically and historically the thought to be expressed. It must have been good news to the oppressed Israelites to be told, that the God of their fathers sent Moses to say, "*He who will come sends me to you.*"

The authorities that Bro. R. quotes in support of the idea of bare existence cannot make the original speak their conception without interpolating. Witness Dr. Tregelles' edition of Gesenius' Lexicon on the words of Exod. iii. 14, "*I (ever) shall be (the same) that I am (to-day).*" This is not to translate, but to re-write Scripture. Why the addition of the words, "ever," "the same," "to-day?" Why is the verb first given in the future, and then in the present? Why say, *I shall be that I am*, when God said, "*I shall be that I shall be?*" Why translate Exod. iii. 14, "*I am that I am,*" or "*I shall be that I am,*" when Lev. xxvi. 12 is rendered "*I will be your God, and ye shall be my people?*" Is not future relation indicated in both passages? The verb is the same in both—the tense is the same. Moreover the history of the word YAHVEH is entirely confirmatory of this related definition of it. The promise was given that the seed of the woman should bruise the serpent's head. Thus Eve exclaims, on the birth of her first-born, "*I have gotten a man—*eth Yahveh,**" even he who is to come. Disappointed in Cain she called her second son Abel—a name expressive of disappointment. The next occurrence of the use of the word *Yahveh*, is that recorded on the birth of Enos, when it is said, "*Then began men to invoke with the name YAHVEH.*" The hope of the promise not being realized in man, those who still held it transferred it to God. Thus Jacob on his death-bed exclaims, "*I have waited for thy deliverance, O YAHVEH!*" Accordingly Moses was commissioned to say to the house of Israel—YAHVEH, the promised one, the longed for, he who shall come, the God of your fathers, sends me to you. How felicitously appropriate, then, is the fact that the divine promise in both covenants is, "*I will be to you a God, and you shall be to me a people.*"

On the advent of the Messiah, his Harbinger sent to him with the question, "*Art thou he that should come?*"—literally, Art thou the Coming One?—Ho ERKOMENOS. Luke tells us that the Lord began at Moses and all the Prophets, and expounded to the disciples in all the Scriptures the things concerning himself. With the indefinite term LORD, in our Old Testament, instead of YAHVEH, the Coming One, we are in multitudes of cases quite at a loss to identify the person of the Prophetic Scriptures.

Certainly the Greek KYRIOS, *Lord*, is not the equivalent of the Hebrew YAHVEH. It is no translation. It is a correct rendering of Adonai—Sovereign. Is it not however remarkable, that God has over-ruled this mistake by the application of this very term *Kyrios* to the Messiah, in the New Testament writings? Since YAHVEH was supplanted by KYRIOS, the Holy Spirit, as it were, to correct the mistake, applies the latter word specifically to the Saviour, so that he becomes our "*one Lord,*" Jesus the Christ.

With the thought of this identity before us, then, let us note a few example passages:—

"As the light of the morning ariseth YAHVEH;
A sun without clouds for brightness,
And as the grass from the earth after rain."
(2 Samuel xxiii.)

Does not this suggest coming? Who is the bright and the morning star—who, the Sun of Righteousness?

"YAHVEH is my shepherd, I shall not want."
(Psalm xxiii.)

Who said, "*I am the good shepherd?*"

"Prepare ye a way for YAHVEH!
Make straight in the desert a highway for our God!"
(Isaiah xl.)

Does not this indicate coming? Of whom did John cry, saying, Prepare ye the way of the Lord! Make his path straight?

"Of ME it shall be said,
Surely in YAHVEH is righteousness and strength."

"Unto him shall they come, and all who scorn him shall be confounded; in YAHVEH shall all the seed of Israel be justified and shall glory" (Isa. xlv)

Who of God is made unto us righteousness? In whom weak is it that we are strong? In whom are we justified? In what Lord do we glory?

"To YAHVEH of hosts himself pay holy homage,
Even him be your fear and him your dread.
And he shall be for a sanctuary;
But for a stone of stumbling and a rock of offence."
(Isaiah viii.)

Of whom said Peter, "*This is the stone?*" Of whom said he, "*The stone which the builders rejected, the same is made the head of the corner, and a stone of stumbling and a rock of offence?*"

With New Testament verifications of so undeniable a character before me, I cannot doubt the Messiahnic significance of the name YAHVEH. That it is invariably Messiahnic is another question. But even when put to the proof on this point, I apprehend no serious difficulty. Indeed, I feel some degree of assurance, that it is in this direction that "*the mystery of godliness*" is to be revealed. Not that any save Ho ERKOMENOS shall reveal the mystery. It is his prerogative. The apocalypse of the future, as the revelation of the past, is said to be "*that of Jesus Christ, which God gave to him.*" It is in him that we have God revealed as Creator, as Lawgiver, as Saviour,

as Father; and it shall be in him that God will make himself known as Sovereign and Judge. Hence it is written that "in his times he shall shew the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen."

It is in this way that the Apostles of Jesus apply unhesitatingly to him the most transcendent YAHVISTIC passages of the Old Testament Scriptures. It is when we read the 14th of Romans after the 45th of Isaiah, that the significance of both passages comes out:—"I YAHVEH, and no God beside me; a just God and a Saviour; none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else. I have sworn by MYSELF: the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear." "To this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living * *: for we shall all stand before the judgment seat of Christ—for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." This—when we shall stand before the judgment seat of Christ.

Thus in Zech. xii. we read, "Saith YAHVEH who stretcheth forth the heavens, and layeth the foundations of the earth * *; they shall look upon me whom they have pierced, and shall mourn." And thus in Rev. i. "Behold he cometh with clouds! and every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him. Even so, amen. I am Alpha and Omega, the beginning and the ending, saith the Lord—He who is, and who was, and who is to come—Ho ERKOMENOS—the Almighty."

When we thus perceive that the YAHVEH of the Old Testament is Ho ERKOMENOS of the New—that the ideas of coming, appearing, and revelation are not only present in both names, but that the Lord Messiah has been, is, and shall be the revealer of the otherwise unseen and invisible God, we understand not only why he adopts this name as still his memorial, but why throughout Scripture every attribute of Deity is ascribed to him, and why also the same attributes are applied to one that is *being revealed*.

Some time ago Bro. R. suggested the language of Psalm cx.—YAHVEH said unto my Adonai, (Sovereign) Sit thou at my right hand, until I make thine enemies thy footstool—as an obstacle to his accepting the idea, that Yahveh denotes he who will

come. But when we keep in mind "God was in Christ"—that the Father was revealed in him, so that he could "He that hath seen me hath seen the Father"—and when we recollect that on occasion of his second and glorious advent he shall "come in the glory of his Father"—that then "the mystery of God shall be finished"—that his coming shall be the glorious appearing of the Great God Saviour Jesus Christ—we discover YAHVEH, with its promise that "he shall come will come, and will not tar—is not less applicable to the God-revealer than to the God-revealer. The name instead of losing its Messiahnic character, such passages as the first clause of the quoted Psalm, is rather a pledge of a revelation of the hitherto and otherwise invisible God.

I see in this double application of the name YAHVEH, that same consistent which obtains in Scripture respecting divine names. Generally *Theos*—God—the New Testament, is indicative of Father; yet the Apostles speak of the second advent of the Messiah as "the appearing of the Great God." Communion with the Apostles, *Kyrios*, Lord, is a name of authority appropriated to the Saviour; yet in prayer they say, "I thou art God, who hast made heaven and earth," &c. Shall we then conclude God was not manifest in the flesh, because that generally the term is appropriated to the invisible Deity? Shall we argue that God the Father is not Lord, since it is pronounced that Christ is Lord of all? In Testament language our Jesus is EL, ADONAI, and YAHVEH—God, Sovereign, and Coming One; in New Testament usage he is THEOS, KYRIOS, and ERKOMENOS—God, Sovereign, and Coming One; but ways without prejudice to the ascription of the same honors to him of whom it is said, "No man hath seen God at any time—from whom the Revealer came, to whom he went, and whom he shall fully reveal when he comes again. Thus both Father and Son are YAHVEH, but Jesus is MESSIAH (Messenger) YAHVEH—he is Messenger, Mediator, Messiah. His watchword therefore is, "I come," while the faithful respond, "Come, Lord Jesus, come"—"is our God, we have waited for him."

It is proper that I state, that though I have submitted such considerations as these to me to meet the case as put by our loved J. B. R.—for which of course I am alone responsible, and which I submit merely indicating the direction of the argument I might pursue at great length—I have taken Mr. McWhorter's work as authority for the translations here given.

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NOTES ON PASSING EVENTS, CRITICISMS, &c.

REVIVALS AND LUNACY.

In some quarters a "*Revival*" seems to indicate an increase of the business of Lunatic Asylums. The following is from the *Doncaster Gazette* :—

"**REVIVALIST PREACHERS.**—Our attention has been called to the distressing circumstances arising out of what is termed a 'revival' in a religious community. For several weeks past the Rev. J. C. Milbourne has been holding services and preaching in the Wesleyan Reformers' Chapel, and the Town-hall, Doncaster, to crowded congregations; and we hear that, in some instances, his zeal and earnestness have been attended with much good. Unfortunately, however, a truly lamentable result has been produced in two cases. Sarah Twiby, aged 30 years, who resided with her father, attended Mr. Milbourne's revival services; and the remarks which fell from the preacher created upon her mind so deep and powerful an impression, that her reason was overthrown. She became unable to control her actions; and her removal to Wakefield Asylum has been rendered imperative. Anne Stapleton, the wife of Mr. T. Stapleton, had been to hear Mr. Milbourne on Sunday, the 27th of February, and what he enforced in the course of his observations so preyed upon her mind after she returned home, that the effect was alarming to witness. She became gradually worse; smashed the windows in the house, and conducted herself otherwise with so much violence, that it was necessary to place her under restraint. A certificate for her removal to Wakefield was given; and under the direction of the board of guardians, she was conveyed to the asylum. Her affliction is, however, considered to be a temporary derangement."

Similar cases have come under our own notice, and Dr. Conolly, of the Hanwell Asylum, in a lecture delivered at the Royal Institution, stated (reported by the *Illustrated London News*) "as the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in females, especially those belonging to the upper classes."

Important statement, this! But whence come these "distorted religious views?" From the preachers, we believe — at least it seems to be, thus in the Doncaster cases, and it has been thus in cases known to us. The too common practice on the one hand (as in Methodist communities), of telling anxious souls to "believe that they are saved, and then they will be saved," is productive of fearful uncertainty, lasting anguish, and sometimes of despair, even unto lunacy or death. On the other hand, the extravagant perversions of truth in the Calvinistic schools are productive of no better results. The following from a tract published by F. Rutherford, handed to us recently by a distressed sinner, may supply one sample :—

"Hell is peopled already with millions of immortal souls, doomed to fiery wrath; while heaven is filled with millions of ransomed sinners, as vile, yea, perhaps viler far than they! What has made the difference? Man's will or God's?—Man's choice or God's. Those that deny God's electing love may say, 'Man's will;' but they who own a sovereign God, will say at once, 'God's will, not man's.' Yes! God's eternal will; for Jehovah changes not, but his plans and purposes are, like himself, from everlasting. 'Who hath made us to differ?' Had God pleased, he might have saved the whole world. But he did not; and thousands are now in hell, and shall be to all eternity."

Thus is the sinner shut up in utter helplessness. He cannot know that he is not doomed to everlasting woe, as the marks or evidences of his election are not clear to him: every moment seems to bring him nearer to everlasting damnation — his brain yields, and he is placed in charge. Could he not gain help from the leading doctors of his school? One man, recently introduced to us, went after years of deep anxiety to a teacher of world-wide fame. He told his tale of distress, and asked, "What can I do?" The answer was,

"Go home, and mind your own business, and leave God to mind his — he will take care of his own elect." In place of this teacher we have now the great Spurgeon, and to him a distressed soul addressed a letter setting forth his fears — stating that formerly he had much spiritual enjoyment and feared not death, but that now, doubt had taken hold of him. This communication the rev. leader of the blind answered from the pulpit thus :—"Now, my brother, I know you are here. You may take it to yourself. There are only two solutions to your mystery. If you were a child of God *then*, you are a child of God *now*, and if you would have gone to heaven then you will go to heaven now, be you what you may ; if you ever were regenerated, regeneration is a work that is never done but once, and if it has been done for you, it has not lost its efficacy—you are a child of God yet. But I am inclined to think you never were a child of God : you had a few fine ecstasies, but you never knew the plague of your own heart ; *I am afraid, young man, you were never taken into God's stripping room, never were tied up to the halberts, and never had the ten-thou'ed whip on your back.*" We don't know that this young man found his way to the Asylum, but we do know that Mr. Spurgeon's answer pointed in that direction. But perhaps the sermon in its other parts is particularly clear and encouraging. Take another sample. Speaking of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart," &c. he says, "Whatsoever law thou dost break, TAKE CARE TO KEEP THIS. If thou breakest this, the penalty is too heavy for thy soul to endure ; it will sink thee, man, it will sink thee like a millstone lower than the lowest hell. Take heed of this command, to tremble at it and OBEY IT." But a page or so further on, we have the following, which, if the above is not absurd, must be false. "What man ever kept this commandment ? Surely, none ; and NO MAN EVER CAN KEEP IT." But did the Apostles preach and teach thus ? Surely not ! Did men become lunatics after hearing their preaching ? Some such became sane, but never the reverse. Did anxious souls wait weeks or years ere they could tell of pardon, and go on rejoicing ? None can name a sing'e

case of waiting even one day, when a primitive preacher stood near. And why is it otherwise now ? Has God changed ? Is the Gospel changed, or has it lost its power ? The preachers are not what the apostolic preachers were ; they direct the anxious into paths the Apostles never heard of, and hence the sad results.

Reader ! let us ask you to behold God as revealed by the Lord Jesus. "Greater love hath no man than this, that he lay down his life for his friends ; but God commends His love to us in this, that when we were *sinners* Christ died." Hereby perceive we the love of God. To behold Christ a sacrifice—to behold him who knew no sin a sin-offering for us, to redeem us from sin and death — to see in him God surpassing in the unspeakable brilliancy of His love, the most exalted conceptions of the highest created intelligence.

"What is more tender than a mother's love. To the sweet infant fondling in her arms. What arguments need her compassion move. To hear its cries and help it in its harms. Now if the tenderest mother were possessed Of all the love within her single breast, Of all the mothers since the world began, 'Tis *nothing* to the love of God to man !"

Thousands have felt the power of this transforming love : it has turned the lion to a lamb, and changed the leopard's spots. The Apostle Paul exclaims—"The love of God constraineth us, because we thus judge, that if one die for all, then were all dead."—"Therefore, if any man be in Christ, he is a new creature ; old things are passed away : behold ! all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation : to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you, in Christ's stead, be ye reconciled to God" (2 Cor. v. 17-20.) And still is God *through* Christ reconciling men. Believe it true that God willeth not that any should perish—that He is not waiting for your reformation to reconcile Him—that you have not to render Him propitious, or to move Him to compassionate you.

He loves thee, sinner—He ever did—and He waits for thee to be reconciled to Him. The change must be in thyself, not in God; and when thy heart will bow to Jesus, so as to say in love and gratitude, "Lord, what wilt thou have me to do?" heaven proclaims thee begotten of God, and the truthful proclaimer of the way of salvation will say to thee, as did Ananias to Saul, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord!" D. K.

MORE STATE-CHURCH FRUIT.

Yes! more state-church fruit, and of the same kind, too. You find it always of one sort, always bad. From the *Nonconformist* we have the following concerning the church in Holland:—

"To keep the National Protestant Church under the control of the Government, the professors of divinity in all our universities are declared to be officers of the *State*, and not of the *Church*. So the teachers who are to instruct the students for the holy ministry, are called and appointed by a Government composed of Romanists and Protestants, and nothing prevents a Jew from becoming a Minister of State, with the right of calling those professors. The consequence is, that, with the exception only of one or two, those professors are Rationalists, and even Pantheists. One of them has declared in his writings, that he considers the gospel as a wasp's nest of fables. Of course, the same Rationalistic spirit prevails among the clergy, who are trained up in the colleges of those teachers. The National Protestant Church of Holland, I am sorry to say, may be called a Rationalistic Unitarian Establishment. On account of its heresies some 50,000 people left it in 1830, and formed a Presbyterian Secession church, divided into 160 churches. This is an orthodox body, but it is a pity that they have organized themselves upon the basis of a strong State Church system, and petition for salaries for their ministers from that same Government, who have banished Christ and his Bible from our schools."

ANOTHER SAMPLE OF THE ONE-MAN SYSTEM.

"INDEPENDENT CHURCH, GRAFTON-STREET, FITZROY-SQUARE.—We regret to hear that

the Rev. Thomas T. Lynch is obliged, on account of illness, to suspend for a time his ministerial labours in the above place of worship. It appears for some months Mr. Lynch's health has been indifferent; but it is now suddenly prostrated through *extreme exhaustion caused by overwork* during his weak condition. His medical advisers recommend absolute rest for a considerable period, and his congregation have unanimously joined in a request to him to abstain entirely from his public engagements for the space of twelve months, when it is confidently hoped he will be able to resume his labours. We are requested to state that as many of his people reside at great distances, the usual services on the Sabbath will be discontinued during Mr. Lynch's absence. But a meeting of the congregation and friends will be held on the *first Monday evening in every month*, to receive any communication from Mr. Lynch; with a view also to unite in devotional exercises, to transact such church business as may be necessary, and to afford the congregation opportunities of friendly and serviceable intercourse."—*Nonconformist*.

1. Prostrated by extreme exhaustion caused by overwork. Of course! By what authority did Mr. Lynch constitute himself the sole preacher, teacher, and ruler of a church?

2. "*His people*." Very common style, this! But whoever heard of Paul's people, Peter's people, John's people? In the time of these worthy apostles, preachers, and elders, it was the *Lord's people*, and they with the rest were brethren, part of that people. But now people have other masters—they heap up to themselves teachers, having itching ears.

3. "*The Sabbath services* (very Jewish) will be discontinued during Mr. Lynch's absence." The *Lord's people* were wont to come together on the first day of the week, to observe the ordinances as they were delivered unto them, (and, we presume, continue to do so still); but, as the Grafton-street people are Mr. Lynch's, they do right enough in shutting up for a year or so, until the lord of them can again appear.

4. In the meantime we wish them much profit from their monthly Monday night meeting, and would earnestly recommend them to search the Scriptures with two questions in view—1st, How can we become the Lord's people? —2nd, What would He have us to do?

OPEN COMMUNION.—WANTED, AN INVINCIBLE ARGUMENT IN FAVOUR OF IT.

Just one will suffice. Can any good neighbour aid us? It is pleasant to receive our well-disposed but unbaptized friends at the Lord's table, and not only so, but it tends greatly to our popularity. Hitherto, however, we have not been able to find even one good reason in support of it. Only a short time back we requested the minister of one of the larger Open Communion Baptist Churches in Birmingham, to state in our pages, either with or without name attached, his scriptural reasons, but could only get in answer, "I have neither time, inclination, nor talent." One remarkable feature in connection with this question is, that Baptists are nearly the only defenders of Open Communion—by which we mean, and they mean, the participation at the Lord's table with *unbaptized* persons. The advocates of sprinkling may be willing to commune with the Baptist, but he does not ask to do it as unbaptized; while the Baptist holds him as altogether without Christian baptism. On this point the Rev. Dr. Campbell, of London, expresses the conviction of thousands of Congregationalists. His words are—

"In this matter we have ever viewed Mr. Kinghorn as entirely correct, and Mr. Hall as entirely wrong. Never, perhaps, was there such an expenditure of argument, the most seductive and eloquent, the most overwhelming, in defence of a point so utterly untenable. The spirit of Hall is noble and generous, but we have ever thought that he illustrated these attributes at the expense of inspiration. We should have thanked Mr. Hall for his generosity and his catholicity, in offering to admit us 'unbaptized,' to the table of the Lord; but we should, at the same time, have declined to be admitted on such terms, considering it an indignity, if not an insult, rather than Christian forbearance or ecclesiastical courtesy. We should have, *in toto* disputed his broad principle, that 'nothing is to be considered a condition of fellowship below, that is not equally a condition of fellowship above.' We should promptly have entered our protest against discussing the subject on the celestial altitude, and descending to the earth, have hastened to institute an inquiry as to how the Apostles proceeded."

That Open Communion results mainly from a yielding on the part of ministers

to feeling, when and where they ought to walk by faith, we doubt not—have found it so in our converse with those who defend it. A recent instance of this kind is supplied in the case of Mr. Evans, late of Newtown, now of Dudley. At Newtown, the Rev. Dr. Evans was quite popular, and though but a small place, he immersed some 250 persons in about three years. On entering upon his new field of labor, he delivered an after dinner speech, and when supported by the Rev. J. J. Brown and J. Lord, of Birmingham, (the Rev. J. Vince, also of Birmingham, having preached in the morning) and a large company of neighbouring ministers and deacons, Baptist, Methodist, Congregational, and Unitarian, Mr. Evans, much to the pleasure of his hearers, declared in favour of Open Communion. From the *Newtown Christian Investigator* (a small monthly periodical), we give the following strictures on Mr. Evans' marks upon the subject now before us. It is understood that that gentleman has intimated his intention to resign, and should he do so we may notice the matter further.

"The following extract on Open Communion is from the Dudley speech.

"Then there was another objection, that was, That I was not only prepared to assist other Christian communities, but to forsooth, to unite with them at 'the Lord's Table.' And this appeared a great crime. I would not state dogmatically, neither have I fully considered and argued the question, whether the doctrine of free communion, is a scriptural one or not. Indeed I am not aware that there is anything conclusive about it in the Scriptures; but my own instinctive feeling leads me to embrace it. (Cheers.) And I believe the genius of Christianity leads to the same thing. (Cheers.) It has always been my feeling to unite with those who have a view of doing good, whenever I agree with them, and in commemoration of the death of our blessed Saviour, who can disagree?"

"Now, we complain of Mr. E.'s advocacy of Open Communion in two respects—as to the *matter* of it, and as to the *manner* of it. We complain of the *matter* of it because we regard Open Communion, itself, as unscriptural. On this point shall suffice to quote the following conclusive remarks from *Messiah's Ministry*, (208, 209.)

"Open communion, as it is called, is simply a human device to make entrance

into the ecclesia (church) and service easier than the Lord has made it. It is supposed to be charity to do so—the defection is dignified with the name of ‘Christian forbearance,’ as if forsooth the Messiah were a hard master, requiring what he should have dispensed with; or as if his servants were wiser and more charitable than he, knowing better what the law of admission ought to be, and generously surrendering that which should never have been made ‘a term of communion;’ or as if the apostles did not make immersion into Christ such, as if they did not require faith first, baptism next, and fellowship and service third; or as if Christian forbearance consisted not in the suffering and forgiving of personal injury, but in an agreement to disregard certain of the laws of Christ. In these respects the order of Christian fellowship and ministry is transgressed. Rom. xv. 7 is appealed to in favour of Open Communion, but it is forgotten that when the apostle says, ‘receive ye one another, as Christ also received us to the glory of God,’ he is not urging the non-essentiality of baptism, or of any of Christ’s commands, but the duty of the brotherhood to receive those weak in the faith, not to judge their doubtful thoughts, but to bear their infirmities. And it is forgotten also that the rule of reception itself rather includes baptism than otherwise. The phrase, ‘as Christ also received us,’ implies manner of reception. As if a father were first to do something for his eldest son, and having given him to know his plan, were to say, Now, my boy, do this for thy brother, as I also have done it for you. Every one sees that the father’s meaning would be, not that his son was to dispense with any item in his own procedure toward him, but expressly to follow, as a rule, what he had first done; the boy would understand that he was simply to act according to the example set before him. So, here; the rule is, as Christ hath received us. This includes baptism!

“But we complain of the manner in which Mr. Evans pleads for ‘Open Communion,’ more than of the fact that he does plead for it. Had his advocacy resulted from conscientious conviction, we could have respected it, even while dissenting from it as wholly erroneous. But Mr. E. admits that he is not satisfied that the ‘Open Communion’ is scriptural. He says, ‘I would not state dogmatically, neither have I fully considered and argued the question, whether the doctrine of free communion is a scriptural one or not.’ This, certainly, is very candid. But it is not very creditable to Mr. E.’s reverence for the Scriptures. It is high time that he did fully consider the question in the light of the Scriptures. How can he find the

courage to go about endeavouring to unsettle his Baptist brethren in their views, and in doing so, not only endanger divisions among them, but outrival his Pædobaptist friends in the cultivation of a false liberality, without, at least, the full conviction of his own mind that he is well sustained by the New Testament? Were Mr. E. a novice in the Christian faith he might be excusable—not for advocating Open Communion, but—for not yet having found time to examine this communion question. But in a gentleman of his mature years—having been engaged for the time he has as a Christian teacher, this excuse were entirely inadmissible. ‘Indeed, I am not aware,’ says Mr. E. ‘that there is anything conclusive about it in the Scriptures.’ This is a curious statement, exciting quite a variety of reflections. Our first thought is—Well, poor man, how can he be fully aware whether there is anything conclusive about it in the Scriptures, if, as he admits, he has never fully considered and argued the question in its scriptural aspect! How can persons make the Scriptures a practical guide, unless they will give themselves the trouble to ‘fully consider’ its teachings! But our next thought is of quite another order.—We had always supposed Mr. E. a Protestant, and doubted not that he would heartily endorse the celebrated declaration of CHILLINGWORTH, ‘The Bible—the Bible alone—is the religion of Protestants!’ But what has come of him? Has he been ensnared in the silken cords of some dear Roman Catholic ‘brethren’ yonder in the black country? That can hardly be; for has he not just said, like a brave and true Protestant, in this same speech—‘*My creed is God’s Word.*’ Now, although friend Evans, in a moment of hallucination, may have innocently imagined that his ‘only standard’ patronised Pædobaptism and Unitarianism, yet surely he has not been ensnared into the delusion that ‘the Bible’ as his ‘only standard’ comes to the same thing as ‘the Bible and Tradition!’ No, no,—this cannot be entertained. Nevertheless, one thing is palpable, viz. that Mr. E. has got to the end of his *creed*. For, here is a practical subject, one relating to the order of a Christian church and the conduct of its members, one too, in relation to which Mr. E. finds himself obliged to take one side or the other, and yet he is not ‘aware’ that his ‘creed’—his ‘only standard’ contains ‘anything conclusive about it.’ Alas, for a man when his ‘only standard’ thus fails him! What he will do in such a dilemma, it is difficult, beforehand, to conjecture.

“But we have a *third* thought which may help the matter a little.—‘I am not aware that there is anything conclusive about it in the Scriptures.’ Stay a little!

Are you then, dear sir, *not* aware? Think again. Ah! does memory fail? Sad thing, that our memories should prove so treacherous. But come! let us refresh them a little. You of course recollect the oracle of the Lord Jesus (John iii. 5) 'Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' And do you not recollect that in the hearing of the writer and others, you have declared your conviction that by 'water' in this place the Lord intended immersion? The time—the place—the circumstances of this avowal need no mention here. Memory can no longer fail. It was then thought that Mr. Evans *did* know something conclusive in the Scriptures on the communion question. Its conclusiveness was then pointed out in the following manner:—'You admit then, Mr. Evans, that no one can enter the kingdom of God, *i. e.* the church of Christ on earth, without immersion; hence, it plainly appears that in advocating open communion, you advocate the moving of the Lord's Table outside his kingdom, for the special benefit of those who, according to your own shewing, have never yet entered that kingdom.'

"But," says Mr. E. 'my own *instinctive feeling* leads me to it.' Aye, *that's* it—the right nail is now hit on the head. It is such a very pleasant 'instinctive feeling' that gets rid of bearing the cross. It does not require much abstraction to estimate the 'instinctive feeling' which, when indulged, obtains as our reward the approbation of our Pædobaptist friends. It 'instinctively feels' so nice to hear them call us *liberal* men! And I believe the *genius of Christianity* leads to the same thing. Pooh, pooh! 'genius of Christianity,' indeed!—the last thing a drowning man snatches at!—when he cannot find a single text to stand upon, then oh! 'the genius of Christianity' leads to the desired conclusion! But, 'in commemorating the Saviour's death *who can disagree?*' We reply in a word—the believing and the unbelieving—the obedient and the disobedient—the orderly and the disorderly—these *ought* to disagree. Else where is church discipline—where the church itself—the called out, the separated people?

"As an advocate of believer's immersion, Mr. Evans ought to know that to admit our 'instinctive (often perverted) feelings' as a standard of judgment and action in relation to the Christian faith, is to open the flood-gates of error, and in particular, to furnish Pædobaptism with its only weapon.—Will not Mr. Evans admit that we do him ample justice if we dignify his 'instinctive feeling' with the name of 'Christian consciousness'—is it not a fine name for it? Behold, then,

from the testimony of Neander, the great German church historian, this same so-called 'Christian consciousness' originating infant baptism:—

"In the first age of the church, on adults who entered it consciously and voluntarily, were baptized. But after the first foundation of the church had been laid and Christian domestic life had been formed, INFANT BAPTISM was introduced, from a development of the CHRISTIAN CONSCIOUSNESS corresponding to the idea of baptism as of the church."—*Memorials of Christian Life*, page 280.

"Let Mr. E. extract from this testimony all the consolation he can!"

TO THE NEWLY-CONVERTED

TRUE conversion implies more than is now often felt, done, or experienced by many styled converts. We may be converted to a party, to a doctrine, from one practice to another, and not be converted to God nor have any change of heart. True conversion God affects the entire will and heart—all the affections. Conversion to God implies that we enter his service willingly, devoting all our powers to his service—that we have become servants from choice or constrained by love. The converted person is always justified as well as purified by faith, and becomes a child of God, adopted into the household of faith, there to enjoy and exhibit the spirit of adoption and show the obedience of a son.

Peter when addressing a large company of Jews uttered an important oracle when he said, "repent ye therefore and be converted, that your sins may be blotted out, when the times for refreshing shall come from the presence of the Lord" (Acts iii. 9.) Here conversion is made as much a means of enjoying pardon as repentance. On the genuineness of our conversion will depend our steadfastness in the faith and enjoyment of the gospel promises. Conversion being personal and palpable in its effects, there is no reason for doubt left as to whether we are converted or not. The dead tree can as easily produce leaves and fruit as the unconverted man walk uprightly, show piety to God, and enjoy that hope which fills with joy and makes one not ashamed to be reproached for Christ. Also every one

knows whether he has sought the Lord and his ways with sincerity of heart, and whether he has turned away from serving Satan and walking in the ways of ungodly men.

Conversion implies a change of state and brings into a new service, yielding new pleasures, and new and rich rewards.

The one then whose faith, working by love, has resulted in his conversion, has a new heart, has put on "the new man," has a new name, a new hope, a new life, and new and heavenly desires.

Do we, then, address one who is a new convert to God through faith in Christ? Remember the race begun is not the crown won. Arm yourself with the whole armour of God, to stand fast in the faith. The warfare against sin is but begun. The battle must be fought, not with fleshly weapons, but with the weapons found in the Word of the Lord. You must fight the "fight of faith" under the Captain of Salvation, and a victory and glory will be gained. The race set before you must be run with humble diligence. Unbelief, "the sin which doth so easily beset us," and every other encumbering sin, must be forsaken and guarded against, and then looking to Jesus for an example, the race may be run with success, all obstacles overcome, and that crown gained which is greater than all treasures below, and equal to all that is great above. Do not think the race is long, for life will soon come to a close. Do not think the way too narrow, for the Lord himself prepared it, and fitted it to be the path to life and glory. Nor view the country through which you travel as bearing no good fruit, for faith and hope produce many pleasant—nay, heavenly—fruits, to gladden the pilgrim even while below.

You now have new duties to perform and new pleasures to enjoy. The Lord has prepared a weekly feast for you—a company of friends to meet you, on his own day. Your aim should be, then, to be in your place in the assembly to hear the word of the Lord, to sing his praise, and join to supplicate his favor and pardon; and, with a glad and grateful heart, to celebrate that crowning act of his love, the shedding of his precious blood to purge you from sin. Let his love control your heart, and call forth that love and gratitude which are due to him from every sinner re-

deemed by him from destruction which could never end. And ever think of that crown which the Saviour will set on the heads of all his faithful followers, which will sparkle and shine with glory to all eternity, while you may traverse the pathless celestial fields, and ever learn to adore and praise the Lamb who redeemed you, and gave himself for you on Calvary.

SELECTIONS.

WE are apt to believe in Providence so long as we have our own way: but if things go awry, then we think, if there is a God, He is in heaven, and not on earth. The cricket in the Spring builds his little house in the meadow, and chirps for joy because all is going so well with him. But when he hears the sound of the plough a few furrows off, and the thunder of the oxen's tread, then the skies begin to look dark, and his heart fails him. The plough comes crunching along, and turns his dwelling bottom side up, and as he goes rolling over and over without a home, he says—"Oh, the foundations of the world are destroyed, and everything is going to ruin!" But the husbandman who walks behind the plough, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know that there was any house or cricket there. He thinks of the harvest which is to follow the track of the plough—and the cricket, too, if he will but wait, will find a thousand blades of grass where there was but one before. We are like the crickets. If anything happens to overthrow *our* plans, we think all is going to ruin.

HIGH in an ancient belfry there is a clock, and once a-week the old sexton winds it up; but it has neither dial-plate nor hands. The pendulum swings, and there it goes, ticking, ticking, day in and day out, unnoticed and useless. What the old clock is, in its dark chamber, keeping time to itself, but never shewing it, that is the mere sentimentality of religion, high above life, in the region of airy thought; perched up in the top of Sunday, but without dial or pointer to let the week know what o'Clock it is, of Time, or of Eternity!

THE other day, in walking down the street, a little beggar boy—or one who might have begged, so ragged was he—having discovered that I loved flowers, came and put into my hand a faded little sprig which he had somewhere found. I did not look directly at the scrawny, withered branch, but held it through the medium of the boy's heart, seeing what he would have given, not what he gave; and so looking, the shrivelled stem was laden with blossom of beauty and odour. And if I, who am cold, and selfish, and ignorant, receive so graciously the offering of a poor child, with what tender joy must our heavenly Father receive the sincere tributes of His creatures, when He looks through the medium of His infinite love and compassion!

A CHRISTIAN man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colours were as needful to beauty as the bright and high colours.

CONSECRATION is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and twilight meditation, and saying, "There, I am consecrated." Consecration is going out into the world where God Almighty is, and using every power for His glory. It is taking all advantages as trust funds—as confidential debts owed to God. It is simply dedicating one's life, in its whole flow, to God's service.

MANY men want wealth—not a competence alone, but a *five-storey competence*. Everything subserves this; and religion they would like as a sort of lightning rod to their houses, to ward off, by and by, the bolts of Divine wrath.

IF a man is odious in society, he might as well be in prison. The worst prisons are not of stone; they are of throbbing hearts, outraged by an infamous life.

WHAT a pin is when the diamond has dropped from its setting, that is the Bible when its emotive truths have been taken away. What a babe in clothes are when the babe has slipped out of them into death, and the mother's arms clasp only raiment, would be the Bible, if the Babe of Bethlehem and the truths of deep-heartedness that clothed His life, should slip out of

DUST, by its own nature, can rise only so far above the road; and birds which fly higher never have it up to their wings. So the heart that knows how to fly high enough, escapes the little cares and vexations which brood upon the earth, but cannot rise above it into the purer air.

THE truths of the Bible are like gems in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold newly dug, new gold.

MANY men carry their consciences like a drawn sword, cutting this way and that, in the world, but sheathe them and keep it very soft and quiet, when it is turned within, thinking that the sword should not be allowed to cut its own scabbard.

AS flowers never put on their best clothes for Sunday, but wear their sparest raiment and exhale their odour every day, so let the Christian life, free from stain, ever give forth the fragrance of the love of God.

A LIE always needs a truth for a handle to it, else the hand would cut it which sought to drive it home upon another. The worst lies, therefore, are those whose blade is false, but whose handle is true.

A MAN in the right, with God on his side, is in the majority, though he is alone, for God is multitudinous above all populations of the earth.

LET the day have a blessed haptitude by giving your first waking thought into the bosom of God. The first hour of the morning is the rudder of the day.

ITEMS OF NEWS.

BANFF.

We have not made any progress in number until within about three months ago, when an aged man acknowledged the Lord by being immersed in His name; a fortnight since we had two females, and to-day we had a man in the prime of life, all giving evidence of their minds being deeply impressed with the importance of believing what God says, and obeying what God commands, in order that they may enjoy what God promises; "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." I hope that as a congregation we shall exhibit the power of godliness in our lives, and thus make our influence felt more in the district. We are now in correspondence with a godly and talented man with a view to engage him as an evangelist, to labor on the coast of this county, where there is a good field; and some of the brethren are doing excellent service by preparing the field for him, in holding meetings, and directing the attention of the people to the truth as taught by Jesus and his Apostles. May the Lord bless their labors.

A. CAMERON.

March 16, 1859.

BIRMINGHAM.

I have little to communicate from here. The meetings on the Lord's day keep up as usual. At present our attention is chiefly concentrated upon the church. All is not done when stones are laid into the building; whatever care may be taken in selecting them, some fashioning will be afterward required, and if this be neglected the house will tumble about your ears. Shortly we hope to announce extra meetings, and are confident that by so doing and giving proper publicity, we can command an increase of hearers. Two have been added this month, and others seem upon the eve of doing so.

D. K.

DUNDEE.

I may report, that since the commencement of the present year, four persons, one male and three females, have made the good confession, and been immersed by the authority of our Lord into the name of the Father, Son, and Holy Spirit, and added to the church. May they continue steadfast in the truth, and go on their way rejoicing.

LX

The debate betwixt Mr. John Bowes and Bro. Milner is now arranged to take place here on the 29th of March, and will occupy three evenings at least. The following are the propositions to be discussed, viz. :—

1. That in New Testament Scriptures baptism is associated with faith, repentance, and the confession and invocation of the name of the Lord Jesus, as a term or condition of forgiveness, remission, justification, adoption, and salvation. — T. H. Milner to affirm, John Bowes to deny.

2. That chapter 4 of Mr. Milner's "Messiah's Ministry" is unscriptural in the matter of justification. — John Bowes to affirm, T. H. Milner to deny.

3. That the Scriptures do not teach that the Lord will come to convert the world and introduce the Millennium. — T. H. Milner to affirm, John Bowes to deny.

We will endeavor to forward some items of interest that may transpire in the course of this debate for the pages of the *Harbinger*. We anticipate a very large assembly to hear it.

We had Bro. Brown, from Kirkaldy, last First-day, who gave two excellent addresses on "The Philosophy of Faith" and "The Messiah's Commission." Good audiences; and we are to have Bro. Milner on Lord's day, the 13th, to lecture in the Thistle Hall on "The Second Advent" and "The Terms of Salvation." This hall will hold 800 persons.

I had a long and interesting letter lately from Bro. Andrew Bremner, (late of Cupar, Fife) now of Dunedin, Otago, New Zealand, in which he gives a most graphic account of the country and its genial climate, as forming a grand field for emigration to the overpopulated cities and overburdened sons of toil in this country — a land of promise to the industrious, and where the fruit of their labor may be enjoyed. He informs me that he is now restored to health, the like he never enjoyed here; and that a chu ch was formed in Dunedin in September last year, on New Testament principles. The following is his own account of it:—"One of my neighbours is Mr. Dick, an extensive merchant in Dunedin, who came lately from the Island of St. Helena. We have met in his house several times on the First day of the week and broken bread, but have now taken the Odd Fellows' hall to meet every First day, and this day we openly publish, or shew forth the Lord's death. Mr. Dick is in reality a fine man and fluent speaker; his whole soul seems to be in religion; he cares not for the ridicule of the world. He used to speak three times a day often in St. Helena. I would

say, if he had been a companion of our late Bro. George Reid, or Bro. Milner, for some time, he would shine as a star of the first magnitude; but he has been under disadvantages, being ten or twelve years on an island, and a great deal among the native population. I get the *B. M. Harbinger* regularly."

We are all sorry to learn of your late indisposition, and hope that in the kind providence of God you may soon be restored to health again, and long preserved to advocate the truth, as you have nobly done the last twenty years. You might think of visiting our locality. When the fine weather sets in Blairgowrie is nice locality for invalids. Do think of it, and arrange to come. Truly yours,

March 9, 1859.

J. G. AINSLIE.

CROSSGATES.

Since our report of January 9 we have had three other additions by baptism to the church meeting in Crossgates; a married man on February 27, and two females on the 13th of March. Thus, since the commencement of the present year, the heads of two households in the locality have been added to the saved. Such occurrences are indeed cheering to us, and doubtless will be to all who love the Lord and His cause. What a blessing every one personally receives who thus intelligently and faithfully acts—the remission of all past sins! And what a blessing for the young who are thus placed under the training of parents who have opportunities of frequently directing their minds in the right course!—Your's affectionately,

G. RAMSAY.

HULL.

I have nothing cheering to communicate respecting the small congregation here. We live in peace, and try to profit each other, but this is all; as the world without will not come to hear us, and we are not in a position to go them. — Your's fraternally,

WM. GODSON.

FOREIGN ITEMS.

We abridge the following items from interesting reports which appear in Brother Campbell's *Harbinger* for February:—

INDIANA.—Bro. R. Rice, Owen co. writes to the effect that, during the year, there have been 400 additions to the cause of our Master, and the prospects are bright.

ILLINOIS.—Bro. A. D. Fillmore, writing from Paris, states that at Franklin, after a meeting, 8 were added to the church, which now numbers 70, and it was constituted in

April.—Bro. Harris reports 40 additions to the church at Mill Creek church, A. co. and at Mendon 34, 27 being by immersion. — Bro. Wm. Thompson, writing Whitefield on the 28th of January, reports an interesting debate between Mr. Matthews, one of the Methodist Episcopal church, and Bro. Houston, which was held in the Presbyterian meeting-house about eight miles from the city of H. The congregation, which has been organized within the year, now numbers

KENTUCKY.—Bro. L. Marrett, near rodsburg, sums up his year's labors on 16th of January, as follows:—I spoke 16 times, travelled 3050 miles, had 144 conversions, and visited 550 families.

MISSOURI.—Bro. D. S. Burnett, writing from Platte city, under date of January 1, says:—"When I wrote you twelve months since, I had delivered one or two discourses here, on this, my second visit. Since then I have preached thirteen discourses, to whom the house would contain, including a fair representation of all classes of the community, especially of the more intelligent. My closing discourse, last night, resulted in six confessions, making eight in eleven days. I closed the meeting in full strength, and with an undiminished audience, moved with an intensifying interest. Among the converts is the student of Male High School. His pupils, on their own suggestion, marched under the leadership of the teachers to the water to be baptized. Thus Bro. Gaylord has put on his armour for the war. Bro T. F. C. bell assisted me to baptize yesterday. I baptized the remainder to-day. This was a great joy in this town. This makes 7 additions to the church in two visits." — J. M. Wood, writing from Rockport, January 12, reports 100 additions, of which 75 were by confession and immersion.

OHIO.—Bro. M. Riddle reports the result of labors in Delaware and Union counties, which resulted in 24 additions.—At Le Mond, after the yearly meeting, which continued two Lord's days, 23 were added by the same evangelists.—In Champ county the writer organized a church on April with 11, and left it 24 members. He visited the church in September and November, leaving it 38 in number.

PENNSYLVANIA.—Bro. N. J. Mitchell, writing from Howard, Centre county, Jan. 7, reports 12 additions to the church there after two meetings held in their edifice, the brethren previously assembled in private houses, and having only a public hearing from the public.

TEXAS.—Bro. Thomas, of Austin, writes that 12 were added to the church at Go-

FAMILY CIRCLE.

THE WORD "THOUGHT."

MATT. vi. 25: "Take no thought for your life, what ye shall eat or what ye shall drink."—This "take no thought" is certainly an inadequate translation in our present English of the Greek original. The words seem to exclude and condemn that just forward-looking care that belongs to man, and differences him from the beasts which live only in the present. The most English critics have lamented the inadventure of our authorized version, which, in bidding us "take no thought" for the necessities of life, prescribes to us what is impracticable in itself, and would be a breach of Christian duty, even were it possible. But there is no "inadventure" here. When our translation was made, "take no thought" was a perfectly correct rendering of the original. "Thought" was then constantly used as an equivalent to anxiety or solicitous care; as let witness this passage from Bacon: "Harris, an Alderman in London, was put to trouble, and died with *thought* and anxiety before his business came to an end." Or still better, this from one of the "Somers' Tracts"—(its date is that of the reign of Queen Elizabeth) "In five hundred years, only two Queens have died in childbirth; Queen Catherine Parr died rather of *thought*." A better example than either of these, is that occurring in Shakspeare's "Julius Cæsar," ("take *thought* and die for Cæsar") where "to take thought" is to take a matter so seriously to heart that death ensues.

to grapple with and determine upon. In the varied and complicated phenomena of social development, we have a vast display of that which is in harmony with divine laws, and also of that which is contrary to them. We have the progress of lawful action, the result of which can only be good; and that of unlawful, the result of which can only be evil. Two forces are constantly operating among mankind. These are the force that produces good, and the force that produces evil. They are distinguished by their application and direction, more than by any other circumstance. The same power that does evil, if differently developed and directed, would do good. True wisdom consists largely in the development and direction of the elements of power. It also has much to do with time and place—measure and manner. I conceive that forces may operate at one time under a given combination of circumstances, and the result, to human view, prove alone or partially disastrous. Again, the same kind of operation may, in the judgment of the virtuous, conduce to the promotion of virtue. A good act, at an improper time and place, or in excess or deficiency, may prove a bad act. Here then let it be fixed in the mind, that the measure of wisdom within the scope of man's understanding, consists chiefly in ability to make distinctions, and to act accordingly. Let those in search of wisdom ponder the above suggestions—let them awake from sleep, and call up the powers of their understanding to a state of vigorous action. Great is the dignity of God-given intelligence. Great are the responsibilities of man. The true glory of man consists more in a just judgment, and a clear and discriminating conscience, than in a clear and eloquent tongue.—C. S. W.

EXCELLENCY OF KNOWLEDGE.

Let men everywhere assert the dignity of human nature. There is such a thing as sound philosophy and just philosophers. Let them, by becoming profound thinkers, aim to find the one, and to sustain the character of the other. It is their privilege by the lawful use of thought, to strive at penetrating to a deep understanding of the mighty works and developments of God, their Creator. The proper end of all thought is to enable intellectual beings to distinguish the things that differ. Ever keep in mind that God saw the end from the beginning, and from ancient times the things not yet done. The universe is full of distinctions—distinctions resulting from the operations of the laws of God, and differences occasioned by their opposed and counteracted operation. The human judgment has normal and abnormal distinctions

CHILDREN.

A WORD TO MOTHERS. — Never forget that your child is not your own. It has been "bought with a price," and the object of its existence is therefore to glorify God in its body and spirit, which are God's. Remember that it is your part to prepare it from its earliest years, to fulfil this high destination. To you it is committed to awaken and develop in its mind feelings of respect, gratitude, and reliance towards its parents and towards God. You must be the first object of these sentiments. To respect, to love, to obey its parents, will be its earliest duty. But in order effectually to awaken these feelings, and become really the object of them, remember you

must form and cultivate in yourself those qualities on which they rest as their end. It is the goodness of God which is the object of our love; his wisdom and justice, of our reverence; his mercy and long-suffering, of our gratitude. Let your conduct towards your children evince that the attainment of these divine attributes is the constant aim of your earnest and humble endeavors, and the corresponding affections will be awakened in their hearts towards you, and will produce the fruits of obedience and reliance. These affections it will be your duty to transfer from yourselves to their Heavenly Father, so soon as your children are old enough to know God and to think of him. Deserve the hearts of your children, and they will be given to you; and when their hearts are once really given to you, you will be able to labor with far greater success, in your efforts to turn them to God.

RAILWAY TRAFFIC.

A REPORT was presented to Parliament on March 15, 1859, containing a return of the number of passengers conveyed on all the railways in England, Wales, Scotland, and Ireland, during the half-year ending the 30th June, 1858—the receipts from each class of passengers, and from goods—the aggregate number of miles travelled by each class of passengers—the number of passenger trains and of goods trains respectively—the number of miles travelled by such trains—and the length of railway open at the commencement and at the termination of the half-year; together with a summary, comparing the traffic with that during the corresponding period of 1857. The length of line open in England and Wales on the 30th June, 1858, was 6895 miles, fifty-two million passengers had travelled over the lines in the half-year preceding that date, twenty millions being travellers by parliamentary trains; ten million tons of general merchandise; eighteen million tons of coal and other minerals; 873,000 head of cattle, and three million sheep and pigs had been carried by the railways during the same time. The total number of miles travelled by train was thirty-five millions. The total receipts from all sources of traffic was £9,406,000, three millions having been derived from passengers' fares, about the same sum from general merchandise, and one and a half millions from coal and other minerals. The total number of passengers in Scotland was about six and a half millions, paying £386,000 for themselves, and £25,000 for horses, dogs, carriages, &c. The number of miles travelled over by

trains in Scotland was four millions, and the total receipts from all sources of traffic £1,178,000. In Ireland the total number of passengers was three and a half millions, paying for themselves, their horses and luggage, £308,000. The total number of miles travelled over was two millions and the total receipts, £546,000. The total number of miles travelled over in the United Kingdom was forty-two millions and the total receipts eleven millions.

AWAKE, ARISE, THY LIGHT IS COME.

AWAKE, arise, thy light is come;

The nations, that before outshone thee
Now at thy feet lie dark and dumb—

The glory of the Lord is on thee!

Arise—the Gentiles to thy ray,

From each nook of earth shall cluster
And kings and princes haste to pay

Their homage to thy rising lustre.

Lift up thine eyes around, and see,

O'er foreign fields, o'er farthest waters

Thy exiled sons return to thee—

To thee return thy homesick daughters

And camel's rich, from Midian's tents,

Shall lay their treasures down before thee

And Saba bring her gold and scents,

To fill thy air and sparkle o'er thee.

See, who are these, that, like a cloud,

Are gathered from earth's dominions,

Like doves, long absent, when allowed

Homeward to shoot their trembling pinions.

Surely the isles will wait for me,

The ships of Tarshish round shall hover

To bring thy sons across the sea,

And waft their gold and silver over.

And Lebanon thy pomp shall grace—

The fir, the pine, the palm victorious,

Shall beautify our Holy Place,

And make the ground I tread on glorious

No more shall discord haunt thy ways,

Nor ruin waste thy cheerless nation;

But thou shalt call thy portals, praise,

And thou shalt name thy walls, Salvation

The Sun no more shall make thee bright

Nor Moon shall lend her lustre to thee

But God, himself, shall be thy light,

And flash eternal glory through thee.

The Sun shall never more go down;

A ray, from heaven itself descended,

Shall light thy everlasting crown—

Thy days of mourning are all ended.

My own, elect, and righteous land!

The branch, for ever green and vernal

Which I have planted with this hand—

Live thou shalt in life eternal.

MAY, 1859.

THE PROMISES OF GOD.—No. II.

"According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue : Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter i. 3-4.)

"He is faithful that promised" (Heb. x. 23.)

THERE are themes which the mind may comprehend, and upon which the tongue may find ample utterance ; then there are others where the utmost exertion of mind affords but a feeble apprehension — sees, as it were, "the *boy* of lofty thoughts," and the tongue but stammers to give utterance to the struggling emotions of the spirit within. The scheme of human redemption is the connecting link between heaven and earth—and by its relationship to the former, it becomes too profound for earth-chained spirits to hold in full survey.

Prophets, who drank deeply of the Spirit of Inspiration, pondered upon it, and "inquired diligently," as they hoped for good things to come : angels in rapturous contemplation "desired to look into" it ; and after the Word had been made flesh—His glory had been seen—life and immortality had been brought to light, and the Spirit in clearer enlightenings had descended, one of the most favoured of God's chosen ambassadors, speaking of the ways and wisdom of God, in the wonderful plan of redemption, exclaims—"O, the depth of the riches, both of the wisdom and the knowledge of God ! how unsearchable are his judgments, and his ways past finding out !" (Rom. xi. 23.)

There is an infinity and a divinity in the "volume of the Book," that, to the mind that comes in contact with its sentiment and spirit, proclaim its Divine original. How simple in its manner,

yet how profound, how soul-expanding, soul-elevating, and soul-purifying in its matter ! It opens a source of thought without end, and rapturous wonderment. Who, that does not love to read and meditate upon the riches of His Truth, and the amplitude of His promises—that cannot say with the Psalmist—"How precious are thy thoughts to me, O, God ! how great is the sum of them ! If I should count them, they are more in number than the sand" (Psalms cxxxix. 17-18)—can live and walk in the Lord, and possess a well grounded hope in his mercy !

The glory of redemption, and its attractive charm for man—its hope, its joy, its *power*, is found in *promise*. Here the burdened soul finds rest, and the emollient of salvation, all soothing, is applied to the heart, torn and bleeding. Let us, then, turn for a time, Christian, to the "Book of wonders—Book of promises," and read. But, first, think of your helplessness—your need of One to supply wants to which others are inadequate—One whose eye beholds you well—One that can hear while others are afar off—One to whom you can tell sorrows hidden from all others—a confidant, above all confidants, with might and faithfulness to bestow all that He has spoken—and then read : "The eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter iii. 12.)

Remember, you shall not be spurned from His presence because you have erred from His good Word, and marred

your own peace ; for, " If we sin, we have an advocate with the Father, Jesus Christ the righteous ;" and " If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Weakness or infirmity is not cause to separate from a favourable hearing—for our faithful High Priest is not one " who cannot be touched with a feeling of our infirmities—but was in all points tempted as we are, yet without sin"—and we are admonished from this, to " come boldly (not doubting) to a throne of grace, that we may obtain mercy, and find grace to help in time of need." Know, too, that God bestows upon his children according to their need : He giveth " more grace" to the more needy. " Like as a father pitieth his children—so the Lord pitieth them who fear him—for he knoweth our frame, that we are but dust."

He looks into the vale of poverty with kindest regards, and ordains that the poor shall have the glad tidings preached to them, and pronounces this soothing language—" Happy are ye poor who repine not ; for yours is the kingdom of heaven : " Yea, " He remembereth the poor," and out of them constitutes all that are " *rich* in faith, heirs of the kingdom which he has before appointed to them that love him" (Jas. ii. 4.) " He exalteth them of low degree."

Temptation, in this trial state, He has pledged, shall never be strong enough to wrest the truthful child of God from the right hand of his might ; for, " No temptation shall overtake you, but what is common to man, and with the temptation he will make a way for your escape ;" and " who," asks an Apostle, " shall harm you, if ye be followers of that which is good ?"

If you see many and marked defects in your own walk and standing before heaven, and you long, and strive, and pray for a greater measure of love and devotion, and a closer walk with God,

be encouraged by this promise—" For are they that hunger and thirst after righteousness ; for they *shall be filled* that is, in His own time. And may be, as an Apostle has said, " If ye have suffered awhile, He will strengthen, settle you."

If gloom, as a pavilion of darkness shall shroud the soul, and every of a loving Father appear with darkness, know that he who " bore our griefs, carried our sorrows" upon the tree of Calvary, knew a bitter, cheerless sorrow more terrible than the stripes and turing nails, when he cried with a voice that shook the earth, and thrilled the remotest heavens—" My God, my God, why hast thou forsaken me ! " And teaches dependence, and puts forth its utmost exercise ; but

" The storm is laid, the winds retired,
Obedient to His will ;"

and a calm of most refined blessing shall ensue,

" Which nothing earthly gives, nor
destroy—
The soul's bright sunshine, and the
felt joy."

How rich is the Christian, with the pledges on the part of heaven ! He can turn every event of a faithful life to his advantage. Tribulation will, and must come ; but they are to work patience, and this, that may be perfect and entire, wanting nothing." A severe discipline it may be through which you attain to greater measures of holiness ; but the promise to be obtained will entitle you to be counted " light afflictions, which are but for a moment," and " not worthy to be compared with the glory that shall be revealed." And how cheerfully and resignedly shall all be borne, if you know that He that chastens, is it for your " profit, that ye might be partakers of his holiness ;" and that ye are properly " exercised" by it, shall yield a revenue of " the peace and fruits of righteousness."

The Lord is with you, humble Christian, just as much in the hour of trial, as when you know the joy of deliverance. "I will never leave thee, nor forsake thee;" "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel." *I will never leave thee!* Dwell on this sentence, Christian, and glorify him that spake it! Strive to enter into the fulness of the thought. It is fraught with a consolation deeper "than our helpless miseries are." An angel can never get beyond this sentence; for it embraces all: God is all we need in time or in eternity. O, that faith would ever view Him as he is — near, ever near; so ordering events, that "all things shall work together for good to them that love God, the called according to his purpose!" If he does not give a full release just now, he does what is better—he disciplines us for more enlarged enjoyments. This earth is the Christian's battle-field—it was consecrated as such by the Saviour—he met no foes in heaven—he found them on earth; and here he fought, he suffered, he conquered. Rejoice, then, that you are counted worthy to suffer with him. It was here—on this poor earth—that he won immortal honors, that shall call for the adoration of angels and saints, while there is a harp in heaven, or a tongue to sing.

It is this thought alone which will enable you to "glory in tribulations," knowing that "His judgments are true and righteous altogether," and that a complete deliverance will speedily be realized. "The righteous cry, the Lord heareth, and delivereth him out of *all* HIS TROUBLES." Deliverance, full, complete; and how soon to be realized!

Truly, the Lord is liberal in giving! "He satisfieth thy mouth with good

things." There is no desire too enlarged for him to satisfy: "Delight thyself also in the Lord, and he shall give thee the desire of thy heart: commit thy way unto the Lord—trust also in him—and he will bring it to pass"—not in your way; but in a way better adapted to serve a wise purpose than you can devise. He that suffers not a sparrow to fall without his knowledge, counts you of more value than many sparrows; he that hears the young ravens when they cry, will not suffer you to want: he that clothes the lilies, will not fail to ornament your spirit with divinest graces: "O, fear the Lord, ye his saints; for there is no *want* to them that *fear him*." It simply means, that you have every thing which the Lord knows to be best adapted to his glory and your good. To you, "the Lord God is a Sun and shield; he will give you grace and glory: and no *good thing* will he withhold from them that *walk uprightly*." O, the fulness of redemption!

"Here mercy and pardon, here love and free grace;

Here strong consolation, here great joy and peace;

Here hope for the hopeless—the weary find rest;

Here all things are plenty for sinners distressed;

Here wine, milk, and honey are plenty in store,

Sufficient for thousands, yea, millions, and more;

Here balm for the wounded, here strength for the weak;

Here cordials divine are prepared for the sick.

Here armour and weapons for soldiers to wield;

A breast-plate, a helmet, a sword, and a shield;

The poor receive riches, a crown for the head,

Eternal salvation, and life from the dead."

Such is an imperfect grouping of *some* of the promises of our Lord. They will be fulfilled—the Christian shall

enjoy them—"He is *faithful* that promised." Who can compute their magnitude? We may apprehend them, and know that their power is to make us "partakers of the Divine nature;" but He who promises alone knows their fullest import. After we have exhausted the richest stores of thought—faith in clearest vision has arisen to pierce the veil of mortality, and beams of light divine shine upon the pathway of the valley of death, cheering with the

thought—"Thou shalt fear no evil there—and lofty conceptions of the glory, the life, the joy, the love, and the fellowship of "the land beyond the river," fill the soul with bliss ecstatic there comes a voice from his holy truth soft and soothing as the music of the upper spheres—"God is able to do for you abundantly, above all that you are able to ask or think!" "Lord, I believe: help thou mine unbelief."

A. C.—N

REVISION OF THE BIBLE.

"THE Bible is God's own foundation for the greatest empire in the universe. It is the constitution of the empire of redeemed humanity." It is needless for me to pronounce a formal encomium on the authorised version of the Bible, lest it should be said, who denied its beauties? It far surpasses every other English version of the entire Bible, in the characteristic qualities of simplicity, energy, *purity* of style, as also in its *general fidelity* to the original writings. One painful conviction, however, forces itself upon the mind, and that is—that the plain Word of God has been most *fantastically, ignorantly, and wilfully* perverted, as well in the translation as in its interpretation. Many gross perversions, not to say mistranslations, of the sacred text have been occasioned by dogmatical prejudices and sectarian zeal. Hence, as the Rev. Samuel L. Davidson, LL.D. has said, "A revision of the Bible is wanted, or rather, a *new translation* from the Hebrew and Greek, based upon our version." Dr. Davidson says again, "I believe more can be done to make the Sacred Writings respected and understood, by a revised translation of them, than in any other single mode." These two advantages, specified by Dr. Davidson, are of themselves sufficient to justify us in all that the American Bible Union has done. I propose in these remarks to enumerate

some of the advantages which will crue from a revision of the Bible, and shall place these two first on the list. The first advantage, then, which will arise from a revision of the Bible is, it will beget respect from thousands who now disrespect the Bible—who never read it—who do not believe it. A second advantage arising from a revision will be, it will cause it to be understood by thousands, at least many passages of it, which are unintelligible to a large number of readers. It will be obeyed as a Divine command, which says: "Ye shall write (engrave) all the words of this law upon the tables of stone, and explainly." Why very plainly? That the men, women, and children several years old, might understand them and obey them. That would be a great point gained. That would be carrying out a principle, which would overthrow half of the Catholicism and Protestantism, or sectarianism, in the world. One of the main pillars in these temples of the unintelligibility, the darkness and obscurity of the Scriptures. Hence the necessity for an infallible interpreter, the priest and pope. The English and modern versions of the Bible are mostly from the Latin version, and not from the inspired writings. Mosheim says of the Latin version, "It abounds with innumerable gross errors, and in many places exhibits a striking barbarity."

style, and the most *impenetrable* obscurity with respect to the meaning of the sacred writings." The impenetrable darkness of the Latin Bible, has found its way into the ancient and modern versions. Augustine said, The Vulgate Bible has many errors in it. Pope Sixtus the Fifth said, I have corrected many thousands of errors in it. Pope Clement the Seventh, recalled all the copies of Sixtus the Fifth, stating that he had found 2000 errors in it, which he had corrected. The Douay Bible, the Bible read by the Papists, contains all the errors of Sixtus the Fifth and Clement the Seventh. Father Gavazzi said, I prove the Romish Bible to be horribly corrupt. A book was published a few years ago in Rome, and revised by the Inquisition, in which the Barnabite Friar said he found 750 capital errors in the Douay Bible, and 2000 lesser ones.

The *great object* of all God's servants, in all ages, has been to spread the knowledge of God, by making the Scriptures very plain. Such men, for instance, as the venerable Bede, Wickliffe, Huss, Jerome of Prague, Tyndale, Olmentan, Waldus, Frith, Barnes, Rogers, Luther, Wesley, Cone, and Campbell. This key unlocks the whole matter. The friends of God wish to make the Scriptures plain—the enemies of God wish to keep them dark. What produced the persecution and the death of these men? Making the Scriptures plain to their countrymen. What was it that so exceedingly provoked the clergy in their respective days? They interpreted the sacred words of the old versions, the ecclesiastical words of King James' version; they made them too plain. What is it that has stirred up the lion in the clergy of our time? We are about to make the Scriptures too plain. We hope and intend that the ignorant readers of the Bible, farmers, mechanics, tradesmen, blacksmiths, women, and boys, shall understand the Scriptures better than some doctors and clergymen

do. The American Bible Union, like Wickliffe and Tyndale, will take from them their juggling terms—will interpret them—will give the people the English of them. It is this that has so enraged them. The Bible, plainly translated, speaks a very different language from sectarianism, the church, and the clergy. A plain Bible will teach the people the errors of the sects. A plainly translated Bible will take many powerful weapons out of the hands of Infidels and sectarians. The present version, in many places, is erroneous, obscure, and false. As Dr Clarke says, A plain Bible will narrow down the disputed points between the sects, and bring them nearer together. A plain Bible will open the eyes of mankind to the sins and enormities of sectarianism. A Bible, "respected and understood," will dethrone many a priest; will baffle and confound many an Infidel. A plainly translated Bible will be followed by a revival of piety—of scriptural piety—faith, repentance, zeal, devotion, obedience to all the ordinances of God. A plainly revised Bible will greatly aid our missionaries, in all lands, in translating the Scriptures into the different languages. A plainly revised Bible will greatly help our young preachers—it will serve as a commentary to them on the present version, and to our illiterate preachers it will be a light shining in a dark place. Three fourths of the readers of the Bible are ignorant of the languages and sciences—they need a plain Bible, that they may know exactly what God said; that they may believe it, and do it. Our Sunday Schools need a plain Bible, for the millions of children born and unborn. A plainly revised Bible will save millions in commentaries, sermon-books, and meeting-houses. We need a revised Bible for the union of Christians, the conversion of the world, and for the perfection of Christians. Brethren, come up to the help of the Lord in this great work.

J. C.

CHRIST'S CHURCH IDENTIFIED.—No. IV.

“Upon this rock will I build my church.”

IN the preceding number, I demonstrated that the death, burial, and resurrection of Jesus, connected with his Divine Sonship, is the grand centre of the Christian system ; and that all the truths of Christianity are inseparably linked to this centre, and depend upon it, so that the whole magnificent system of our holy religion, stands or falls with these central facts : and that these, therefore, are fundamental ; and consequently, constitute the foundation of Christ's church. What remains, under this head, to be done, is to show that whatever is fundamental to an organization, gives character or colouring, and often a name to the organization to which it is fundamental—in one sentence, constitutes the life—the very soul of such organization !

Take, for an example, the Bible Society. Its fundamental principle is, to give the Holy Scriptures to every nation, tribe, and family of our race, in their own vernacular. This gives the Bible Society its whole essential colouring and characteristics ; and therefore, contra distinguishes it from all other societies.

Take, for another example, the Temperance Society. Its fundamental principle is, total abstinence from all that can intoxicate. This principle is the soul of the Temperance organization, and gives it its name, its vitality, and all its moral characteristics.

Take the Masonic and Odd Fellow organizations. These are help for help, or mutual assistance organizations. Remove from these institutions the principle of mutual assistance, or what they denominate benevolence, and they would necessarily dissolve into their original elements.

Take, for another example, our great governmental organization. Its fundamental principle is, “That all men are

born free and equal ; and have tural, inalienable, and indefeasible to life, liberty, and the pursuit of piness.” Hence, our general government, and our state governments, essentially republican ; and can be otherwise so long as this principle shall remain paramount in the minds of the governors and the governed of this mighty republic.

Thus it is with our ecclesiastical organizations. Take the Universalists for an example. “All will be saved” is the fundamental principle on which this organization is founded. It is the magnet around which the Universalist body is formed, and by the attraction of which all parts are made to cohere. And so far does it give colouring and vitality to this organization, that it is named after its fundamental principle—Universalist !

Take, for another example, the twenty or fourteen Baptist sects. Immediacy is the chief attraction of all these sects, but each has added to this something else as fundamental—some peculiarity of doctrine, or of practice, contra distinguishing it from all the other Baptist parties—as Fullerism, or Calvinism, or Free-willism, or Seventh-dayism, &c.—Hence, all the Baptist parties have named themselves after their ordinance.—This is the magnet which holds these parties together, as individuals ; whilst, as parties, they are held apart, by a diversity of peculiarities, some of which are made fundamental by each of these parties, and held in bitter abhorrence by the others. If it were necessary we might proceed to show the foundations, or fundamentals, or magnetic centres of all the sects in Christendom. Episcopalianism congregates around Episcopacy—the human conception of an order of clergy and grown bishops, unknown in the da-

the Apostles. The Presbyterians make presbytery their party fundamental—giving colouring, and even a name to their sect. The Congregationalists form around a nucleus of notions respecting Congregationalism. The Episcopal Methodists, and the Protestant Methodists, though generally harmonizing in doctrine, yet, in regard to church government, and the power of the bishops, are perfectly antagonistic; and the points of antagonism constitute new centres of attraction! Indeed, it must be apparent to all persons capable of correct reasoning, that there cannot be a so-called Christian sect without a centripetal influence, diverse from that of the apostolic church, composed wholly of humanisms, made paramount by the sect.

Herein—I trust, the reader perceives—is a radical difference—a difference wide as the poles apart—between the church of Christ, and all sectarian churches. The church of Christ has for its only foundation Christ, and him crucified—risen—ascended—glorified—crowned—priested—the Alpha and Omega—the first and the last—the Christian's all in all—the paramount centre of Christian fellowship; whilst sectarian churches have, take them all in all, whims— notions— opinions—speculations—and some more and others less of the subordinate truths of Christianity as fundamental principles; but not one of them builds, exclusively, upon the good confession—"Thou art the Christ, the Son of the living God." Indeed, our having done so constitutes one of the chief objections which the sects have urged against us.

Whilst engaged on this topic, the reader, having this, and the preceding number before him, may learn the difference between a sectarian spirit, and a spirit not sectarian. Any amount of love to, or zeal for, any thing which is not the truth as it is in Jesus, or for a church organization of which Christ

is not the author, is sectarianism. Whilst any amount of love to, or zeal for, the truth as it is in Jesus, and for that organization of which Jesus is the author, is not sectarianism. It cannot possibly be sectarianism! Can we exercise towards God too much love? Can we love Jesus, our Saviour, with too great an intensity of affection? Can we too devotedly, or devotionally place ourselves under the guidance, or leadership of the Holy Spirit? Is there danger of our placing too high an estimate on the blood-sealed truths of the Gospel? Can we with too great exactitude copy in our church building the model church erected by the apostolic builders, under the miraculous dictates of the spirit of truth, and the immediate supervision of Jesus the Master Builder? Are we not expressly commanded to "take heed *how* we build?" If the warmest devotion to original Christianity is sectarianism, then is Christianity itself sectarianism! The Holy Spirit is a sectarian Spirit! The Bible is a sectarian book. Christ is a sectarian Saviour, being at the head of a sectarian church, and the author of sectarianism! This would be blasphemy! To convict any person, therefore, of sectarianism, he must be convicted of religious error. It is the glory of a Christian to receive the whole truth of Christianity in the love of it, with his whole soul, mind, and might. The conclusion of the whole matter is, therefore, that the greatest possible amount of zeal for that which is genuine Christianity, is not sectarianism, whilst the smallest amount of zeal for humanisms in religion, is sectarianism;—a spirit antagonistic to the unity of the body of Christ—an influence that attracts not to, but from the centre;—and is, consequently, in all its workings, schismatical and heretical; and from which emanates, the enormous mischiefs wrought by party spirit throughout our torn, and bleeding, and disjointed, and distracted, and wrangling Christendom!

By another illustration of the subject we shall reach similar results :—the schismatical character of all sectarian organizations. The name of all party gospels terminates with *ism* ;—thus, Calvinism—Arminianism—Presbyterianism—Methodism—Baptistism—Quakerism—Mormonism—Romanism—Universalism, &c. These names all indicate certain party peculiarities which constitute the fundamentals of these sects ; but, not one of them is the gospel of Christ ;—just as the foundations of sectarian edifices are not, any one, or all of them, the foundation on which Christ built his church. We shall demonstrate this position as follows :—“ He that believeth not the gospel shall be damned.” May we say that he that believeth not Calvinism, or Arminianism, or Presbyterianism, or Methodism, or any of the other isms, shall be damned ? Not one in ten thousand, would, I presume, hazard such an assertion. The Presbyterians would say there are many good Christians among the Methodists, who believe not Presbyterianism, and the Methodists would say the same of the Presbyterians ; and so of probably all the other sects.—These isms, therefore, are most incontrovertibly not the gospel of Christ ; and if not, it follows with equal certainty, that those fundamental peculiarities of which these isms, or party gospels, are descriptive, are not the foundation of Christ’s church ; and if so, that the structures erected upon these foundations are not churches of Christ. No conclusion, to my mind, could possibly be more obvious.

The same points may be reached by representing schismatical preachers under the similitude of sowers. When Christ and the Apostles sowed the word, the result was a crop of unmixed Christianity. But, in after times, other sowers mixed the seeds of error with the Word of God—some one variety of errors, and others other varieties—and thus have all the motley multitude of

sectarianisms been produced. One of preachers, for instance, have preached the Word of God, in part mixed with one variety of humanisms, and the result has been Methodism ! Another class has preached the word, in part mixed with another class of errors, and the result has been a crop of Presbyterianism ;—and precisely the same has been true of all other sources, from the time of Joe Smith ;—the crop, in every instance, giving a demonstration of what had been sown—the whole amounting to a crop of weeds, or tares or cockle that had been mixed with the pure grain, the Word of the living God—bringing to pass what is written, “ Whatsoever man soweth, that also shall he reap.”

Out of the same perverted and distorted disorder of things has grown this strangely anomalous notion of “ branches of churches.” Each of “ the evangelical sects” is styled “ a branch of the church of Christ !” No such arrangement, or derangement, can be shown to have existed in the apostolic age. Individuals are styled “ branches of the true vine,” which is Christ ; but the idea of church branches is an invention of sectarianism, to cover the deformity of its own nakedness. Besides, the sect-churches are branches of the church of Christ, where is the church of Christ of which they are branches ? A tree all branches ! where is the seed ? And the branches, too, all unlike the other ! But perhaps they mean to assimilate their branch churches to the branches of a river ! Well, be it so. In this case, the church of Christ must be represented by the river, and the evangelical sects by branches flowing into this river. What renders this view the more probable, is the fact that this process has been, for years, going on. Thousands, and tens of thousands, have come into that organization which we believe to be the church of Christ, from the sects. In this movement, we believe, will increase more and more.

A.

PRECEPT is example written in the sand—the tide flows over it and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

RESIDE where you will, acquire knowledge and virtue, and they will stand in the place of ancestors : that is the best who can say, “ See what I am ;” he who says, “ See what my father was.”

THE BISHOP'S OFFICE.

1 Tim. iii.

THE word bishop, translated from the Greek word *episcopos*, has generally been rendered or translated *overseer* or *superintendent*; — which translation agrees with the designation applied by the Apostle Paul to the elders of Ephesus, when he addressed them at Miletus, saying, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood." In like manner we find Peter, in his letter, saying to elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre's sake, but of a ready mind." Such then is the main feature of the office.

The Apostle commences this part of his letter with a peculiar and emphatic observation, intended to be deeply impressed upon the mind of his faithful fellow-laborer, for his guidance in the important position in which Paul had placed him. By observing that "this is a true saying, if a man desire the office of a bishop, he desireth a good work," the Apostle doubtless intended to teach beyond all disputation or contradiction, the importance of the office.

At first sight it may appear to us that, in the days of the Apostles, bishops were chosen at a very early period after the planting of a church; and, in some instances, such may have been the case. And when we consider that many of the converts to Christianity in the days of the Apostles were devout Jews, well instructed in the Scriptures, we can easily conceive that they were soon fitted for the office of a bishop, supposing them already to possess the other qualifications. But, by a further glance at the Acts of Apostles and at Paul's letter to Titus, we shall find that the appointment of bishops was not a hasty matter with the Apostles. In the Acts we find that Paul and his companions travelled throughout Perga in Pamphilia, Antioch in Pisidia, Iconium, Lystra and Derbe, cities of Lycania, and unto the region that lieth round about; and preached the Gospel in these parts, remaining for a long

time in one or more of these places, and then returned and ordained elders or bishops, commending them to the Lord on whom they believed. In Paul's Letter to Titus he says, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Here we see that the residence of Titus amongst the Cretans was necessary to effect the appointment of suitable bishops.

Let us now turn to the desire which the Apostle mentions in his letter to Timothy. The desire may be a lawful and a commendable one, or it may not; and in most cases this matter can alone be determined by the all-seeing and heart-searching God, with whom we have to do. Let us, however, for our own guidance and instruction, briefly pass in review a lawful and an unlawful desire for the office under consideration.

If a man has been enabled, by a careful and prayerful exercise of self-restraint, to bring all his unruly members into subjection to the law of Christ — has been enabled to cultivate a meek and lowly spirit, like his Master, Christ — has had time and opportunity for acquiring a general knowledge of the Scriptures, and has improved it to his own and to the advantage of others — has been enabled to administer advice, instruction, and consolation to his brethren when needed; and in addition to these things, feels assured by the confidence reposed in him by his brethren, that he has done nothing very reprehensible, or left undone nothing that manifests very great neglect. Or, in a few words, one who can confidently appeal to his brethren as to his consistent behaviour on all occasions in the church and in the world. Such a one, feeling the weight of his moral influence, and trusting in the strength of the Lord to be able to maintain and extend it, might safely trust himself in the balance, knowing that he would not be found wanting. Such a one, having a single eye to the glory of God and the welfare of His church, might desire, and that earnestly, to serve his brethren in superintending, with others like-minded

and like-qualified, the affairs of a Christian congregation. And lamentable indeed would be the condition of that church which, wanting such officers, and possessing such candidates, refused or neglected to place them in office.

Let us in the next place briefly consider an unlawful desire for this office. The love of place and of power is not confined to worldly or carnal men. The professing churches of Christ present a sad example of this truth, which was partially developed, but instantly repressed, in some of the apostles of our Lord, when there arose a contention amongst them which should be the greatest. Pride and self-conceit have ever exercised a baneful influence upon the church and in the world; and the worst feature of these evils is, that those who are under such influences are blind to the faults and failings which otherwise would be more or less apparent. If a man therefore desire this office who is not pre-eminent for humility, the consequences may easily be foreseen. If a man desire this office solely for the honor it will confer upon him, he is sure to be disappointed. If he desire it solely for the power it will enable him to exercise over his brethren, they may expect to be ruled with a rod of iron. If he desire the office for any or all of these objects, he will assuredly lord it over God's heritage; and if this be his desire, he will not hesitate to resort to mean and contemptible measures in order to gratify his ambition.

Happily for us, however, the lawfulness or the unlawfulness of the desire is to be tested by certain qualifications enumerated by the Apostle in the chapter under consideration and in other places. Before proceeding to notice any of the qualifications, let us briefly consider the good work which is to be performed by the bishop. It is the care and oversight of those precious immortal souls for whom Christ died. Youth, manhood, and old age are the periods at which they are to be taken charge of. These will be found to be of different dispositions, of different habits and occupations, and in various stages of development and Christian attainment. Some will be gentle and retiring—others will be forward and confident; some will be ignorant and obstinate—others will be fickle and yielding; some

will be weak—some will be strong—some will be afflicted—others will be sound; some will need encouragement and some require reproof. Some have to be fed with milk, and some will require strong meat. In fact, a judicious management of mind and states and under all circumstances that with one single object in view—the good work which a bishop of Christ is to undertake. The one great object always to be kept in view is, to feed and increase love to God and love to one another, and in so doing to promote peace and prevent strife—to heal wounds and prevent a sore—to heal and give offence to none—to seek the wandering and reclaim the lost. It would be well to bear in mind, that the bishop is not left without a helpful guide in this important undertaking.

Paul, in writing to Timothy where, says—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness; the man of God may be perfect, thoroughly furnished unto all good works.” It is worthy of remark, that although these Scriptures are open to all, they require to be enforced upon many; they can only be effectually enforced upon those who practice and obey them.

The qualifications for this office are fully given by the Apostle in his letters to Timothy and Titus, and in his address to the Ephesian elders. In this chapter under consideration he commences by stating, that a bishop must be blameless, or unblamed, which would appear to be the character he is to possess in the church. It is next stated that he must be *the husband of one wife*—or, as it is understood by some, must not have a plurality. He is to be *sober* and *sober*; or, in other words, *watchful* and *prudent*. Ever on the alert to detect errors in doctrine or practice, and prudent in the management of them; for it is easier to extinguish a spark than to put out a flame. He must be of *good behaviour*—or, as it reads in the margin, *modest*—so that his unassuming manner may keep him out of sight, and make more apparent the excellence of his instruction or decision. He must be *given to hospitality*—or kind and friendly to strangers—that they may perceive the universal benevolence of Christianity. He must

be apt to teach, so that he may instruct in the simplest manner, and teach others who speak to do the same. He must not be given to wine, because "wine is a mocker," and deceives the wisest and best of men, leading them to neglect their duty to their families and to their brethren. He must be no striker — or, as it may be understood, not a reviler or a quarrelsome person — because the peace of the church will mainly depend upon the forbearance of its rulers. He must not be greedy of filthy lucre, because the love of money is the root of all evil; and in addition to the time necessarily devoted to getting it inordinately, it exposes its possessor to many foolish and hurtful lusts. He must be patient, or gentle, in meekness instructing those that oppose themselves, and neither a brawler nor a contentious person. He must be able to rule well his own house, because if he fails there he is not likely to succeed in the church. The secret of good rule in a family is the exercise of affection, impartiality, and firmness on the part of a parent, and reciprocal affection, appreciation, and submission on the part of children. It must be the same in the church of Christ. Let a child once discover that a parent ceases to love it as he once did, or is partial and changeable, and it will cease to love and obey as before. Such a case, whether arising from neglect or want of judgment, will be a most difficult one, and will, if not remedied, be attended with evil conse-

quences. He must not be a novice, or a new convert, because such are seldom free from a degree of enthusiasm which might operate injuriously, their zeal being in advance of their knowledge; and where there is not experience there is apt to be pride. And "pride (says the wise man) goeth before destruction, and a haughty spirit before a fall."

Lastly, we are informed in that part of the Apostle's letter we have been considering, that a bishop must have a good report of them which are without, because the church of Christ was to be a progressive and multiplying institution. Its light was not to be hid under a bushel; but the light of its members, and especially of its officers, was so to shine before men, that they seeing their good works, were to glorify our Father who is in heaven. The eye of the world is upon the church, and if it can discover worldly practices in those who profess to be heavenly-minded, it will not only remain carnal, but will delight in exposing any errors it may find in those who profess to teach others. Let any therefore who may desire this important and necessary office, seek by prayer and supplication for that "wisdom which cometh from above, which is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy" — resting assured that "the fruit of righteousness is sown in peace of them that make peace."

H. HUSSEY.

ENANGELISTS—THEIR POSITION AND WORK.—No. V.

CONCERNING the appointing, the formal setting apart, and the responsibility of evangelists, we cannot now enlarge. It seems clear, from the lessons of the creed, that the evangelist is not to be appointed on the sole ground that he will in future perform duty, but that his appointment is grounded both on what he has done and what he is to do. To take an untried brother, who has only given evidence of mental gifts to speak, ordain him, and then look for the fruit of his faith, zeal, and constancy, would be likely to issue in disaster to all parties concerned. Fitness, duly tested by work done and by suitable behaviour, constituted apparently the rule of proceeding adopted by Paul.

But if he then stands as a brother of all-work connected with the whole of the brethren, or all who know him, he is, in turn, responsible to all. There is not one company of brethren anywhere acquainted with him, but what may bring a charge against him, either as a brother or as a laborer, if he be blameworthy. He is a disciple put in a general sphere, and hence he must act the part of a disciple, or be disowned. It is a true sign of religious incompetency and spiritual poverty in a public laborer to find him making a plea, when anything comes up against him, that no persons can try and judge him. A brother who is worthy of the name of evangelist, if there be a breath uttered

against his behaviour, will not only be inclined, but anxious to have any church of the Lord look into the charge preferred.

So, therefore, in this view, which we can urge as being alike scriptural and reasonable, there is a ten-fold chance for the bishop of a church to go unpunished because of neglect of duty, or of perverseness, or of what statesmen call mal-administration, compared with the evangelist; so long, at least, as each church is independent, fenced round from every other church. Talk of irresponsible evangelists! The very thought to us is the next thing to ecclesiastic insanity, whether entertained by the laborer himself or others; for if the liberty and labor of the evangelist are enlarged, his accountability is incalculably greater. For, how much easier to outwit and tyrannize over one church, than to hoodwink and play the usurper over twenty or fifty churches! Let any evangelist who may think himself particularly clever, try to spin, weave, and use his own authority to rule over the churches, and it will speedily be reported how one man came tumbling down while attempting to climb up.

But let us assume in argument what we cannot acknowledge in fact, and say that there is risk in appointing a workman to labor everywhere, in the churches and out of them. What of it? Have we anything to do with exceptional cases? They are wholly out of our line. All that we, as fallible thinkers and imperfect actors, are called upon to know and to do, is summed up in this—To delve into the mine of truth which Heaven has opened to us in the Oracles, to ascertain the mind of the Master, and then to act it out like true pupils and copyists.

Every good student of the great map of revelation knows that, while the Christian Oracles were flowing from the pen of inspired writers, there were general laborers in the Gospel—men who travelled freely among the churches, and who also travelled and labored away from the churches—men of large soul, and well taught in the first and after principles of the Gospel—men who gave themselves up to the work of preaching the glad-tidings to sinners, teaching the believers, correcting errors, and closing the mouths of pernicious teachers—men who, under the direction

of the Lord's Apostles, attended constantly to these duties, and who in the religious sense, for *church* as well as preached the word to the converted—men who fully knew the mind, the doctrine, the patience, sufferings, the manner of life of the apostles; and we need not have such men now, other work will go undone that was formerly performed.

Here we are obliged to utter the conviction, that in these days the evangelists are no nearer like their primitive brethren than the existing bishops and deacons are after the original apostles. We have all been sickly. Our spiritual health is very like consumption. We have not intended to convert the world—that is, we have not intended to multiply our deeds, labors, and sacrifices. We have lost the faith element, the zeal element, the living and powerful element of activity—all have been most surely dying. Reform we must, or we shall perish. This is a settled persuasion. It is as sure as that the Lord is in heaven. Our faith, as manifested in labors, is the true measure of it, is as sickly and yellow-looking as a corn which whose root is eaten by a destructive worm. A grain of mustard seed is much larger than our faith, that is doubtless safe not to make or attempt to make a specific comparison.

It is the veriest weakness and presumption to talk about our confidence in our love to, and our estimate of the Lord Jesus, while we move not at his bidding—while we only use the words of *prayer* but do not the *works of prayer*. Rather, may we ask, if we should pray this prayer at all? Does any man think that the Lord Jesus may be crucified? No. That work is done. Will any man pray that Jesus may be glorified? No. Likewise is among the things of the past and present. Can any brother ask the Lord to instruct and ordain apostles and send them to the world full of the Spirit? Who can do it? He has done this already. There has been no need wanting on the Lord's part. We need not pray that the Lord may be glorified. He has been so—he is so. We need not pray for him to come personally, to do the work he invites and solicits us to do? If so, our prayers must be as those of the old Pharisees. We pray for men's conversion, we are

to show that the prayer is healthy and real, by working in order to this end. For a farmer to pray the Lord to bless him as a husbandman while he studies novels, talks tales, gossips and trifles away his days in seedtime, would be just as suitable a prayer, and as much piety in it, as for us to pray for the people's salvation, while we "sit all the day idle," or, if there is any activity at all, only a little of it semi-occasionally.

Though not a prophet, it is as evident to us as the North Star in a clear night, that before many years roll round, the principal portions of America, including Canada, will either be under the dark power of scepticism, mixed with the lighter shade of rationalism, or we will find earnest public men laboring and co-working with a true brotherhood.

What was the reason the Lord permitted the Arabian Prophet and his sword-companions to make a field of blood of the East, where flourishing churches once stood? The reply is in a word: a corrupt, idle, good-for-nothing Christian community. Why were the Huns, under warrior Attila, allowed to sweep over large portions of Europe like a hurricane, and scatter ruin in their path? Again we have to respond: it was because of the selfishness and unfaithfulness of the avowed followers of Christ. Why did the French revolution burst and belch out with such terrific violence, making priests and their prominent adherents fly for their safety, or else making them headless or freedomless? The same answer: the mockeries in the name of the Lord were the cause. And what, within a few years, will German and American rationalism be prepared to do? To prophesy is not in our line; but some signs can be read as clearly as the buds of Spring indicate the full expanded leaves. The rationalist forces are preparing—they are getting life and thriving upon the follies, impotencies, and selfishness of what is called the church. Scepticism in its weak might, and rationalism in its proud morality, will ride through the ranks of professors who are stark blind, incurably sick, and deplorably weak by reason of the lifeless, soulless, spiritless, indolent and covetous deficiencies and redundancies which encompass them. An active church is the life of the world—an in-

active and faithless church is the prelude of untold woe. Are all the brethren alive, or do a portion of them slumber?

This is not in the main a digression. We require the church of Christ now, as originally equipped and at work, to save the world. Living men who are the Lord's business men—we need them to move and to serve in every sphere of society, as classified and at work in days long past. The stout, athletic, healthy members of the Lord's body are the most thorough workers and renovators that mortals have ever seen. They constitute an army of redeemers under the great Redeemer. But we require the brotherhood made, armed, and directed by Jesus through the inspired servants. Every agency, grace, and force necessary to build up the people of Christ in the years between 35 and 95 of the Christian era, are needed in this age. What!—says one—do we need the apostles with their miracles, and prophets with their prophecies, as well as evangelists, shepherds, deacons, and teachers? Yes; most decidedly, yes!

Let friends call it new light, dim light, or clear light, it can be said, in truth, that we have no right to make a picture of what we call the primitive church, and keep this picture at a distance from us to look at now and then. We need the same crucified, risen, and exalted Lord—the same apostles filled with the Spirit of power and authority—the same miracles duly unfolded, documented, and brought before us—the prophecies, too, some of which are actually opening out and fulfilling around and within us—all these we need as a capital groundwork and mainspring of operation; and then we require evangelists, shepherds, teachers, and other active servants, together with all others, to work, to copy, and to exemplify in life the wonders and wisdom of redemption. Instead of separating ourselves from the church of the Lord, its apostles, prophets, and various powers as primitively set forth, the impression is yearly becoming stronger upon our mind, that we should be united to, and a part of, this saved company; being under the apostles and under the Lord, as were our brethren during the first years of Christianity. We are compelled to conclude that sin and the

nature of man are no better and no worse than in those days—that the Lord is still where he was, at the right hand of majesty and power—that the apostles have not vacated their places of authority—that the Holy Spirit still dwells within individual and collected believers—that the gospel has all the freshness and force that it ever had—that every office at first divinely fitted for every class of service is yet needed :—and the moment that we are all prepared to think, feel, purpose, speak, and act by faith, following the Lord in full by direction of his ambassadors, we will be, not a modern church, but a joytul and serviceable portion of the primitive or Lord's church.

The notion that the first believers

enjoyed privileges that we do not may not, or that the church as at ordained had greater instruments by which to combat sin and li newness of spirit, is a prevalent most pernicious error. Nay, we about to call it an impertinent as as a gross error ; for so long as l ren feel and say, "The Lord did and had greater favours for the c and for the world at first, com with present times," just so long we all be foiled in labouring to per friends to appreciate their high re sibilities, and work with their strength, with living vigour, to quer sin either in themselves or i unsaved world.

D. OLIPHANT

REBEKAH AND JACOB.

WHEN it was supposed that Isaac was near to death, the mother and the son entered into an unholy confederacy for the purpose of deceiving him. What a humiliating position ! It is true, they succeeded in their attempt, but what followed ? They were both degraded in their own and in each other's estimation, and were both the subjects of conscious guilt. The wife had deceived the husband, and the son had deceived his father, and both had offended God. Jacob's conscience smote him, and he said, "I shall bring a curse, and not a blessing." Rebekah said, "Upon me be thy curse, my son ;" and the curse fell upon her, inasmuch as her favorite son was obliged to leave home, and it is more than probable that she never saw him again. Lying always outwits itself. It may appear to triumph and to be prosperous for a time, but in the end it must be subject to shame and an ignoble defeat. It is very probable that Isaac had no desire that Rebekah should hear the request which he made to Esau, and perhaps in addition to her cunning and duplicity, she was guilty of the mean and contemptible practice of *listening*. It is difficult too strongly to deprecate such a habit. By it the freedom of conversation and the rights of humanity are invaded. The most sacred feelings are violated, and the cowardly practice is generally prompted by a mind full of deep and dark suspicions, and to them the truthfulness of the adage is

often realised, "That listeners hear the good of themselves." The practice is a species of theft, and belongs to that and dishonest state of mind which would induce a person to open or to the letter of another. Such are and we could never trust them. a proof of great dishonesty of soul, all such spirits will find it difficult to engage in that which is good and bling. Whether Rebekah did or did not listen, the narrative does not say is certain, however, that immediately she heard the instructions given, knowingly and wilfully turned it into an improper account. "Go now to the flock, and fetch me two kids of goats, and I will make them a savoury meat for thy father," said the false and designing mother, in order that Jacob might receive the blessing which was a wicked act, done with deception and design, showing at once the dark and sinful state of the mother's soul. No sooner had Rebekah known her evil design, than the son Jacob was polluted with the same holy desire. We are now in the presence of two deceivers, and what are the inevitable consequences ? It is morally impossible for Rebekah to do so highly of Jacob as she would have done had he not complied with her request, and it was equally impossible for the son to respect the actions and signs of the mother. Both have a dishonest part — both have fallen

their own estimation—both have placed themselves in such a position, that in the future they can have no faith in each other's integrity—and both have offended God. Both were bad, but we think not equally, for Rebekah was the primary cause in this work of iniquity. Dark stain this, Rebekah, upon thy character; thy handsome looks and courteous manners will not atone for thy cunning craftiness. Thou wert the wife of Isaac, and in thy youthful days fair and beautiful to look upon. Isaac was thy husband, and he had fondly loved and protected thee. His heart was right in the sight of God, and often at eventime had he gone out to admire and to meditate upon His wonderful works and mysterious ways. But now he is old and infirm, helpless and almost blind, and his treacherous wife is the first to deceive him; she takes a mean advantage of his infirmity and blindness, and prompts her child to utter a lie. Sad way this, Rebekah, to requite the kindness of thy husband! It was a dark day in thy history. Thou didst disgrace the name of mother and of wife, and for thy conduct all ages will rebuke thee. Nor do we feel disposed in any manner to excuse Jacob; he sinned with his eyes wide open. An appeal was adroitly made to his acquisitiveness, and to the love he had for exaltation, wealth, and power. It was successful, and he fell. "And he went to Isaac and said, My father. And he said, here am I; who art thou, my son? And Jacob said, I am Esau; I have done according as thou badeest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said, How is it that thou hast found it so quickly, my son? And Jacob said, because the Lord thy God brought it to me. And again he said, Art thou my very son, Esau? And he said, I am. And Isaac said the voice is Jacob's, but the hands are Esau's." We cannot well imagine a darker and deeper state of guilt. And doubtless the wretched mother was near, watching with cunning and fiend-like interest the success of the combined duplicity of herself and son. What a lamentable proof is this of the wretchedness of the human heart! We never read of the repentance of Rebekah, and we fear she died with this guilt upon her soul. That in after life Jacob did repent, we

think there is no reason to doubt. He knew that he had excited the just indignation of his brother, and he acted wisely in appeasing his wrath by sending him presents. Thus Esau's heart was melted, and when they met a reconciliation took place, and they mingled their brotherly sympathies and tears over the mouth of their father's grave. Rebekah was the cause of their separation. Her shameful conduct had caused Esau to be the subject of cruel and resentful feelings, and though they were united again, she was no instrument to their reconciliation. Rebekah and Jacob were the criminal deceivers, and Esau was the injured child. We are not surprised at the indignation he manifested. In this instance, as in every other, false speaking defeats its object. Rebekah's mind was immediately troubled, and we never read of her future joy. She had sinned against God, her husband, and both her children, and this was enough to becloud her soul, and to darken her moral and spiritual prospects. She stood a self-convicted transgressor, and her sufferings were intensified by a full consciousness of the fact, that she had made her son a guilty participant. We think it was very mean of Jacob to take advantage of poor Esau, when he was so weary and hungry that he thought he should die, to purchase his birthright for a mess of pottage. It was mean and selfish—an act unworthy of a man or stranger, and most degrading to a brother. As long as the narrative is read, it will stand as a memorial of shame to that act in the history of Jacob. We were much pleased with the quotation in the April number of the *Harbinger* on exaggeration. It was faithful and true, and our experience justifies us in believing that it is not only often indulged in, but that it sometimes wilfully escapes that honest and severe censure it so richly deserves. When Rebekah dressed the meat, she purposed in her heart to deceive her husband. When Jacob said "I am Esau," it was the result of a wicked purpose, prompted by a wicked design. When Peter said, "I know not the man," the falsehood was as absolute and complete as were the statements of Jacob and Rebekah. But there is this difference: there is no proof that Peter premeditated or purposed in his heart to deny his Lord,

and there is proof that the others did. Of such falsehoods it is not difficult to judge. There is, however, a much greater difficulty when the statement is partly true and partly false — when, as it was happily expressed, “Truth is the handle, and falsehood the blade.” We believe that exaggerations are much more calculated to deceive than direct falsehoods, for the wielder of the deadly instrument can say, “Look here — see how strong, and firm, and true it is ;” and the handle is shown with bravery and a smile: the next moment the sharp blade of falsehood is thrust therefrom, the heart of the friend is pierced, and his prospects perhaps blighted for ever. Of an exaggeration it may be said, taking the statement of the deceiver as a whole, that one end is right, the other is wrong—one end is wholesome, the other is poison—one end is true, and it entwines itself around the throne of God—the other end is false, and it encircles, like a serpent, the brow of the Dark Prince. It is an effort to mingle light and darkness, to deceive the good and defend the bad. It is a futile and wicked effort to marry the truth with a lie, and at the same time to worship God and the mammon of unrighteousness. It is a proof of foul design, and of deep and dark corruption, and those who are skilled in the infernal art will betray you with a kiss, and stab you with a smile. How beautiful is the pure simple truth ! A falsehood uttered may be repented of and fully forgiven, but it cannot be forgotten by Him who knows the heart, and comprehends the affections of the children of men. Let us, dear friends, be guarded—let us set a watch over our lips, and though the truth should appear to militate against our present interests, for God’s sake and for Christ’s sake, let it be spoken. Rebekah and Jacob, by their cunning and duplicity, placed themselves in such a position, that without mutual confession and contrition, they could never respect each other again. For liars and deceivers cannot respect themselves, nor can they respect those whom they know to be like themselves. Often, however, in the wickedness of their design, they implicate others, and to exonerate themselves they will deny their own statements, and then charge them upon others. And when this is proved to be false, they are base enough

to associate a third person with own shame and disgrace. Such a matter of things is enough to break heart. Well may the sons and daughters of Zion weep and hang their heads in sorrow. Well may the trusting and confiding soul be shocked and be paralysed with amazement were it not for the blessings and hope of the gospel, it would sink in despair. Falsehood kills friendship. It is truth alone which can bind hearts together by the ties of hope and love. We have no sympathy for the feeling which prompts the use of some of the milder expressions, such as “it is a misunderstanding,” or “the matter has been slightly misrepresented,” or “we have quite forgotten,” or “forget and forgive.” Such phrases are often used by parties, in order that they may cover known and deliberate falsehood by laudation of what they choose to call Christian charity. We, as professors of the Gospel, earnest and honest men, never intending that Jesus said, I am the truth. We are only morally strong and in proportion to our love of the truth. And when we meet with our friends, let us speak the truth, and if our plainness should displease them, we have done our duty, and the issues must be left with them and with God. Parents and brethren, we call upon you to rebuke those who misrepresent, who speak evil of others ; and should do so in their secret, and what they choose to call, confidential conversation speak evil of a brother and sister at once to them, and you will find we have found the statements, not untrue, but pregnant with malicious design. Falsehood pales the cheeks, deadens the eye, knits the brow, presses the lips, injures the hearing, estranges the spirit from God, the soul to earth and sensuality, covers it with the pall of death. Oh ! how glorious is the truth, whose birth-place is Heaven. It is the seed of paradise and the child of God. It is a live spark smitten from the throne. It comes to us in the Gospel of the blessed God. It tells of our fall, and of Him who came to restore us therefrom. A full, hearty, obedient believer in Christ must love the truth, and he must hate that which is false. The Word of the Lord is

The life and death of Jesus, the Christ, are true—the precepts and the promises are true—the bread and the fruit of the vine are true—and in these ever-blessed truths we humbly and hopefully confide. Our eternal destiny is in connection with them. May our lives be purified by and consecrated to them. May we never doubt, neither in life nor in death. One falsehood disturbs the whole moral universe, and there can be no compensation for its disturbing influences, only heart-felt repentance and a returning to God. Let us strive to be honest and truthful one to another, not attempting to please two parties, not double-tongued, not two-faced. There are those who slander, and then haughtily assume a position of truthfulness; they entrench themselves behind dark and ambiguous phrases; they arm themselves with sentences which have a double meaning, or which contain only a portion of the truth, and which may be interpreted both ways; they are ingenious in concealing the real facts—yea, they will smile at you, and for their own wicked purposes charge you with having said so and so, of which you have neither thought nor spoken; and while by misrepresentation your friends have been injured and placed in a false position, the cool calumniators will sit glancing with evil eyes, freely uttering falsehoods in the place of facts, to escape the just and well-merited rebuke of their own bad deeds. Such conduct, sooner or later, will bring a curse. It may appear to answer the ends of cunning and craft for the present, but the day of reckoning will come. We do not believe that Rebekah saw a

happy day after her wilful falsehoods—they were deliberate and infernal. Because she was his mother, we think Rebekah was worse than Jacob. A gentleman once called me into his drawing room and said—"Sir, I wish to speak to you in reference to myself, and I do so because you have been lecturing upon the moral and intellectual character of man; you must know, Sir, that I am in the habit of telling falsehoods, never with an intention to injure any person—they always relate to things, not to character. What am I to do?" I simply said, Do as you have done with strong drink, totally abstain—that is the only cure. When in detail you have spoken the truth—then say no more. Here we found a character who honestly admitted that he was not truthful, and in a subsequent interview he thanked me for the plain and faithful advice. We cannot love that which is false, and our souls must be in a morbid state, if we do not loathe and hate it. Let us, dear readers, strive to test our affections by Him who hath loved us—our words by Him who spoke as never man spake—our thoughts by Him who was pure, harmless, and undefiled—our tempers by Him who, when he was reviled, reviled not again, and who in the agony of death said of his enemies, "Father, forgive them." In his name may we live, may we praise, and may we pray; so that he may be our day-man and our counsellor, and the captain of our salvation; so that being complete in Christ, we may come off more than conquerors through Him who hath loved us. J. I.

London.

THY WAYS ARE EVERLASTING.

A DISCOURSE BY JAMES M. MACRUM, OF PITTSBURGH.*

"Remember the former things of old, for I am God, and there is none else. I am God, and there is none like me, declaring the end from the beginning."—"In thy ways is continuance, and we shall be saved" (Isaiah xlv. 9, 10; and lxi. 5.)

THE word "religion" is the general

* We candidly confess that we are not at all disposed, as a rule, to insert lengthy articles in the *Harbinger*; but some of our readers, we know, will feel much pleasure in perusing a discourse by Bro. James M. Macrum, late of Drummod, Ireland, which was delivered to the church at Bethany, Va. October 17, 1859.—J. W.

and most comprehensive one in use in reference to the highest relations of man—those, namely, in which he stands towards God. It is only used in the Common English Version to represent *θρησκεία*; but neither New Testament nor classical usage would entitle *θρησκεία* to be represented by a word of so large signification. It is used once (Acts

xxvi. 5) in reference to Judaism ; again, (Colos. ii. 18) we find it used in reference to the superstitious "worshipping of angels," as the Common Version renders here, not "religion of angels," which would yield no suitable sense ; and again in James (i. 26, 27) we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart ; this man's religion is vain. Pure religion before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from the world." Now this is decidedly the highest sense in which this word is used in the New Testament ; but it by no means shows *θρησκεία* as an equivalent for the word "religion" as used by the English-speaking populations ; though we say the latter is a very suitable translation of the former word in this passage. With the striking eloquence which distinguishes this apostle's manner of writing, and which indeed has so much in common with poetry, that the same principles of interpretation which we apply to poetry will equally apply to it, he inculcates what is quite a homogeneous part of his beautiful and powerful appeal and argument for a living doctrine as a doctrine of life, for the self-evidencing effect and direct practical outcome of such, not to supplant, but to be deduced from, and inevitably to result from any and every divine system of doctrine, which must be vitalized in every part, instinct throughout with this highest life, and ready to act, seeking realizations under all the forms and conditions of human existence—whatever merely abstract thinking and feeling, or transcendental and irreducible principles some men might assume to have found in it. The sense in which the apostle uses the word will be about as easily found as the meaning of the words *laborare est orare*, to work is to worship—words from a Latin hymn of a later age, which probably needed some such protest against monkish and other indolences and tendencies thereto, and false doctrines to justify the same.

Our word "religion" is itself, etymologically speaking, of Latin origin. It signifies a *rebinding*, as of something which had been loosed from its original bond. Having this signification, it is

very appropriately and descriptively used when we speak of the means employed by God to reconcile man to himself—to reclaim him from a state of separation, as of exile, and the alienation of sin, and *rebind* or reunite him to God his Creator. God had already revealed himself as a Creator, while yet stood in the innocence and bliss of Eden, and held converse there with God. When, through sin, man was expelled from the earthly paradise—and separated from the presence of God in which alone could shine the life, and truth, and love—when he was condemned to change the blessedness of these—how fearful, how inconceivably terrible the change!—and he began to realize the consciousness of a contrary state, sorrowfully making his journey of mortal life within the shadow of death, and falsehood, and heathenism—the principles of that adverse power of evil which had deceived him, and the trinal elements of sin itself—the deed, God having purposed good, not evil to his fallen creatures, to reveal himself in yet another relation to them, namely, as a Saviour and Redeemer.

The knowledge of evil to which man had attained by disobedience, brought with it as a dire consequent ignorance of God, and ignorance and unbelief of THE GOOD and its divine nature and perennial GOOD which truth reveals the purpose and outcome of every thing and of all things, both of the seen and the unseen, through the All-God Almighty Over-ruler of all existence. Adam was created a man—a full and perfect man, by the fiat of his Maker, which called him into existence. Now Adam, and human nature in general, is brought to a spiritual infancy by words and things of a spiritual life separated by a gulf of death from the life—he has died to them. But man himself has undertaken to solve the problem whether man cannot live—whether by the planting of a seed of hope in his soul, through faith in the promise of God, he cannot be made to live again unto God, and, as from the beginnings of infancy, make a beginning of spiritual growth, which would prepare him to long for—would bring him to the love of God yet avail to bridge a way for a returning penitent prodigal across the wide-yawning gulf of sin and

tance—to seek to recover that lost inheritance of immortality and eternal life. As he begins thus low—as we have just said, with the poor beginnings of an infant state—he has to learn the first spiritual idea after that of the existence of God himself, unless we reckon as such the consciousness of sin, gained like the sense of a loss, and the misery of remembering past happiness, now lost beyond recall. He could no longer converse with God and the angels of God, holding high converse on high themes; for spiritual thought and spiritual speech are no longer his—not as before in the completeness of his spiritual nature. He has them not—can by no means presently repossess them; but there is a germ of spiritual life within, which, if nourished with the food from heaven, even the truth of the knowledge of God will grow into the fulness of all life, and all the possible of attainment in life.

I have said that man after the fall had just one idea, spiritually speaking, to begin with; that is, the idea of a Supreme Spiritual Existence, Self-Existent Almighty—in one word, of God. But here was nothing beyond the Alpha of knowledge, even for man. Of course we must believe that God is, before we can come to him; but we *will not* come to him, nor abide in him, till we begin to learn *what* He is, and *is to us*; how full of love and condescension, of mercy and long-suffering; and in revealing a Saviour and Redeemer to Adam, God began to reveal to him the inexhaustible and unsearchable riches of the Divine Nature—of Himself. The means by which God's purpose and promise of salvation and redemption were recorded, so that mankind might read them continually, was in the *institution of sacrifice*. In this institution, therefore, God gave the first and most important lesson of spiritual truth. For, everything considered that has been argued concerning the origin of sacrifice, there appears but one rational and scriptural conclusion possible, namely—that God himself instituted it, and thereby opened to the human mind the possibly otherwise unattainable knowledge of the nature and means of the promised salvation. In it not only were SIN and DEATH brought together in a most significant manner, intimating *their* inevitable relations, but in it, too, were most

strikingly set forth the fundamental ideas of the Mediatoral system, namely, *substitution and atonement*.

Thus, in the nature of man—or, if we can with any propriety say it—in the fallen nature of man was begun the foundation of a spiritual nature. Before, when he stood in the image and likeness of God—upright, perfect—as God had made him, a spiritual nature had been given him, thus raising man to the converse and companionship of God and the angels; but now, only by a low beginning and a slow process—for faith is weak and faculty is weak—only slowly indeed, with such faith and such effort as may be had, can the spiritual building be re-edified in the fallen nature of man—and at best as seen from any earthly stand-point, never but painfully contrasting with that, which through unbelief and disobedience, man himself had brought to the doom of ruin.

The means of this great building is the one great subject of divine revelation—this is “religion”—the God-conceived, God-revealed, and God-effected means of *rebinding*, or reconciling, man to God. Besides its formative power, as being the appointed means of spiritual attainment, religion is only the exponent of this spiritual nature. But it could not have been so to Adam, had sacrifice been to him merely a sort of unintelligible hieroglyph, to be solemnly copied from time to time, and not rather, as we conceive, an *act of faith*, which he had been taught to interpret, at least, so far that he could worship God therein with the heart and with the understanding. Shall we not say that to man, believing the promise of God, the Gospel of hope, this institution and the doctrine of it—that is, its meaning, its significance in reference to the promise, at least, to some extent—were given together, and given to set forth symbolically, in a kind of fact-writing as it were, some fore-glimpse of the nature of that which in the fulness of time would be the realization of the soul-sustaining hope, and ever-blessed divine promise, of the first Gospel? Or, shall we say it was not so? Consider this fact: When the fallen ones, suffering the consciousness of their nakedness and shame, fastened leaves together for garments, God himself helped the insufficiency of their merely

physical resources, and clothed them with skins of animals. Now, shall we say that God taught man the use or adaption of the skins of animals, to clothe the nakedness and cover the shame of the body, while the nakedness of the outward form was but a faint reflex of the humiliation of the soul within; and that he did not teach him the far more important lesson, namely, that the gracious purpose of His Gospel, in the belief of it, and in the obedience of the faith as shown in the holy institution of sacrifice, was to clothe the nakedness of the soul, and to take away for ever the shame of sin? Shall we not rather say, on the contrary, that the recorded lesson is but the illustration employed to teach the higher and nobler one—that as God had found in the skins of those animals sacrificed on the altar, a covering for the nakedness of the body, so had He also found a fore-ordained covering for the nakedness of the soul—which COVERING the divine *word of promise* enabled faith to take hold of, and the institution of sacrifice, translating that *word* into symbolic *fact*, illustrating and explaining it thereby, still more enabled faith to take hold of—and a strong hold too?

But let it be remembered, that only by typical forms and things palpable to the senses, could man henceforth be taught in spiritual things. Man, in his first estate, could converse with God, and held familiar intercourse with his Creator and Benefactor, who was also his condescending instructor. Man fallen from his first estate, shunned the presence of God, forgot the very language he had first spoken, or remembered only so much of it as belonged to the things of earth—that part of it which was, in fact, like himself, “of the earth earthly”—the nobler part, the higher and purer speech of the God-communing hours of Eden, he could no longer speak, no longer understand.—Without a spiritual language he could no longer converse with spirits, or speak of spiritual things. But a deeper reason, one underlying this, must be remembered as the true and originating though unseen source within, of all that appeared with such humiliating manifestness without. In his fall, not only were the harmony and balance of his nature, in its trinal existence of body, soul, and spirit, disordered and lost,

but disordered and lost also were higher and nobler perceptions—the very faculties by which these were reached, being themselves reduced to the weakness and poor beginning of an infant state. Strictly, indeed, infancy—we repeat, what we, even at time before, already had occasion to remark, because of the importance of it—an induced infancy, in which there was at first no language, and hence even the faculty of speech. But how ever weak, since the beginnings of life were there, a spiritual language of spiritual perceptions began to grow slowly, indeed, and strugglingly, until the fearful retardations of sin, which was more and more corrupting the nature of man, and covering earth with darkness—in pursuance of the hell-meditated scheme of ambition to usurp the throne of universal dominion, to rule the destinies of man and of the fair world which God made for his habitation!

The question of human progress, however, could at no time (if rightly considered) have been a doubtful question. Almighty God had undertaken to carry it forward—to educate man and fit him for high destinies in the universe. But the school is a battle-field, and a wide one too—as wide as the whole world; and the day of battle is a long one—long as all the ages of time! Therefore it is not for those who shun the conflict, at all times, or hardly at any time while there, to see through the dust, or to hear amid the din, what is the amount of general result gained on the whole—which matter, to see and hear the truth of it, would indeed seem to require a very different standpoint. From some “mount of vision,” such a spiritual height, overlooking human life, it is a sublime scene, this great battle-field—when ages, races, governments, institutions, systems, traditions, philosophies, literatures, arts, sciences, and what other forms soever there may or can be, embodying life in worldly thought, as spiritually or mentally manifested—forms of divine and diabolical presence and purpose maintaining great warfare between light and darkness, truth and falsehood, right and wrong, good and evil—between life and death, heaven and hell, God and Devil.

Such is the scene of life, the field

the world, the school and training-ground of every son and daughter of Adam. No garden of delights, no place of innocence and ease; but to the best and noblest "a garden of Gethsemane" rather, and a place where innocence is ever lost, and ease is never found. Unfortunately for themselves, however, men persist in trying to think otherwise; oftenest acting as if the things of time and sense were themselves the ends, and not the means of life—as if the Present were the All of man's life, and life itself, instead of being what it is, only the preparation for life, or at best, only a foretaste of the true life which is to come.

But we were not about to speak of partial, but general aspects—not of the degrees of temporary and local resistance and obstruction, but of the degrees of world-wide and lasting victory and progress. For thus, throughout the ages, the education of man in the knowledge of God and of himself, has been going on—not after the narrow and superficial methods of a didactic or a dogmatic philosophy, but after the divine conception of a philosophy of life, contemplating a full development of man, in and through his actual life-relations to God and to mankind—not merely a growth and training of the *individual*, but a growth and training of the inherited and transmissible *nature* itself, and that, too, in its entirety and trinal unity of body, soul, and spirit.

During the Patriarchal and Mosaic dispensations this was being gradually accomplished; the Bible history and ancient history generally may show us what manifold experiences of life, both of the inner and outer life, man was exercised in during all that period—each, of course, living on as a thought, and recording itself as a word, for use in all the future; and the teaching of Christianity and the writing of the Christian Scriptures, mark the proficiency of thought and language attained so far—sufficient to make a final revelation of divine truth and wisdom, and to enable men henceforth "to explain spiritual things in spiritual words"—or, if you will have it so, "to compare spiritual things with spiritual."

But if, notwithstanding all this, we feel to stumble at the slow, difficult, ever-struggling, and ever much-retarded

progress of spiritual growth, let us ask: Does it appear to be contrary to the analogy of the divine procedure elsewhere? For, of course, we could not consider the subject otherwise to any purpose—not at all otherwise, without presumption—for what are our poor faculties to take in the wide-extended relations of the parts of so vast a whole as God's universe is? And what is in us to conceive such a scheme of Government as that by which the All-wise and All-mighty God governs his universe? Here, indeed, all human knowledge were no better than ignorance; history a mere irrelevancy—the light of nature no clearer than darkness, and the light of revelation only as the rising of the morning-star—the promise of the coming day, when "we shall know even as also we are known?" To resume our question, then, though even it cannot be adequately considered: Does the slowness of man's progress in a spiritual point of view—the slowness of his spiritual developement, appear to be contrary to the analogy of the divine procedure elsewhere? Look back on the past and trace the progress of man as an intellectual being! Was it not slow, difficult, even struggling, and much-retarded—just as we have described the growth and progress of the spiritual nature of man? And now look away to material nature also:—there, I think, hastening of results will not be found to be a divine necessity at all. How many thousands, or ten thousands of years was the earth, from the "Bereshith," when God created it, till Adam's body was formed of its dust—preparing to become a fit dwelling-place for him and his race? All those uncounted ages, too, a busy theatre of action and life—not separable altogether from anything that acts and lives even now, that remote action and life—the products and results of which had ulterior ends, reaching even as far as to us and our wants. There was our fuel—those great coal deposits on which not only our machinery, but also our domestic hearth are largely dependent—there it was provided when the great forests, having treasured up the sunshine of a thousand Summers, were overthrown and themselves treasured up in the dark bosom of the earth. Analogies are everywhere—nature has but one voice of testimony.

The common stone from the quarry—the precious gem or metallic ore from the mine, or the veins of rocks in the deep-sunk foundations of the everlasting hills—yea, hills and valleys, lakes and streams—whatever God has made in all the earth—with one voice of innumerable voices, testify that the Creator knew the end from the beginning, and is God, who inhabiteth eternity!

How manifoldly written for us is the truth of God—manifoldly in the volumes of work, manifoldly in the volumes of word. Our Divine Teacher Himself has taught us to compare work with work and word with word, that we may learn the secrets of His wisdom, and the wonderful workings of His power. In the words of the poet—

“That to the height of the great argument
We may assert eternal providence,
And justify the ways of God to men.”

From the known, by comparison and difference, man had to advance to the unknown, which thus became knowable. Thus, too, from the seen to the unseen, which also became visible. Thus, indeed, and not otherwise, have we been instructed in those things which before were all unknown, thus enabled to see what eye had never seen and could not see—to hear and feel what neither the ear, nor any other sense, could ever reach. So God taught us to think and teach spiritually, having with just analogies and true types imaged on our souls ideas of the eternal and infinite things which had been inaccessible and inconceivable to the utmost-flown aspiration of human thought. One great Teacher—one great principle of teaching—but various under-teachers, and various methods of teaching. As by endowing men with great intellectual powers, God made the thought of one age anticipate the achievement of many; made the already conceived possible rush far forth into the future—often so far as to seem to hold no vision or imaginable line of procession from the actual; so did God also, in the higher administration of the spiritual world, richly endow patriarchs and prophets with a depth and fulness of spiritual nature, so that they could and did live and die heroically—God’s heroes!—or, if we will, the transcendent *representative men*, chosen by God to stand amid

the ages, representing what man ought to be, and what he is to be, though they stand even yet amid the ages of a majestic isolation of pre-eminence, the pre-eminence of spiritual growth such as could not be outgrown in all time were it not now made possible to grow into the very likeness and express image of God Himself, as revealed in Christ.

What a possibility is here! O, fellow men! living, as ye are, in the Christian Age of Time, have you ever considered this? Did not all the faith and hope of past ages—all the promises of God, whether given in words, or recorded in the hand-writing of oracles—all prophecy and even history—for it too was a living acted drama—prophecy, did not all these, with far-reaching rays, convergingly shine toward the second Adam, the seed of the first man which should bruise the head of the serpent? And has not HE brought life and immortality to light—instilled of the death, and the life unto death, which passed on us through the first Adam’s transgression? Yes! through Christ the impossible becomes possible—faith and obedience now can rest where before was marred or blotted out—the image and likeness of God in man! Yes! and more than was lost in Adam, and more than patriarch or prophet ever said or thought, or living or dying could realize, all and more may be found and realized in Christ! The first Adam was indeed a *living soul*; but the second Adam is a *life-giving spirit*; the first was the earthly father of us all, but by the second we are begotten again unto a heavenly inheritance incorruptible, undefiled, and that fadeth not away! How worthy is he of the description of the prophet: “Wonderful—Counsellor—Mighty Potentate—Father of the Everlasting Age—Prince of Peace!”

What an exemplar and standard is the stature of the fulness of Christ! Nor alone as an exemplar and standard shall we regard Him, beyond all—beyond all this, we must conceive of him. He is “*GOD WITH US*”—the image of the Invisible God, and the expression and evidence of how God loves us! And that love, the love of God, is revealed in our Lord Jesus Christ, is not a mighty influence, and an undying principle of perfection—having, like

light, an attraction power over all that has life to grow—drawing that growth *upward* and toward itself? To come to Christ is then to pass from death to life—for there is no death, no condemnation unto death—to those who are in Christ!

O then, what a *divine* possibility is here, from which no son nor daughter of Adam is excluded;—none excluded, but such as exclude themselves by continuing in sin—continuing in enmity to God and his Anointed, which is the consequence of sin. Amongst you, my hearers—for I ought to put this question, and I must put it, even here and now before we part this evening—amongst you, my hearers, is there any such?—nay, are there not, perhaps, even many such? If so, and surely it is so, O, my fellow men! O, my dear brothers and sisters! consider well of this, also present, *divine possibility* which the All-good and Everlasting FATHER OF ALL has placed before you in Jesus Christ. Through unbelief and disobedience, and the bitterness of disappointment, and the misery of remorse, which are the consequences of those twin-born evils, you are alienated from God, the All-good; One: yes, far from Him and His righteousness as your lives have been, your hearts are farther still. Alas, has Christ then come, showing the love of the Father and his own love, in vain for you?—Is it all in vain for you? When He laid down his life for sinners, every sinner hated him just as you have done? But He did not wait till they would love him, before He laid down His life for them, and bare their sins in his own body on the tree, and the infinitely darker, more terrible, and all-inconceivable horror and agony of the burden, and punishment of them in his pure and sinless spirit! Had He waited so, Hope itself would have perished in our souls; for men would have gone on in their sins, and grown on in their sins, “serving divers lusts and pleasures, living in hatred and envy, hateful and hating one another;” and as a necessary consequent, hating God more and more.

But while we were yet sinners—and such sinners—Christ died for us? He said, “*I, if I am lifted up from the*

earth, will draw all men unto me!” O, was not this the greatest WORD of love that ever was spoken? And was it not followed, closely followed as was fitting, by the greatest WORK of love that ever was undertaken—that ever was done? Hear now, O attentively hear the word—it is for you too—even for you, as it sounds out of the ages! But neither it nor the WORK which it spoke of, and which so soon followed, neither *word* nor *work* can fail for ever! Have you heard the *word*?—then behold the *work*. Behold, for even across eighteen centuries ye can behold that ever-wonderful work of Divine Love! Eighteen centuries! The Cross of Calvary, the blood-stained Cross of Calvary, will be visible across the centuries of time, and visible too, to show the love of God to man, even from the shore of eternity itself! And O man, whatever thy age or nation, thy name or condition, look there! Look there, O sinner. Yes, look even through the gloom of eclipse—for the Sun has refused to behold the scene—look, though the earth shudders as if God in his wrath had smote it—look, if thou canst for weeping, on those hands, those feet, pierced and torn with nails; and hear that agonized cry, “My God, my God, why hast thou forsaken me!” In that voice ’tis a more than mortal agony that speaks. But when the agony has passed, or at least is silent *there*, see that ruthless spear, the wounded side, the issuing stream, mingling the symbols of sorrow and love;—sorrow, because death has sorrow in the memorial of sin, which separates from God; and love, because love triumphs over death, the soul being reconciled unto God. O yes, sinner, look! That thou mightest behold the “exceeding sinfulness of sin,” and the justice of God as well as the love of God, that Cross, that Bleeding Victim, is lifted up!

There, now, thou hast heard the Supreme *Word*—and seen, too, the Supreme *Work* of Divine love—appealing to thee—and is thy heart responsive? O, if there is a heart beating within thy bosom, fall on thy face before that Cross, and acknowledge the Christ of God, the Saviour of the world, as *thy* Saviour!

SCRIPTURAL "FAITH AND PRACTICE"

[We commend the following letter, which was addressed to a friend, in practical illustration of the principles of Christianity, contrasted with the errors of the day, to those who may have been baptized whilst under the influence of dreams or visions, in place of true faith and repentance; and who, consequently, are subject to continual doubts as to their union with Christ.]

THERE are times when a feeling of loneliness fills our hearts with sadness. We desire to seek consolation, and at the same time often imagine it cannot be found. There is only one source of blessed rest. It is to be found in Him who says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." To be candid, I must confess that I feel lonely when writing to you. Time once was when this was not so. Why the change? You profess to be a Christian, or, at least, you are a member of a church claiming the most direct communications from heaven—not from any outward or apparent cause, but because the recipients were eternally called, or predestined to be God's children, and will be such, regardless of the Bible, or any external influence. Now, let me say, in all candor, that when I was laboring under this delusion, and was a "predestinarian Baptist preacher," I was highly esteemed by you. Now to the proof that the Bible is a dead letter, is a delusion, as also is fatalism. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John xx. 30, 31.) What was John's testimony written for? "That ye might believe that Jesus is the Christ, the Son of God." What was the necessity of believing? "That ye might have life through his name." This is enough to silence that wicked doctrine which says "the Bible is a dead letter, and none can understand it except the specially illuminated." The promise of eternal life is not to them who have dreamed dreams, seen visions, or had feelings; but Paul says, "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life" (Rom. ii. 7.) You can find in the same chapter a character whom "the goodness of God was leading to

repentance; but after his hard and penitent heart treasured up unto himself wrath against the day of wrath, revelation of the righteous judgment of God, who will render to every man according to his deeds." Now say as you will, that I "am blind," and spiritually taught, these facts are an irrefutable argument against your "cious doctrines" of fatalism. You vainly tell me that "the blind lead the blind;" but if this is so, "your trine" is false, for you say "it is impossible for them to perish;" therefore the blind cannot lead them.

But to return. Having resolved, helping me, to obey only a part of a creed, by taking the Scriptures of the Old and New Testaments, as the "rule of faith and practice," and being unwilling to receive anything out of them as a religious requirement, I branded me with the name *Campbellite*. Let me again tell you, that if Mr. Campbell had written a creed, and I had subscribed to that creed, I should have been really "a Campbellite."

Jesus Christ has a creed, if I may be allowed to call it so—that creed is revealed in the Bible—that creed, as worthy as I am, I am willing, and heartily willing, to subscribe to—I am willing to wear any name it requires of me, such as Christian, Disciple, Friend, &c. I consider that I should be acting wickedly to religiously wear a name unauthorised in God's Word. I told you, a Baptist is one who baptizes. You told me that you had not been baptized any one. I then asked and now ask you, for your authority, wearing the name, Baptist. Once, in ignorance, I did it, but hope, through God's grace, I have learned better. Jesus is the only Baptist named in the Bible, and he was so called because, as his occupation shows, his business was to baptize. John says he must decrease, and the Saviour increase. You may find (Acts xix.) that when John's disciples, who had been baptized with John

baptism, were told that they should believe on Jesus Christ, they were baptized in the name of the Lord Jesus. These facts show, that my old illusive idea, that the Baptist church must be the true church, because it descended from John, falls to the ground by the application of Bible facts alone. If John the Baptist is "the only name given under heaven whereby we must be saved," then it is proper to be baptized into the Baptist faith, and become Johnites. The record shows us too plainly this is not the case.

Again, by examining 1 Cor. i. 12, 13, you will find the fallacy of wearing human names. Are you willing to wear one, after reading Paul's exhortation to "hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus?" (2 Tim. i. 13.) Or, again, after reading the Saviour's declaration, "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." History will show us that six hundred years ago there was no Baptist church. From my early training, and my religious predilections, the name Baptist sounded like music in my ears. I loved the name perhaps as well as you do. I still love it, as showing the great business of the harbinger of Christ. But I do not desire any longer to love it as a human creed, authorized by him "who is the only name" in which we can trust for pardon, or hope for endless bliss in the world to come. Hence, when I was enabled to see these things, and willing to receive with meekness the engrafted word which is able to save my soul, I was willing to become obedient to the faith in Christ, and like John's disciples, was baptized into the name of Christ, for the remission of sins. Not on the strength of either "feelings," "visions," or "dreams," but from evidences presented to me, I believed Jesus to be God's Son, and was willing to become a member, unworthy as I am, of that kingdom which Daniel said, "there shall be no end." When I joined the Baptist church, I was baptized, not for the remission of sins, as the Scriptures require, but because I foolishly thought my sins already

pardoned. I desire to make sure work. If anything is doubtful, let me choose that which is most certain. Heaven is a blessed place, and "we should work while it is called to-day, for the night cometh when no man can work." In that day, every one of us "shall be judged according as our works shall be." Then an approving consciousness of having obeyed God will be worth ten thousand worlds like this. I do not dictate what course others shall pursue; but the kingdom of heaven, now existing, has its laws. I dare neither add nor diminish therefrom (see last verses in Revelation); I must not change them. It is for you and me to examine ourselves, to see whether we are in the faith, which will make us free indeed.

I have some serious questions to ask you, and you may think me very plain; but it is better now for us to "prove all things, and hold fast that which is good," than to wait till death darkens our eyes. I desire above all things to know what is true, and do that which the Master requires as my reasonable service; for if I hide my Lord's talent entrusted to my care, I have his promise, in words this world cannot overthrow, that my portion will be where "there is wailing and gnashing of teeth." You may think it rather strange to see my letters to you in print; but I have found by experience that the best way to obtain information is to speak practically upon practical subjects, and if you are disposed not to consider these things, perhaps others may; and when we have used our talent, with singleness of heart and honesty of purpose, we may hope to receive the welcome salutation of, "Well done, good and faithful servants." I must remark, in order that I may not be misunderstood, that if others are satisfied with their baptism, received at the hands of sectarians, I have not a word to say. You seem to fear a new translation of the Bible. If King James had allowed his translators to give the pure English of the Bible, even at that day, I have little doubt one-hundredth of the sectarian differences of opinion would now have existed. The most manifest mistranslations are held too dear, for a basis of some worldly or fleshly order of faith, to allow them to be corrected. This I

have repeatedly tested. In conclusion, let me ask you to study your Bible, not to prove any opinion you may hold, but to learn the truth as it is in Jesus

Christ, that you may believe, obey, and receive an everlasting life.

"CHURCH OFFICERS."*

I SEE an article in a recent number under the head of "Church Officers." To a part of this article I desire to reply. In it our brother says many things which I approve—but when he comes to give his views of the proper plan for electing bishops and deacons, and the duties of these officers, it seems to me that he is mistaken. Of bishops, he says: "Their duty is to teach and take care of the congregation;" and again, he says: "We do not regard it as necessary that an elder or bishop should administer the sacrament of the Lord's supper. It is a feast spread for Christians and by Christians, and all are entitled to it. When an elder or bishop appropriates to himself the exclusive power of administering this ordinance, he has considerable leaven of Romanism working in his heart." I suppose that our brother will admit that "taking care of" means that the bishop shall see that the congregation "walk in all the commandments of the Lord blameless." Of deacons, he says: "Their work is to minister to those who are needy the funds of the congregation, no other work being given to them; they are not created deacons to minister upon the Lord's table, as is the custom of most congregations. This is a mistaken notion, which has grown out of human expediency in the manner of partaking of this sacrament." Here our brother attempts to destroy the established customs of our church officers, without attempting to give us a more scriptural plan. This seems to me to be inexpedient. He discards "human expediency"—and should we, at this suggestion, dispense with this, I cannot see how the congregation are to partake of the Lord's supper at all. Our Saviour said to his disciples, "Do this

in remembrance of me"—and his commandment we must obey. And our brother discards "human expediency" will he be so kind as to point out a "thus saith the Lord" as to who shall provide the bread and the wine? Who shall carry it to the house of the Lord? 3, Who shall spread it on the table? 4, By whose mouth thanks be offered? 5, Who shall take the bread and pour out the wine? Who shall bear it round to the disciples (or shall each one come to the table and help himself)? If so, who shall give the word come? As it is the duty of the bishop to take care of the congregation, I infer that he is the proper person, according to the Bible, to do all this, or to direct it to be done by other members of the congregation. And this work he does not appropriate to himself, but the Holy Spirit, through the church, has called him to it. I think he may do it without fear of the "leaven of Romanism in his heart."

Again: we think our brother mistaken when he infers from our custom of the deacons bearing the bread and wine to the disciples, that we think that the deacons were created for this purpose. We are far from it, for we think that the office of deacon was created, not even for all the work which he assigns to them, but alone to minister to the widows. But inasmuch as certain men have been chosen as deacons by the congregation, and under the direction of the Holy Spirit, this gives them a preference with the bishop in directing any part of this service which they are present, believing that the service will be performed acceptably to the Lord and to the congregation through the hands of the deacons. We believe that our brother is mistaken in what he calls the "Bible plan" for electing bishops and deacons. He says "these officers should be elected by the congregation," as, for instance, was that of an Apostle as well as of the seven deacons." To this we reply, and admit that the Apostle Matthias was so elected. But

* We quote this article from the CHRISTIAN REVIEW. The mode of choosing pastors or deacons here presented we recommend to the consideration of all churches who may need such officers, and who have brethren scripturally qualified amongst them.—J. W.

Lord chose him as his witness. But the record tells us that the multitude of disciples chose the seven deacons. Whether it was done by private written tickets, or by open word of mouth, is not revealed to us. Then our brother must guess at it, when he says it was by lot. We think that to determine these elections by lot is productive of strife, envy, and division, which things we should guard against, for we are commanded to "be of the same mind one toward another;" and besides this, we have no regular plan laid down for electing in this way; and if we should undertake it, another squabble is encountered. Some will propose to put the names of all the candidates in the box, and say that the first one drawn out shall be the officer; (we might, in this way, get a poor officer;) another proposes that each member of the congregation put in a ticket, voting for the man of his choice, and that the candidate having the highest number of votes shall be elected. (This way might make the officer by a majority of the church, and he might be objectionable to a large minority of the members.) And another proposes that the balloting be continued until some one candidate receives a majority of all the members present. This plan would take from the minority the right of choice, and create division and strife; this would be wrong, for we are commanded to be "perfect, of good comfort, be of one mind." Here is "human expediency;" but to me it seems inexpedient. But the plan that I consider the "Bible plan," is for the congregation to imitate the plan pursued by the apostles and elders, with the whole church at Jerusalem (Acts xv.); when they came together to consider the expediency of circumcision, and "when there had been much disputings," and some speeches made, James made a proposition, and to him they all agreed; "then pleased it the apostles and elders, with the whole church," &c. verse 22. Here they were all agreed, all of one mind. Then let us do likewise; when the name of one brother is proposed for the office, if there is any objection, let him be withdrawn, and another one proposed, and so on until one shall be proposed to whom there is no objection (like the proposition of James).—This would

keep down strife, animosity, and division. Then each member would have his choice, and he would have confidence in his officer. Wherever I have seen this practiced, it has done well; all were of "one mind."

He further says, in speaking of the ordination of church officers: "The imposition of hands is a senseless thing for a Christian in this age to be engaged in. I have seen good and devoted Christian teachers lay their hands upon the head of a brother who had been elected to the office of a deacon, and reverently lift their eyes to heaven, as if some power from God would come down to their eyes as magnets, and pass through their hands into the head of a brother. To witness such solemn mockery, makes one shudder." Now, I cannot tell what are the feelings and motives of the brethren in other places, but here we impose hands in a sensible manner; and the brother is mistaken in our object and views, when laying hands on the head of a brother deacon in ordination. With us it is no mockery. We do not expect any "power from God to pass through our hands into the head of a brother." But we do it because we believe it to be the Lord's plan of ordination, to signify a change, a separation and a setting apart of the individual to the office of a deacon. We understand this to be the purpose, and the only purpose, for which the apostles laid hands on the seven deacons (Acts vi. 6); and the purpose for which the brethren laid hands on Paul and Barnabas (Acts xiii. 3). The laying on of hands is the closing part; the fasting and prayer are preparations for the end. We believe that in all cases recorded where brethren have laid hands on other brethren, it signified a change. In like manner our laws have prescribed, whenever an individual has been elected to office, that he be ordained by taking an oath of office; this gives him the power to act in his office. This changes him from a private citizen to an officer, and until he is thus ordained he dare not enter upon the duties of the office.

In hope of a continuance and increase of brotherly love, and a better understanding of the Bible, I remain, your brother in Christ,

J. YOUNG.

THE INFIDELITY OF THOMAS DIDYMUS.

THE infidelity of Thomas, one of the twelve Apostles of our Lord, and his refusal to believe that Jesus had appeared to the ten, (as there was but this number left, besides Thomas, after Judas Iscariot "fell from his place,") during his absence, have no doubt often excited the wonder of readers of the New Testament. But there is no wonder about it, when his character and the circumstances are taken into consideration. It then admits of an easy explanation. His other name, Didymus, *doubler*, shows his *sceptical* character, and that it required more proof than usual to convince him of anything. He did not dispute that the ten had seen the *form* or appearance of the Saviour, but he doubtless regarded it as his *spirit* they had seen, and not his real *body* that had been crucified. We learn in another place, that whether there were really the *spirits* of persons to be seen or not, the disciples *believed* in their existence and appearance; for upon one occasion, when they saw Jesus walking upon the water, they took it to be a *spirit*, and were greatly frightened; and Jesus told them not to fear, that a spirit did not have *flesh* and *blood* as he had. Hence, as the Lord made his appearance, the first time after his resurrection, suddenly in their midst, when the doors were all closed, there was naturally a strong presumption in the mind of Thomas, that it was not really the *body* of Jesus, but his *spirit*, they had seen. And hence he required the tangible demonstration he called for: "Except I shall see in his hands the print of the nails, and *put my finger*

into the print of the nails, and thrust my hand into his side, I will not believe. We say that from the character of Thomas and all the circumstances, we might expect him to require such a clear and tangible evidence as this to convince him of the reality of the personal presence of Jesus. Our Saviour who "knew all men, and needed that any should testify of man: for he knew what was in man," heard him know all that had passed between himself and the other disciples, though he was invisible to any of them on that occasion; and when he next appeared to them, the doors being shut as usual "for fear of the Jews," and Thomas being present with them, addressed himself directly to him and said: "Reach hither thy *finger*, and *behold my hands*; and reach hither thy *hand* and *thrust it into my side*: and *behold* I am *faithless*, but *believing*." This was enough for Thomas — his appearance again among them as before, and letting Thomas know that he saw him, although not visibly present — every doubt of his identity vanished, and he exclaimed in the language of full belief: "My Lord and my God." This, we conceive, fully explains the scepticism of Thomas: and the blessing that Jesus then pronounced, is worthy of our attention, as it applies to all with all its force: "Jesus saith unto him, Thomas, because thou hast *believed*; (that 'Jesus is Christ, the Son of God,') *blessed* are they that have not seen, and yet *believed*."

J. R. I.

ADDRESS OF DR. CONANT ON BIBLE REVISION.

THE eminent scholar, Dr. Conant, delivered the following address to the members of the Ladies' Bible Association, the anniversary of which was held recently in the Baptist meeting-house, New York:—

Dr. CONANT commenced his address amidst profound silence. He said, in no case had he ever addressed an audience with feelings warmer than on the present occasion. He came before the meeting at the invitation of the Ladies' Bible Union, to make some remarks

congratulatory of their Association, he would do so in a few plain and simple words—for his heart was too warm in the cause of revision for any need of expression on the object of the Society. The old Family Bible—the sacred nomenclature of our fathers—was a term title used to cover the imperfect and errors of the received version of the Scriptures. Several translations of the Holy Scriptures had been received by the English people, in each of which necessary improvements had been made

and all of which had contributed to erase errors from the volume of truth. The first English edition of the Scriptures had been given to the world by John Wyckliffe, in the year 1380; but that edition had been translated from the Latin Vulgate, and not from the Greek and Hebrew texts, and consequently partook of the acknowledged errors of the Vulgate. England, however, received through that edition of the Holy Scriptures a flood of light, which discovered the darkness of the age, and prepared the way for a more perfect and general translation from the original tongues in the English dialect. In the year 1626 William Tyndale had given to the people of England a version of the Scriptures, from which many of the errors of Wyckliffe's Bible were expunged. The name of Tyndale will be ever pronounced by the lover of the Bible with respect, and the English owed much of their Christian greatness to his exertions in behalf of Biblical truth. A version of the Geneva New Testament was given to the English people in 1556, and in the year 1660 the Old Testament followed. The King James's Version of the Scriptures was the last edition of the Bible, and while it had many beauties and excellencies, it was not worthy of the praise which had been justly given to the previous translations. The words in the margin of the English Bible were, in many instances, a better translation than the English text, and many of them were different from the words which the reader had the option of replacing by them. They thus plainly proved the necessity of revision. Many of these words were banished from the margin next the text—not because of a want of merit and appropriateness, but through the pressure of a majority vote in the convention of King James' translators. The Common Version of the Scriptures was full of many infelicities of expression, together with obsolete words. The speaker had made the study of the various translations of the Bible his practice, and he felt assured that no one was fit to undertake the translation of the Scriptures, without a previous acquaintance with the preceding editions of the Word of God. He quoted one instance, among others, in which God himself was misrepresented in the Common Version, and made to

avow an open profession of changeableness to the people of Israel. The Rev. Professor, in support of this statement, referred the audience to the 4th chapter of Numbers, and the latter part of the 34th verse—

"Ye shall know my breach of promise."

In that passage God was totally misrepresented, and the words themselves were not only in direct variance with the original Hebrew, but were also contradicted by the modern translators. Should, then, a version be retained which falsely set forth that God announced Himself as a covenant-breaker, and threatened His people that they should "know His breach of promise?" The heart of every Christian responds with "No" to the question. But what are the proper words of this passage? Happily, there is no dispute about them. They are strictly translated—

"Ye shall know my displeasure (or withdrawal.)"

The Rev. Professor next referred to erroneous passages in the New Testament, which involved among other matters, the discipline of a church. In many cases, the italicised words in such passages altered the meaning of the truth, or were totally unnecessary. The speaker met a gentleman some time since, who made known to him, in a single instance, the necessity of erasing all errors from the Word of God. The gentleman referred to, had complained to the speaker of his inability to understand the beautiful Epistles of Paul. They were full (he said) of abrupt translations and seeming contradictions, and without the proper connections to make them harmonious and generally understood. In his reply to the gentleman, he sympathized with him, and endeavoured to show the beauties of Paul's writings under the inspiration of God. There were, it was true, a profound depth and hidden meaning beneath the fundamental truths which Paul set forth, but they were written for the common people, and the speaker, as one acquainted with the plainness of the original text, and the errors of the Common Version, would say that they were capable of being understood by all. The original was beautiful and harmonious, and why should not any translation of it be similar? But who are ap-

pointed to do this great work, and give to a Bible-seeking world an unadulterated translation of the Scriptures—who is appointed to do this? There must be no compromise—there has been enough already. A pure version of the Divine Volume must be given to the nations, whatever body of men may be called to do so. Tyndale was an example to them. He felt the necessity of a revision in Wyckliffe's Bible, and he applied himself to it with a zeal which terminated in its success, and his edition of the Scriptures added to the appetite for truth which resulted in subsequent translations. The speaker did not care what body of men, or what denomination of Christians commenced the work, but the work should be done. The American Bible Union was not exclusively a Baptist organization. It embraced in its folds members of all denominations, and had for its object a pure translation from the original tongues, irrespective of the views which such a Bible should support or condemn. He did not believe that himself, or even the youngest person present, would see the day when the Christian world would join together and struggle for a correct version of the Word of God; but the Almighty was fast removing the obstacles to the cause of translation, and the day would surely come when the world should be harmonious in the belief of

its necessity, and the capability of accomplishment. The acknowledged errors of the Common Version will abundantly prove the necessity of its revision to the world. But there was a cry raised that the American Bible Union was a sectarian organization, which had for its object to deluge the world with a sectarian Bible. Such a cry only argued a want of knowledge in the accuser. Truth was the object of the Bible Union, and if truth in its nature was sectarian, then the Bible Union was sectarian. If the Word of God, correctly translated—and that was the object which the American Bible Union has struggled for years to accomplish—should be what the world would call a "sectarian Bible," then the Bible Union was struggling for such a Bible. But it was not so! And when the Bible Union shall have ended its labors by the accomplishment of its great work, then the world would give its adhesion to an edition of the Holy Scriptures which faithfully expressed the inspired meaning and words in Hebrew and Greek texts. The President, in conclusion, congratulated the members of the Ladies Bible Union then present, for the assistance they had given the parent society, and prayed that God would spare them to see the final success of their labor of love.

OBEY THE SCRIPTURES OR PERISH.

AFFLICTIONS are often blessings in disguise. Confined to my house for some days by an attack of much severity, I have had an opportunity of realizing in a small degree the advantage of Paul's "thorn in his flesh," to the development of his noble character. True to a principle long since adopted of making every condition tributary to spiritual advantage, I have ranged through as much forest of reflection and meditation as my strength has permitted.

On one of these ranges, the following solemn and admonitory address concentrated all the powers of my soul, and I would through you present it for the admonition of all.

"Obey the Scriptures, or you perish. You may despise the honor done you by the Majesty above; you may spurn

the sovereignty of Almighty God; you may revolt from creation's universal rule to bow before its Creator, and stand in momentary rebellion against his ordinances; his overtures of mercy may cast contempt on, and crush afresh the Royal Personage who bestows them; and you may riot in your licentious liberty for a while, and make good use of his indulgence and long-suffering. But come at length it will, when vengeance shall array herself to go forth, and anguish shall attend her, and fire the wheels of their chariots ruin the enemies of the King, whose destruction shall not tarry, and whose destruction, as the wings of the whirlwind, shall be swift—hopeless as the condemnation of eternity and the reversion of doom. Then around the fiery con-

of the wasteful pit the clang of grief shall ring, and the flinty heart which repelled tender mercy, shall strike its fangs into its proper bosom; and the soft and gentle spirit which dissolved in voluptuous pleasures, shall also dissolve in weeping sorrows and outbursting lamentations, and the gay glory of time shall depart; and sportful liberty shall be bound for ever in the chain of obdurate necessity. The green earth, with all her blooming beauty and bowers of peace, shall depart. The morning and evening salutations of kindness shall depart, and the ever-welcome voice of friendship, and the tender whispering of full-hearted affection shall depart, for the sad discord of weeping, and wailing, and gnashing of teeth. And the tender names of children, and father and mother, and wife and husband, with the communion of domestic love and mutual affection, and the inward touches of natural instinct which family compact, when uninvaded by discord, wraps the live-long day into one swell of tender emotion, making earth's lowly scenes worthy of heaven itself—all shall pass away: and instead shall come the level lake that burneth, and the solitary dungeon, and the desolate bosoms, and the throes and tossings of horror and hopelessness, and the worm that dieth not and the fire that is not quenched.

" 'Tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of Holy Writ. With this in arrear, what avails liberty, pleasure, enjoyment—all within the hour-glass of time, or the round earth's continents, all the sensibilities of life, all the powers of man, all the attractions of woman?

" Terror hath sat enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast: yet not the terror of tyranny neither, but the terror of justice, which abides the scorn-ers of the Most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell, and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long endured and pleaded with in vain? We

are fallen, it is true—we found the world fallen into ungodly customs, it is true—here are we full grown and mature in disaffection, most true. And what can we do to repair a ruined world, and regain a lost purity? Nothing—nothing can we do to such a task. But God hath provided for this pass of perplexity—he hath opened a door of reconciliation, and laid forth a store of help, and asks at our hands no impossibilities, only what our condition is equal to, in concert with his freely-offered grace.

" These topics of terror it is very much the fashion of the time to turn the ear from, as if it were unmanly to fear pain. Call it manly or unmanly, it is nature's strongest instinct—the strongest instinct of all animated nature; and to avoid it is the chief impulse of all our actions. Punishment is that which law founds upon, and parental authority in the first instance, and every human institution from which it is painful to be dismembered. Not only is pain not to be inflicted without high cause, or endured without trouble, but not to be looked on without a pang; as ye may judge when ye see the cold knife of the surgeon enter the patient's flesh, or the heavy wain grind onward to the neck of a fallen child. Despise pain! I know not what it means. Bodily pain you may despise in a good cause, but let there be no motive, let it be God's simple visitation, spasms of the body, for example, then how many give it licence, how many send for the physician to stay it! Truly, there is not a man in being whom bodily pain, however slight, if incessant, will not turn to fury or to insensibility—embittering peace, eating out kindness, contracting sympathy, and altogether deforming the inner man. Fits of acute suffering which are soon to be over, any disease with death in the distance, may be borne; but take away hope, and let there be no visible escape, and he is more than mortal that can endure. A drop of water incessantly falling upon the head, is found to be the most excruciating of all torture, which proveth experimentally the truth of what is said.

" Hell, therefore, is not to be despised, like a sick-bed, if any be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no me-

lancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a beholding world or posterity to look on a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolutions or study of revenge. It is no struggle of mind against its material envelopments and worldly ills, like stoicism, which was the sentiment of virtue nobly down-bearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions and disordered feelings, stinging recollections, present remorse, bursting indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly, and despair?

"I know it is not only the fashion of the world, but of Christians, to despise the preaching of future woe, but the method of modern schools, which are content with one idea for their Gospel, and one motive for their activity, we willingly renounce for the broad methods of the Scripture, which bring out

ever and anon the recesses of the future to upbear duty and downbear weakness, and assail men by their hopes and fears as often as by the constraints of love of Christ, by arguments of reason and of interest no less. Therefore sustained by the frequent examples of our Saviour, the most tender-hearted of beings, and who to man hath shown most excessive love, we return, and men to know, that the despising of God's law and of Christ's gospel, by no means escape the most righteous fate. Pain, pain inexorable, tribulation and anguish shall be their everlasting doom! The smoke of their torments ascendeth for ever and ever. One thread snapped, and they are down the bottomless pit. Think of him who had a sword suspended by a hair from his naked neck while he lay and fell—think of yourselves suspended from the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by fatal shears which soon shall cut it. You believe the Scriptures, then you believe, *which is true as that Christ died to save you from the same.*"

Reader, pause and think! C. D.

THE ARMY OF THE LORD.

To fight the battle of the cross, Christ's chosen ones are sent,
Good soldiers and great victors—a noble armament;
They use no earthly weapons—they know not spear or sword;
Yet right, and true, and valiant, is the army of the Lord!
Fear them, ye mighty ones of earth! fear them, ye demon foes!
Slay them and think to conquer, but the ranks will always close;
In vain do earth and hell unite their power to try;
They fight the better for their wounds, and they conquer when they die!
The soul of every sinner is the victory they would gain;
They would bind each rebel heart in their Master's golden chain:
Faith is the shield they carry, and the two-edged sword they bear
Is God's strongest, mightiest weapon, and they call it Love and Prayer!
And some there are—among us—the path that they have trod
Of sin, and pain, and anguish, has led at last to God—
They plead, and Christ will hear them, that the poor slaves who pine
In the blind dungeon they have left may see His praise divine.
Oh! who can tell how many hearts are altars to His praise,
From which the silent prayer ascends through patient nights and days;
The sacrifice is offered in secret and alone,
Oh, world! ye do not know them, but He can help his own.
They are with us, His true soldiers; they come in power and might:
Glorious the crown that they shall gain after the heavenly fight;
And you, perchance, who scoff, may yet their rest and glory share,
The rich spoil of their battle, and the captives of their prayer.
Oh! who shall tell the wonder of that great day of rest,
When even in this place of strife His soldiers are so blest?
Oh world! Oh earth! Why strive ye? Join the low chant they sing
"Oh grave, where is thy victory! Oh death, where is thy sting!" A.

SIGNS OF THE TIMES.

THE UNCLEAN SPIRITS.

THERE are spirits in the universe—invisible, intangible, intelligent, and energetic beings. It follows that they have moral character—are good or evil. This is the current belief of mankind, in all ages, and in all nations.

It is generally believed, also, that they come into communication with this world in one way or another, and have some influence on human affairs. Indeed the old heathenisms of Greece, and Rome, and Britain, and Germany, multiplied their numbers, and enlarged their influence much beyond the dreams of the most ardent modern spiritualist. Recognizing mind as the only source of power, and all motions as a result of power, and so, of course, all exercise of mind, they inferred the operation of a spirit wherever they saw motion of any kind. Old father Tiber gave perpetual impulse to his muddy flood, and Neptune and the Nereides and Tritons, kept the waves of the sea in motion. Vulcan poured forth the fires of Etna from his forge, and the Dryad and Hamadryad presided over the forests. Ignorant of an infinite Creator and Preserver of the world, they supposed an infinite number of finite powers, whose friendship they sought, or whose wrath they deprecated by sacrifices. When in great perplexity, they asked advice from some of these demons; particularly from Apollo, who was famous for his ambiguous predictions of the future, and for a certain superhuman knowledge of the present. He is reported to have told the ambassadors of Croesus, the Lydian, what their master was doing that day in Sardis—though Sardis was hundreds of miles from Delphi, and his business was exceedingly unusual; namely, boiling a tortoise and a lamb together in a brass vessel. Whereupon Croesus offered him costly sacrifices, and begged his advice in regard to a war with Persia, upon which he had set his heart, and was exceedingly anxious to regard as his manifest duty. The Pythian replied that Croesus crossing the Halys should overthrow a great kingdom. He crossed

the Halys, and the great kingdom fell. But it was the wrong one—his own. The moral of this tale may be useful to modern presidents and spiritualists.

The dark lantern, however, was the best light which these poor heathens had. The great mass of mankind were not able to pay such clever devils as Apollo. They had to be content with women who had familiar spirits, and with wizards who peeped and muttered; in no respect superior to Miss Julias and the Madame Smiths, who act as writing mediums and table rappers to the American heathen. Of this description, doubtless, was the spiritual circle at Endor, whose distinguished medium had the honor of a visit from royalty, and the terror of greater revelations than she had bargained for. It is quite evident that she would not have been so terrified by the apparition of Samuel, if her daily intercourse with the spirits had not been of a very common-place character. Or, if it be supposed that the truth denounced against the royal sinner terrified her, we may infer that truth was a strange commodity there.

When God gave his oracles to his chosen people, he peremptorily forbade them to consult the spirits on any pretence whatever. The revelation given by his Spirit being perfectly sufficient to guide every man in all the affairs of this life, and to give him all proper information regarding the other world, the man who left the oracles of the living God to consult the spirits of the dead, was guilty of a high insult to Jehovah. He was to be treated as a rebel. "Is it not because there is no God in Israel, that thou hast gone to ask counsel of Beelzebub, the god of Ekron? Now, therefore, thou shalt not come down from that bed on which thou art gone up, but shalt surely die." By the law of God all mediums were to be put to death; and worse than that, they are certain to be damned eternally. Whoremongers and sorcerers shall have their part in the lake which burneth with fire and brimstone. Wherever the gospel has come in its power, it has turned men from these lying vanities to serve the living God. So the Ephesian spiritualists, when they were con-

* Extracted from the *American Harbinger* for March, 1859, and published originally in the *United Presbyterian*, U.S.

verted, brought the books connected with their mysteries and burned them, to the value of 50,000 pieces of silver. In like manner, Paul exorcised the Philippian medium, that she made no more gain by soothsaying. And wherever the Gospel came in power, the oracle became dumb; whether in Asia or Polynesia, in Greece or Caffraria, the Word of God has silenced the prophets of Satan.

It cannot, therefore, but be deemed noteworthy, that now in the nineteenth century after Christ, and in a Christian country, where the Bible is generally circulated, and among people able to read it, this old heathenism has revived, and spread to an extent unparalleled in antiquity. The spirits find no such employment and remuneration among the Bechuanas as among the Americans. There they are consulted only when some one is sick, or when the nation wants rain. Here they are employed if a lady loses her keys, or a lover is jealous of his mistress. The West coast of Africa is the only part of the world where the Greegree women and Jumbo men are so familiar and obliging. It is possible that our woolley-headed friends may have brought their deities with them, and that in this travelling age they have all taken a trip to the Northern States. It is certain that they have come down upon us in flocks almost thick enough to be seen. From "the Spiritual Register for 1859," just published, we learn "there are now about 5000 men and women in America who are more or less devoted to the public advocacy of spiritualism;" and that "in addition to these public advocates, there are nearly forty thousand *private mediums*, most of whom consent to hold sittings or circles only under *retired and quiet circumstances*!" It states also that there are published "scores of periodicals, tracts, pamphlets, and books," advocating spiritualism. It states the number of believers in spiritualism in America to be 1,440,000, and those inclining favorably to it, 4,500,000.

The spirits are not remarkable for accuracy, nor are their mediums at all particular about truth; so that if we take a 0 from each of the numbers, and allow about one tenth of the population claimed for it, we may not be very far from the truth. The solemn fact, how-

ever, will remain, that nearly a million of our fellow-citizens are living for light to the powers of darkness and deliberately casting off God's revelation of truth and duty that they consult the spirits of the dead. Whether they can actually accomplish desire or not, is of little consequence. The disposition to do so is in itself fearfully significant.

As may be expected, the doctrine of these new oracles are such as are proposed to be quite acceptable to the mass of mankind. Heaven is earth and earth is better. There is better weather here than there, more fun, and much the same business. There is no hell, and no Devil, and no punishment. "Ye shall not surely die," is the one grand doctrine for ever. On all other topics there is diversity among the spirits. The doctrine of private judgment has grown to an excess among them, and is extended to the other world, to facts as well as to opinions. Even Judge Edmonds has last acknowledged that one cannot have implicit confidence in every spirit. In plain English, they will lie a little. It is a great pity that our confidence in such pleasant doctrines should be shaken by such an announcement. Judge the tree by its fruits, they are in part as well as false. Under the name of spiritual marriages, free love, and fictive affinities, they advocate fornication and adultery. In every town and village where they obtain a footing, seductions, seductions, and divorces are the character of these revelations.

A new phase of doctrines has, however, been lately hatched for the West. It is found that these grovelling sentiments have had their run, and have enlisted almost all the Infidel Universalists, they cannot rationally expect any professors of Christianity to join them. Moreover, the universalists which they teach is suicidal to the organization; for if we are all going to heaven at any rate, why trouble ourselves with expensive churches and missionary operations? Decent universalists also shunned the mediums, in consequence of their infidelity and lawlessness. So Satan thinks it is time for him to amend his ways, if he means to continue his teaching among the Americans. Having tried us with the pian Minstrels, he is now hard at work washing them, so as to give us

entertainment by new characters—The Angels of Light.

Battle Creek, Michigan, is the place honoured by the first advent of these worthies; there they give revelations, print pamphlets, and send forth elders two and two to proclaim the new gospel, to preach, to pray, to proclaim the coming of the millennium, the destruction of the ungodly by the fires of the last day, the entire annihilation of soul and body, and to command all men and women to be immersed and receive the spirit. They charge no fees, take no collections, sell their pamphlets at a moderate price, preach in plain popular style, court no controversies, use abundance of Scripture language, and affect all the style of men who bear a Divine commission. Though but a few months since they began their operations, they have already sowed their seed of error in many places, and have in almost every place visited, beguiled some unstable souls; principally from Baptists and Methodists, but not excluding Congregationalists and Presbyterians also. They will doubtless visit localities inhabited by the people of the Reformed Churches. They have, in fact, been prophesying alongside the Reformed Presbyterian Church in Mount Vernon, Iowa.

We have no desire, nor need, to enter into any discussion of the truth of their claims to inspiration. They are all quite anxious to make this notion prominent, namely: that they have intercourse with spirits. One wretch, near Dundee, Illinois, affirms that he is *en rapport* with the spirits of Isaiah, Bonaparte, and Jesus Christ. It is said they perform wonderful tricks, and undergo strange convulsions while receiving the spirits. It is not of any consequence whether or not. If they tell truth when they say they are under the influence of the spirits, they are

lying spirits. The spirits of God's people departed are with Christ in heaven, and are not sent wandering over the earth at the bidding of necromancers. If they lie when they make such pretences, they are under the influence of lying spirits still—of the Devil, the father of lies. We know that God has before now given men who believed not the truth over to the influence of lying spirits—and we know most certainly that the great apostacy is to be introduced by a giving heed to seducing spirits, and doctrines (teachings) of demons. Whether these be the unclean spirits which go out of the mouth of the dragon, and the beast, and the false prophet, to deceive the nations and gather them to the great decisive battle, time will tell. It is quite certain that they are of the same character, and have the same purpose in view.

By one infallible work they are known, and may be condemned by any Sabbath School child—they *profess to teach religious truth not contained in the Bible, and to derive authority for their prophesying other than the warrant of God's Word*. Therefore they are false prophets. It is written, Rev. xxii. 18, "For I testify unto every man that heareth the words of the prophecy of this book. *If any man shall add to these things, God shall add unto him the plagues that are written in this book.*" Let no Christian man or woman, boy or girl, assist them or countenance them in any way. It is sinful curiosity which would lead any man to hear them. Cease, my son, to hear the instruction which causeth thee to err. Remember what Eve got by listening to a medium. "If any man come unto you and bring not gospel doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

R. P.

IDOLATRY IN INDIA.—The Rev. B. W. Noel in his recent work on India, says, that in the Madras Presidency there are 8292 idols and temples, receiving from the Government £100,000 yearly; and in the Bombay Presidency 26,589 idols and temples, receiving £30,000. The annual expenditure on the part of Government in support of idolatry is £200,000.

MATTER INERT APART FROM GOD.—

It is a cheering fact that the eminent scientific men of our country are, almost without exception, believers of a personal God, and in a revealed system of religion. They find clear and satisfactory evidence that the Book of Nature and the Bible disclose the character and plans of the same Deity, and that science and revelation must be in harmony.

CORRESPONDENCE.

"MESSIAH'S MINISTRY."

THE MEMORIAL NAME.

To the Editor of the *Millennial Harbinger*.

In acknowledging Bro. Milner's admirable reply to my former communication, I beg to accept a concession, to make one, and to offer a suggestion.

First: Bro. M. concedes that *all* Hebrew scholars are not agreed respecting the memorial name—Yahveh; and, moreover, forcibly controverts the great Gesenius's translation of Exodus iii. 14. As one of my formerly expressed difficulties arose from the circumstance that the expression in Messiah's Ministry seemed to imply the contrary, this difficulty is entirely removed by Bro. M.'s frank acknowledgment.

Second: I concede that Bro. M. has given a satisfactory solution of the difficulty, I had privately and publicly urged, as arising from such passages as Psalm cx. 1, Isaiah liii. 6, 10, &c. It seemed good to me to re-urge this difficulty in the *March Harbinger*, notwithstanding the fact that, soon after first suggesting it in a private letter, almost two years ago, a possible solution occurred to my own mind. For this pertinacity I am abundantly rewarded by finding my beloved brother revelling in the full light of the very solution of which I had caught distant glimpses. Yes! what the Son is immediately, the Father is mediately—YAHVEH, THE COMING ONE. And a most inspiring conception it is, that, in the Old Testament, it is just when the Messiah appears in humiliation—as the Servant—the Sufferer—or as the glorified, exalted MAN, that the voice of the FATHER is heard; his participation in man's redemption BECOMES manifest, COMES into view;—then, that his right to the grace-revealing name Yahveh is vindicated! When in the typical-prophetic representations of the Old Testament the Sent Yahveh comes to earth and becomes man, then does a Sending Yahveh, in the heaven of heavens, come forth to the eye of faith, garbed in the splendors of a philanthropy which lays on the incarnate One the iniquities of us all. From this point of view, what a fulness of retrospective, as well as present and prospective, significance attaches itself to the declaration of John, "No man hath seen God at any time: the only begotten Son, who is within the bosom of the Father, HE hath (ἐξηγήσατο) given an exegesis of him, led him forth to view."

Third: I would offer a suggestion. Yahveh signifies *The Coming One*; but it truly denotes *The Becoming One*; and suggestion is, that the poverty of our language demands the practical uniting of both English verbs, in order to the obtaining of a full reproduction of the power of the Hebrew *Havah*. Our verb "come" primarily denotes "a moving from one place to another;" only occasionally, and by implication, does it denote "entrance into a new relation." The latter idea is the primary one contained in "becoming," hence the advantage with which "becoming" may be interchanged with "come" in exposition of the Memorial Name. Before attempting an illustration of this, permit me to remark, that Bro. Milner has by no means lost sight of it, and my aim is to bring it out into greater prominence.

My position is this: That the demands of both philology and theology are amply and admirably met by combining the verbs "to become" and "to come" in exhibiting the full meaning of Yahveh.

(1) The demands of philology. The more common meaning of the verbal form of Yahveh (judging of the earlier Hebrew by the later and more common *Hayah* "to become." No competent person can deny this. Only occasionally does the verb signify "to come." Still it does signify this sometimes. To the instances cited by Bro. Milner may be added a class of which the following are examples:—"The word of the Lord CAME unto Abram" (Gen. 1); "To whom the word of the Lord came in the days of Josiah" (Jer. i. 2); "The word of the Lord CAME unto me" (v. 4); also verse 11; chapter ii. 1, and like. While, however, "to come" is occasionally the meaning of the verbal form, the history of the derivative noun (Yahveh) strongly suggests "coming." This Bro. M. has unanswerably shewn. Both derivation and history of "Yahveh" respected by combining "becoming" and "coming" in its memorable significance.

(2) The demands of theology. The thoughtful reader will not be displeased with the following attempt to combine "becoming" and "coming" in the meaning of Yahveh as applied to the Messiah. That the Messiah may become man, he comes from the Father into the world. That he may become subject to the law of Moses, he comes unto his own land and people. That he may become an example to men in holy obedience to God, he comes into

society of men. That he may *become* a sin-offering, he *comes* forth without the gate of the heavenly Jerusalem. That he may *become* "the plagues of death, and the destruction of sheol," he *comes* into their dark domain. That he may *become* the Conqueror of Satan, he *comes* into the territory of his usurpation. That he may *become* the husband of the church, he *comes* to woo and call out his bride. Thus may meditation proceed with the theme.

And thus also:—The Son *comes* to earth to die, that the Father may *become* propitious through his death.

And even thus:—The Son will *come* again and wind up the mediatorial reign, that God may *become* all in all.

Satisfied that with all this Bro. Milner will perfectly accord, I beg most sincerely and gratefully to thank him for calling attention to Yahveh, the Memorial Name.

J. B. R.

LETTER FROM VICTORIA.

Camp Street, BEECHWORTH,
Jan. 17, 1859.

My dear Brother Wallis, — When reading the *Harbinger*, and feeling my interest excited in the cause of our dear Redeemer, the thought has often occurred to me, that I felt interested in what concerned the progress of the work of the Lord elsewhere, so you and other brethren might feel interested in a few details regarding the progress of the common cause in this distant part of the world. Though unaccustomed to writing communications of this sort, yet being willing to contribute my mite (no one else here seeming to be disposed to do so) I have at last laid hold of my pen to give you a brief account of the progress of the cause of our dear Saviour in this district. Beechworth is about 200 miles from Melbourne, and is now a town of considerable importance, being the seat of Government, and of the Court of Assize for a large district; and, no doubt, will yet become one of the most important towns of the gold-fields. The surrounding country, for a very considerable distance, is very mountainous, and, for picturesque scenery, is not surpassed anywhere in Australia.

I arrived here nearly four years ago, at which period the town was rapidly rising, in consequence of the discovery of rich gold mines in its immediate vicinity, as well as in its surrounding country; population flowed in, composed of almost every nation and tongue under heaven, bringing with them their varied vices, and leaving behind them all (if they ever had any) fear of God and regard for man. The great mass attracted to a new gold-field are bent upon

one object — that object, alas! is not the promotion of the cause of Christ, and the acquirement of imperishable riches for eternity—it is the pursuit of the fleeting riches of this passing world, and the gratification of the lusts of the flesh: this is made painfully manifest by the fearless recklessness with which they plunge into the most abandoned excesses. All manner of wickedness abounds at such a time among such a population: drunkenness, blasphemy, gambling, fighting, low buffoonery, and licentiousness constitute the pastimes and pleasures of these deluded votaries of the flesh.

"The love of money is the root of all evil," says the Scriptures of Truth, and the saying has had the fullest verification in this land, where the passion has raged to the fever point.

The facility with which gold could be acquired has plunged multitudes into destruction and perdition. Prosperity on the gold-fields is not to be confounded with prosperity to the country. True prosperity must include intellectual, social, moral, and religious advancement, as well as an increase of the material elements of gold, wool, &c. A decrease in the latter elements may be considered an evil in itself, but good may be educed from that evil—as, for example, when the want of means prevents the vicious from becoming more vicious.

We acknowledge the hand of our All-wise Father in all the transitions and vicissitudes of states as well as individuals. I am more hopeful that a better day has dawned for this country; a day for consideration—a time of awakening and conversion for sinners, and of gladness and joy for believers. It holds true of all our gold-fields, that while our population is rapidly on the increase, the yield of gold is steadily diminishing; so that multitudes have had to encounter severe disappointments, privations, and hardships. *This* is no doubt changing the moral aspect of things here. During the most prosperous state of the gold-fields, even professed believers were cold and apathetic, "forsaking the assembling of themselves together." My partner in life and myself felt sad indeed, often melancholy, to see the indifference manifested by those who once professed "the one Lord, one faith, one baptism." For about two years we tried to seek out all who professed to be followers of Jesus, to induce them to meet with us, and attend to the ordinances of Christ; but the influence of the crowd sailing along the stream of vanity and fashion, attracted many whom we thought had more moral courage and love of the truth, than to unite with them and neglect the worship

of Jesus. My partner in life and I continued to meet by ourselves, having confidence in Him who hath promised, "Wherever two or three are gathered together in my name, there am I in the midst." Though I did not possess ability to go forth to the highways and proclaim the unsearchable riches of Christ, we could at least bear testimony for him, by showing forth his death on every Lord's day. At length brethren Mitchell and Griffin arrived in this district, and we were comforted and encouraged by their coming, but the nature of their pursuits being so unsettled and migratory, (being miners) they were prevented from meeting with us often. Then Sister Brown, from Linlithgow, and another sister, arrived, who have ever remained faithful to the cause of our Lord and Master. We have had several additions since, and we now number ten members in all. Several of our number are located at some distance from Beechworth, and cannot meet every first day with us, but they come as often as they conveniently can, and we endeavour, as a body, to exert our feeble efforts to promote each other's spiritual welfare, and make known to those around us the love of Christ to poor sinners. We enjoy uninterrupted peace and harmony among ourselves, and pray for the prosperity of truth and righteousness in the world. We have hope that there are a few enquiring, and that we may soon have cheering news to communicate regarding the advancement of the cause of the Lord amongst us.

True disciples of the Lord Jesus, who have landed in these young colonies in search of a home, and with a view of bettering their worldly condition, find themselves placed in a very trying position; indeed, had they any correct prior knowledge of the social, moral, and spiritual state of these colonies, it is doubtful if the prospect, though much more bright and certain than it is, of acquiring a competency—would be a sufficient inducement to tempt them to forego the advantages of Christian association at home.

It is a lamentable fact that many, especially young Christians, have been disheartened and gone back to the world, through being entirely deprived of Christian society, and being thrown amongst the worldly and ungodly. I would, most earnestly, entreat all who intend leaving for these colonies, by all means, *never*—even under the most discouraging circumstances—neglect to meet together, though there should be but two—even let them be husband and wife—for the observance of Christ's ordinances on every Lord's day. No doubt God has a wise purpose to serve in scattering his children over the world; and oh! that we better understood our obligations and responsibilities, and were

more faithful and enduring soldiers of the cross; and were enabled to diffuse great and glorious truths and principles which are the grand preserving elements of all nations.

Past history shows that it is no mineral resources, with a salubrious climate and prolific soil, that can make a people truly happy and prosperous.

Before I close this letter, I would avail myself of the opportunity to give a word of advice to those desirous of leaving their native land for these colonies; and foremost, I would beseech those who are married, *Do not leave home unless you can bring your wives and families with you.* I have seen some of the most painful results arising from this cause, while the wife, rule, the married get on as well as the single here; but those who are comfortably settled at home, should on no account leave here. There are many classes not adapted for this country. An enterprising merchant may succeed, but the able hardworking man, who can plod on his way through many difficulties and hardships, is the most likely to succeed. Such a man, by industry, sobriety, and perseverance, obtain a more comfortable home here than he could ever hope to attain in the old country; in truth, there is no comparison between the prospects and position of the working class in these colonies, that of the working class in over-crowded Britain; for by patience and perseverance every industrious man may obtain a home upon the soil, and although he does not realise his full expectation of coming to these colonies, his family has many more advantages than at home.

In remitting to friends in Scotland, I have added a small mite for the Evans Fund, which Mr. Henderson will forward to you. Although we have many others needing help, still I feel anxious to add in my mite with you, in the glorious work of proclaiming the love of God to poor sinners in my mother land.

I have been suffering from impaired health for some time past, and it may be the all-wise dispensations of my Heavenly Father, who is too wise to err, and too good to be unkind, be found necessary for me to retire from the cares of business for a while, and return to my native home; and please the Lord to spare me, to return home. I hope to enjoy the happiness of paying a visit, for although personally unknown to me, still much beloved for your long and continuous works of faith, and labor of love. Oh! what a glorious hope; we shall meet again in that land where sin and sorrow shall never enter, and where we shall part no more. — I remain, dear brethren, your's in the blessed hope of immortality.

JAMES INCH

NOTES ON PASSING EVENTS, CRITICISMS, &c.

THE VOICE OF THE CHURCH
ON HOLY BAPTISM.

THE above is, the not over modest, title of a somewhat remarkable lecture, delivered at St. Ann's Church, Manchester, by the Rev. Hugh Stowell, M.A. "The voice of the church." What church? As there is but one body of the Lord, one church, of which he is both the foundation and the builder, the church must be that one church. But no! Mr. Stowell sends us to the prayer-book, and the church, whose voice of uncertain sound he would have us to hear, is the church imposed by law established. But this is a remarkable lecture, containing truths which most Baptist ministers need to learn, and errors which all Christians should endeavour to overthrow. Hugh Stowell is an uncompromising Evangelical Anti-Papite, Anti-Tractarian, Anti-Maynooth, to the backbone. The Oxford school he will have naught to do with—baptism with him, as with the apostles, imparts no new life, changes not the heart, leaves the subject of it just where he was, unless he have repentance towards God and faith in the Lord Jesus Christ. "Indeed, did he but confine his teaching upon the use or purpose of baptism to adults, we would gladly pay over an annual subscription for the purpose of supporting him in a special mission to Baptist preachers, with a view to their much needed enlightenment in regard to the very ordinance from which they derive their name, and which, after all, they make less of than do the preachers of almost all other denominations. Mr. Stowell has no leaning to the Puseyite view, and as we hold with him entirely on this point, we have none. Thus he, ourselves, and the Baptists stand on common ground, but here they part from us, and we would send Hugh Stowell to instruct them. The rejected Tractarian view is set forth in the lecture by quotations following—

"I. The unsound notions advocated by

Tractarian divines I shall but briefly bring forward; for, as you will perceive, our desire in the course of sermons begun on this occasion is not so much to expose error as to substantiate truth. In one of 'The Tracts for the Times,' written expressly on baptism, we find the following passage:—"This is our new birth, an actual birth of God, of water and of the Spirit, as we are actually born of our parents; herein, then, also are we justified, or both accounted and made righteous, since we are made members of Him who alone is righteous" (Pusey, on Baptism, p. 23.) Still more positively does the same writer express himself in a subsequent part of the same treatise: "But a commencement of life in Christ after baptism, a death unto sin, and a new birth unto righteousness, at any other period than of that one introduction into Christ's covenant, is as little consonant with the general representations of the Holy Scriptures, as a commencement of natural life, long after our natural birth, is with the order of His providence" (Pusey, on Baptism, p. 28.) But as if even this language did not go far enough, he subsequently declares: "No change of heart, then, or of the affections, no repentance, however radical, no faith, no love, come up to the idea of this birth from above; it takes them all in and comprehends them all, but itself is more than all; it is not only the creation of a new heart, new affections, new desires, and as it were a new birth, but is an actual birth from above, or from God—a gift coming down from God, and given to faith through baptism; yet not the work of faith, but the operation of 'water and the Holy Spirit;' the Holy Spirit giving us a new life in the fountain opened by Him, and we being born therein of Him, even as our blessed and incarnate Lord was, according to the flesh, born of Him, in the Virgin's womb" (Pusey, on Baptism, p. 40.) To crown all, he quotes the following hymn from one of the old liturgies used on raising the child from the water as expressive of his own sentiment:—"Spread thy wings, holy church, and receive the gentle lamb which the Holy Spirit hath begotten of the waters of baptism; hail! thou new Lamb, Son, begotten of baptism, whom I have begotten of the waters in the name of the Trinity."

So much as showing what Mr. Stowell rejects, but a few words from his first page will shew that he by no means falls in with the Baptist notion which degrades baptism to a mere confession of faith, a badge of discipleship—

“Some in their zeal to magnify the ordinance of Christ—others in their anxiety to arm the priesthood with power; others in their wish to make the way to heaven easy, have confounded the sign with the grace which it signifies, and given to the institution the semblance of a *material charm* rather than of a reasonable and believing service. Recoiling from these extravagances, many have either set aside the institution altogether, or else, retaining the form, have degraded it into an unmeaning ceremony; a badge of discipleship, not a seal of grace. The minds of multitudes are utterly at sea as to the *purpose*, the *nature*, and the *benefit* of baptism.”

According to which, baptism is not a *charm* in which, or by which, the Holy Spirit changes the heart—yet at the same time it is not a *mere badge of discipleship*—the truth lies not in either of these extremes, but occupies a central position. Without vouching for every line thereof the subjoined is given, in which Mr. Stowell comes very near, if not quite to New Testament teaching.

“Alluding to the preservation of Noah and his family in the ark from perishing by water, the Apostle adduces that deliverance as beautifully typical of our salvation by Christ, and of baptism, as the expressive symbol of that salvation. ‘The like figure wherunto baptism doth now save us.’ Had he stopped here he would have seemed to countenance the idea that the outward ordinance (alone) saves; but, as if to guard against this error, and to make it clear that the ordinance never saves *but when it is faithfully received*—that it is the *consummation rather than the cause* of the new birth—he adds, ‘not the putting away of the filth of the flesh,’ that is, not the mere washing of the body from pollution by water, ‘but the answer of a good conscience toward God.’ His allusion is to that profession of faith which we find from Holy Scripture *always preceded the reception of baptism*; consequently, the efficacy of the ordinance is made to turn upon the truth and sincerity of the belief avouched, rather than on the due administration of the visible rite. The point thus brought out is of so much moment in this discussion that we will enlarge upon it a little, instead of adducing more of the

texts relied upon by the advocates of absolute baptismal regeneration.

Let the instances of baptism which recorded in the Bible be fairly analysed and it will be found that repentance and faith are represented as *preceding*, rather than *originating* in the sacrament; as *requisites*, rather than as *consequents*. Repentance was to be deepened, faith confirmed, and both of them manifested in the laver of regeneration, neither of which was to be therein begun. But if repentance and faith are functions of spiritual life, and if spiritual life is the result of new birth through the Spirit, it follows that baptism is the bringing forth of the child of God into the bosom of the church, rather than the begetting and quickening of the babe in Christ; the *complement*, the commencement of *regeneration*. So Saint Paul teaches us, ‘With heart man believeth unto righteousness, and with the mouth confession is made unto salvation.’ Now, baptism is the believing man’s confession unto salvation. In support of this view, let it be remembered how St. Peter, on the day of Pentecost, exhorted those who asked what they must do—to ‘repent and’ (then) ‘be baptized;’ and how we are afterwards told ‘then they that received the word gladly were baptized.’”

Surely we shall not be called upon to shew in what this last quotation is in accordance with the Scriptures of truth. If, however, this is demanded, we need only say that they are one in at least the following particulars. Baptism *saves*—never when it is not *faithfully* received. It is the *consummation* rather than the *cause* of the new birth. Faith *always* preceded baptism—faith and repentance are *pre-requisites*, not consequents. To put the whole in one sentence, baptism translates those subjects into a new relation to Christ and his church, whose hearts have been previously changed by the belief of the truth, thus it is “*into the name of the Father, the Son, and the Holy Spirit.*” Stowell next addresses himself to the task of showing that the Prayer Book is thoroughly in harmony with the conclusions. He says—

“Having, as we trust, fully brought out the teaching of our church on the subject under discussion, as recorded in her confessions of faith, we should next refer to her baptismal services; nothing doubtless but that they will be found to harmonize with her articles. Still reserving the case of infant baptism! it is to the order of the

tion for such as be of riper years we first invite your attention. Let it be noticed, in the outset, that the rubric requires that before the baptism of adults, the bishop shall be apprised of their desire to be baptized, and appoint some minister to attend to them, in order that due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion, and in order that they may be exhorted "to prepare themselves with prayer and fasting for the receiving of this holy sacrament." The candidate being thus prepared, is required in the service to make a solemn profession of his repentance, faith, and steadfast purpose to keep the commandments of God. This profession is the very hinge of the ordinance—on the strength of it baptism is administered. It is the avowed entrance of the person into that covenant which baptism avouches and confirms. The church assumes his sincerity in making it—and if sincere, if he has the answer of a good conscience in the sponsions which he makes, the saving efficacy of his baptism is not to be mistrusted; but if insincere, impenitent, and unbelieving, he receives the form, but lacks the power; the ordinance is neutralised, except in so far as it brings the professor under weightier obligations, consequently under heavier responsibility, and through his own unfaithfulness, under deeper guilt. The church assumes the sincerity of him whom she baptizes. Could she do otherwise? Could she do less without adjudging him a hypocrite? and if she had evidence of his hypocrisy, ought she not to shut him out altogether from her pale? Shall our church then be arraigned for pronouncing the baptized adult regenerate, and thanking God for his regeneration, after the care she has taken to insure his preparation, and assuming, as she does in charity, that he has been sincere in his profession, and has therefore "rightly received" the holy sacrament? Would her service be one of faith, hope, and charity if she did not on this wise express herself? She is only consistent in so doing; all her services are constructed on the same principle. They are framed for *faithful penitents*, not for *faithless sinners*. How else, indeed, could they have been framed! What prayers, confessions, or thanksgivings, could be drawn up for the unbelieving? She has the Holy Scripture for her model in going on this principle—for all the Apostolical Epistles, addressed to various churches, use similar language, and proceed on the same ground. Blame, then, the discipline of our church if you will, but blame not the spirit and tone of her baptismal and other services; the former has, indeed,

fallen into sore laxity and decay, but the latter are scriptural, consistent, and full of faith."

On this we shall not comment further than to say—very plausible! and but for the fact that the same language stands in the Prayer Book applied to infants, who, if they are not "*faithless sinners*" cannot be "*faithful penitents*," we might admit a good case also made out for the Book of Common Prayer.

But what now can Hugh Stowell do with infant baptism? He declares baptism does not regenerate, and that New Testament baptism was *always* preceded by faith and repentance—that faith and repentance are pre-requisites, not consequences. Does he with the Irvingites tell us that infants can believe? No. Does he urge that Sponsors have faith for them? He does not. His attempt to make infant baptism stand upon the above principles must remain without attention on our part for another month, when, as we do not see the like every day, we intend some further notice.

D. K.

PREACHING AND PREACHERS.

BAPTIST.—I have heard in your discourses, and seen in your papers, expressions of dissatisfaction with modern preaching and preachers. I am, however, not fully informed, as to what you consider should be demanded, in order to perfection. Do you consider that the preachers of your own party are up to the mark?

EVANGELIST.—The Acts of the Apostles supply numerous faultless, if not perfect examples, and our wisdom is to study and imitate them. You will do better to look to that book for a standard than to our writings.

BAP.—What mean you by saying "*faultless*, if not *perfect*, examples? Is not that which is faultless perfect?"

EVAN.—I mean that those examples are recorded as models, and as the preachers and historians were inspired, they are *faultless*, and, as far as they go, perfect; but as we have classes to instruct which did not then exist, and errors and omissions to correct which those preachers never heard of, we at times find it requisite to defend what was never then questioned, and to plead for what was never omitted; and hence

were we to take the apostolic sermons as containing all that we require to say, some important items of modern growth would escape attention.

BAP.—As an illustration, I may allude to a discourse of your's to which I recently listened. The Apostles preached Jesus and the resurrection, you preached baptism in water—their theme seems to have been Jesus, your's immersion in water—they insisted that no other name is given by which a sinner can be saved, you that unless a sinner is baptized, he cannot enter the church. Now as a Baptist, it struck me that you could have been better employed, and that certainly you could not find an apostolic mould in which your sermon has been cast.

EVAN.—Have you heard me on other occasions? If you have, I would ask whether the discourse just alluded to is intended by you to describe my general preaching?

BAP.—Certainly not. I have heard you several times, and your subjects have been Christ and sinners, salvation and judgment. I only allude to the one discourse, thinking you may occasionally deliver such, and feeling that in no instance on record did the Apostles say so much about water.

EVAN.—Very good! With your explanation you may take the instance selected by yourself, as a very fair illustration of my meaning. You know we have now to deal with men who believe the Gospel facts, but who set aside the Lord's ordinances—you know they are not few in number, and that by subtlety they strive to draw away disciples after them. The Apostles never met with such men; they did not combat this error because it did not exist, while some things they had to contend against have no existence with us. Our duty then is to hold up Christ to all as the sinner's only hope, and also to combat those forms of evil which now oppose the truth.

BAP.—But in doing the latter you meet with opposition on every hand—in the street, in the pulpit, on the platform, and by the press—and are you not in great danger of giving excessive attention here to the neglect of the cross?

EVAN.—Certainly! The danger is very considerable, but dangerous work must not be given up merely because it

is dangerous. It can be done while Lord is supreme in the heart and in speech, and therefore to leave it undone would be unfaithfulness. We must tend for the faith, and for every disappointment. We must watch, pray, and the Lord will keep us.

BAP.—I cannot dispute your point, I may, however, say, would it not be better that you caution your brethren against this danger, rather than fault with modern preaching?

EVAN.—We should do both. I confess you seem to have a tendency to do only one thing out of two, when both should be done; and you imply that we do not caution our brethren, perhaps know not how often we use words like those which I happen to be able to read you from a recent issue of one of our periodicals—we which may not have been intended for ourselves only, but which certainly were not designed to exclude us. They run thus:—"There is need of much more plain, pungent, and scriptural preaching of the gospel among us. Many are now in the business of preaching, rather preach themselves than the Lord Jesus. In many communities there is much more preaching on the ordinances of the gospel and the theory of salvation, than there is of presenting and pressing the claims of the Son of God on the souls of the hearers. The former course makes *theorists* and *professors*; the latter brings men to Christ and makes them CHRISTIANS. One corrects some errors, the other saves sinners. The one fills the converts with criticism and debate; the other brings into the soul the spirit of Christ. I probably not unjust to declare that theorizing, speculative, opinionative courses are alarmingly abundant, while the ineffable glories of the crucified Redeemer, the love of God, the condescension and humiliation of the Holy One, his sufferings for our sins, and resurrection for our justification, themes so appropriate and full of mercy to man, are less frequently the subject of discussion and appeal."

BAP.—I quite agree. I therefore understand that if preaching the ordinances of Christianity and a theory of salvation makes *theorists* and *professors*, while preaching Christ makes Christians, then you ought not to preach the former, and—

EVAN.—I beg pardon! This is your mistake repeated—the one is to be done, and the other not left undone. It is a question of degree. A man may be Christless and full of ordinances and the philosophy of the plan of salvation. Peter to the thousands on Pentecost, Paul to the jailor, and Philip to the eunuch, did not omit to give instruction upon and command baptism, and yet they been opposed by those who say, “Never mind this non-essential,” they would have confronted such perverters of the right way, as they did those who taught circumcision. They were set for the defence of the whole, but as it was with them, so it must be with us, Christ, the never-setting Sun, must be seen over all, the centre of attraction, the sinner-saving power.

BAP.—But I heard in one of your discourses something like a theory of spiritual influence — surely that was not preaching Christ.

EVAN.—I, at times, deliver discourses which I do not for one moment set forth as proclamations of the Gospel. At the same time I will say, that the theories of spiritual influence (orthodox and heterodox) promulgated on every hand, in season and out of season, never have, and never will, convert even one soul.

BAP.—Then surely your time is wasted when you set forth your theory.

EVAN.—If I exhibit the Holy Spirit's teaching upon the work of the Spirit in the conversion of sinners in place of preaching Christ, or make it the predominant theme, you are right. But I find a class of persons (not a small class) which the Apostles never had to do with—persons who weep on account of their sins — who believe that Jesus is the Christ, the Son of God — who repent, and who go mourning all their days, unable to find assurance of pardon. Never did apostolic preaching produce one such case. What has produced thousands of such? *False theories* of “spiritual influence.” For the comfort of such, to rescue them from despair, and to fit them for usefulness, I feel compelled to examine their condition, bring forward the Scripture teaching which bears upon that condition, and surely Paul, Peter, James, and John (had such cases then existed, as now they do) would not have passed them without an attempt to deliver the sufferers from fear and bondage. We

then require preachers who, while giving *due* attention to the ordinances of the Lord, and to theories which keep men from Christ and usefulness, will ever hold up the cross, the preaching of which was to the Jews a stumbling-block and to the Greeks foolishness, but which to the saved is the power and wisdom of God. We require workmen, living, spirit-stirring, light-shedding, love-diffusing, zeal-producing, fruit-bearing, sin-subduing workmen; yes, men whose minds are quickened by the electricity of heaven, and whose souls are expanded to overflowing with the Lord's life-message, which he asks his people to carry to all who dwell beneath the skies. Workers we must have—workers we must all be, or perish we certainly shall, as idlers ought. We need men who are gospelly robust and self-sacrificing, in whose hearts Christ dwells by faith, and who therefore are enabled to show Christ to others, and implant in the souls and affections of men what is deeply and abidingly implanted in themselves.

BAP.—I should like to put a few questions concerning the best method of obtaining such preachers. I understand our mode of making ministers does not suit you.

EVAN.—I will seek an early opportunity to converse with you on that point.

PEWS AND PULPITS.

THE following is from *The Times* of March 31, 1859:—

“Much scandal has been caused in New York by a great sale of pews, in the church of that popular preacher, the Rev. Hy. Ward Beecher, pastor of the Plymouth church, New York. A certain scale of upset prices was affixed to the pews, according to their situation and comfort, and those who offered the greatest amount of premium on that price were declared their owners for a year. The sale was a scene of great excitement, extravagant sums were given for the best pews, and the amount realized was 25,000 dollars. The chapel will hold about 3000 people—the numbers who seek to enter it every Sunday are estimated at 6,000, and one of the results of this mode of disposing of the pews is that 500 members of the church are excluded altogether. In reply to remonstrances Mr. Beecher writes — a church when it deals with material things is sub-

ject to just the same commercial laws as any other body—buying and selling in a church is just the same as in a store. Both should be honest and equitable, and if they are, it is all a sham to talk of a church being too sacred for worldly things. Whenever a church comes to that part of the business which is secular, and requires commercial wisdom, then it must stand fast like any other honest concern, subject to all the equitable laws of matter and money. The pews must be sold, and taxed or rented every year, and this must be done publicly, that all may have a chance; and if the pews are not much sought after there will be but little trouble and complaint. But if the pews are fewer than the applicants; if ten men want seats where but one can be accommodated, how are we to select which shall have them? Shall there be a perpetual scramble?—Then the strongest will get them—Shall they be rented privately? Then the alert and shrewd will get them—Shall they be rented openly and in fair competition? Then inevitably they must follow the commercial law—and the men who want them most and have the means of paying the most must have them."

And so Mr. Worldly-wise-man, in the person of that Mr. Beecher who says such cutting things on mere Sunday religion, worldliness, and the follies of our age, is content that 500 members of *his* church should be left without seats in their own temple, because unable to pay as much for them as richer neighbours are willing to bid. Yes, Mr. Beecher defends this state of things—he don't see how it could be otherwise without being worse. It has never occurred to him, that the first churches not only did not thus act, but that they did far better. Would not the weekly free-will offerings of the members sustain Mr. Beecher and keep open the house?

But if the Rev. Henry Ward Beecher does like the pew and its rent, he does not like the pulpit, and so far as it goes the following is as good as the above is bad:—

As to the pulpit, but one thing is usually considered necessary, and that is, that it should be put as far as possible from all sympathetic contact with the people to be influenced by it; that it should be so constructed as to take away from the speaker, as far as it can be done, every chance of exerting any influence upon those whom he addresses. Therefore, the pulpit is

ribbed up on the sides, set back against the wall, where it looks like a barn-swallow's nest plastered on some beam. In this way the minister is as much as possible kept out of the people; and all that is left is his voice. Posture, full of gesture, motion, and that most effective of all gestures, the full form of an earman, from head to foot, right before the people, advance or retreat; in short, whole advantages which the body gains when thrown into arguments or positions, are lost without any equivalent gain. In this sacred mahogany tub or rectangular box, the man learns every kind of bodily awkwardness. He stands on one leg, crooks the other, like a slumbering bear at a hitching post; he leans now on one side of the cushion, or lolls on the other side. And when a man, thoroughly tired by one of these dungeon pulpits to rest his legs and feet as superfluities, except some awkward and uncouth way to crook him up to the level of his cushion and platform is brought out upon an open platform, amusing to watch the inconvenience to him of having legs at all, and his various experiments and blushing consideration what he shall do with them! Is it a wonder that so little is done by preaching when, in a great church, with a small congregation, so scattered that no two touch each other, the bust of a man, peering above a bulwark, reads a stale manuscript to people, the nearest of whom is not more than twenty-five feet from him? The wonder is that anything is ever done. Dr. Webster is reported to have said, that a lawyer would risk his reputation before a jury if he had to speak from the pulpit, and that he considered the survival of Christianity in spite of pulpits as one of the evidences of its divinity. We do not vouch for the truth of this as an anecdote, but we indorse it as a truth in philosophy.

But we object to the pulpit on a higher and higher ground—we object to the symbol of a system which says that the church, *ONE* is your teacher, and the Rev. Pastor placed over you, who people ye are, him shall ye hear at all times; and though many among ye have teaching gifts, yet ye shall not use them, for your Rev. Pastor is the channel through which all your divinity comes. When, therefore, Mr. Beecher substitutes the state-chair and platform for (using the words of Webster) the tub-pulpit, we think the gain is small, and he must still be considered to stand with the *pulpit-men* who care it over what should be God's *herald*, but which in most cases becomes

profitable lot of the self-styled ambassador whose people the occupants of the pews are understood to be. D. K.

CONFESSIONS OF A FOOLISH MAN.—No. IV.

"ANYTHING for peace and quietness." Yes — anything : error in doctrine, error in practice, error in the pulpit, or error in the pew. "Anything for peace and quietness." That pool has been long stagnant ; don't touch it, or your sense of smell will be offended. That family has been long let alone, don't meddle with it, lest there be a disturbance. That church has long neglected discipline—woe unto the man who dares to introduce it now.

You, Mr. Minister, who for five years have been toiling in that snug little village, know what I mean. When you have been musing over that old-fashioned Bible, and been down on your knees that you might better understand it, has't your eye sometimes been fixed upon a portion of it which, if put into practice to-morrow, would to-morrow dim your prospects, and cause Mr. So-and-so to be wrathful with you ? And when you have heard the prattle of the little ones outside, your heart has sunk within you, and you have said to yourself, "What's to become of *them*, if I get unseated here ?"

"Anything for peace and quietness." Yes : there's that church which twelve years since numbered 300 members—look over its register. That gloomy word "dead," you may write against many a name : gone are these to the last account. But where are they who though now living, never come to worship ? "Backslider," you may go on writing against a multitude of these. Have they been visited at all ? Were they brought under the notice of the church when first they went astray ? Was the sin rebuked ? No, verily. It was unpleasant work. It might cause a stir amongst their friends. Each one had a small circle of acquaintance who might have been displeased had an investigation been made. And so, nothing was done ; the world has them now, and no man careth for their souls.

"Anything for peace and quietness." That young man has just left college—

has just settled over a church. Certain things he believes, and certain things he disbelieves. He knows what the creed of the church is, of which he is the pastor. He reads his Bible ; he begins to test his old notions by the written word more closely than he has been wont to do. Daylight shines through the crevices, and he begins to take down the shutters. What's the matter now ? Why he has begun to preach and to teach publicly what he has learnt ; and of course the straight-laced lovers of the old creed don't like it. There's whispering amongst them. There's talk of "this won't do." And so, earnest truth-seeking is put a stop to—the fear of being called heterodox arrests him in his course—the chapel-deeds where the creed is written must be his Bible rather than the Word of God. If he pray for Divine enlightenment, the prayer itself is prejudiced ; and instead of spiritual progress in knowledge and love, it becomes with him a stereotyped "as it was in the beginning, is now, and ever shall be."

"Anything for peace and quietness." Yes, we have seen much of this — too much. Peace is a grand and glorious thing, and every true-hearted disciple of the Lord will pray for peace in Zion. But where truth is dishonoured—where right is not observed—where there is truckling and winking at iniquity—where there is the lack of an honest avowal of convictions come to by a diligent study of "the lively oracles"—where these and like things are paid for peace, the price is too high, and the bargain is a bad one.

No ! not *anything* for peace and quietness : not truth. "First *pure*, then *peaceable*," is the wisdom that is from above. Would Paul give way to the "false brethren" for the sake of peace ? "To whom," saith he, "we gave place by subjection, no, not for an hour ; that the truth of the Gospel might continue with you" (Gal. ii. 45.)

A word to the wise is enough. Have pity, all ye church members, for preachers who, like my friend Joseph, are sorely tempted to come to the fatal conclusion, "*Anything* for the sake of peace and quietness." I shall give you more of the detail in my next, and shall then show how Joseph smarted because he could not be brought to say, "First, peaceable."

OUR SAVIOUR.

WERE I, dear reader, to place before you the portrait of a being of calm and benignant mien, his countenance pale by nightly vigils and protracted fasts, and bearing the traces of many sorrows and many griefs; his eye so mild, expressing the very depths of pity, compassion, and love, and yet so powerful that its glance strikes deep into the heart, and fathoms the thoughts of sin which lurk in its recesses; and then, that form so striking clothed in purple, that head crowned with thorns, that hand so gentle bearing a reed; and were I to ask you whom this portrayed, would not the response spontaneously arise, *Our Saviour*? But have you ever weighed these wondrous words? When used by you, they imply your recognition of him as *your Saviour*; they imply that you have repented of your ways, and fled to him for refuge; that you have abhorred your sins, and joyfully accepted his righteousness; that you have despaired of any other help, and have laid hold of salvation,

"So sweet, so full, so free."

But is it so? Has the wondrous love of God touched your heart? Is the salvation which Christ has procured by the sacrifice of himself, your salvation? Is the righteousness which he has perfected, your righteousness, and can you indeed approach the Father through him? Have you laid your burden of sins on him, and received his promised rest? Have you rallied round the standard of the cross, and enrolled yourself among his disciples? Have you been baptised into his death, and have you risen with him to newness of life? Is Jesus your hope, your life, your all? If so, then he is indeed *your Saviour*, for he is able to save unto the uttermost all that come to God by him.

Oh! remember that purple robe, that crown of thorns, that bloody sweat, that dreadful cross! Was ever love like this, that God's own Son should die for you—that he who had done no sin should become sin for us, and bear our sins on the accursed tree. Oh! ponder these things and say, shall they be in vain? Will you despise this love? Will you neglect this great salvation, thus dearly purchased, by the life of the Son of God? Will you esteem as nothing that right-

eousness through which alone you acceptably approach the Father?

But remember, it is one thing Jesus to have died for the sins of the world, and another for us to profit that death. Blessed be God, his death has made a full and perfect provision for all; but to be partakers in accruing reconciliation, we must hold of it—we must embrace it. We must flee to Christ, believe in him, love him to the end.

Dear reader, these words are written to deter you from calling *your Saviour*, (for it is a delightful title) but that you may prove him in deed and in truth. T. D. V.

SCRIPTURAL CHRISTIANITY.

1. Scriptural Christianity has *one creed*—the faith of the Lord Jesus Christ; i. e. a personal belief in Him as revealed in the Scriptures; so that God has left men to compile a creed for themselves or others.

2. Scriptural Christianity acknowledges but *one name*, that of Jesus Christ, in which his disciples are called and distinguished; and at which the universe must bow; it reprobates all party names or denominations, and enjoins the faithful not to recognize them.

3. Scriptural Christianity requires of all believers in the Lord to *confess His name* with the mouth, and by immersion to enter the one Christian body or church.

4. Scriptural Christianity regards as *partakers of the service, worship, and privileges* of the house of God, requires them to be faithful unto death, and prohibits them from religious fellowship with the converted or disobedient.

5. Scriptural Christianity recognizes the whole body of the disciples as comprising the *ministry or clergy*; requires of each member, according to gift, grace, and opportunity, to fulfil his official duty; and warns against the encroachments of a man-made ministry.

6. Scriptural Christianity shows the *order* for all the churches everywhere, and through all time, by which, on the first of the week, the disciples meet for the breaking of bread, the fellowship contribution, the worship of God by prayer and praise, and mutual edification by reading, teaching, and exhorting one another from the Word.

ITEMS OF NEWS.

BIRMINGHAM.

During the present month we have added three by immersion. Various are the indications of the power of truth—the waters move where persons concerned wish them to remain quite still. The bringing together in a few months of about 70 disciples to worship according to the primitive order, and to contend for the same, is not the work accomplished by the truth we have proclaimed in this town, but only a portion of it. It is the immediately apparent portion only. Several churches, or the pastors of them, find certain awkward enquiries and requests urged by members who don't seem easily put off, and great caution is inculcated in regard to persons "whose business it is to disturb churches." In almost every instance the pew is in advance of the pulpit; some of the people would move—the minister is the obstrusive. There is, however, in Birmingham, at least one honorable exception—one instance in which the minister will not keep back what he holds to be God's truth, from fear of personal loss. Those of the readers of the *Harbinger* who have seen a sermon by S. J. Chew, entitled, "The Lord's Supper and the Lord's day; the one as often as the other," will not be at a loss to guess the person we allude to, more especially as they have been informed that the church in Bond Street, of which he is minister, has restored the Lord's Table to the position it occupied in the primitive church. Though Mr. Chew may be said to have concurred to all the demands we make, when with the Bible in our hands we plead for a restoration of the faith and order delivered by the apostles, he has felt it his duty to retain his connection with the church in Bond Street, so long as they would hear what the Word of the Lord says on those points in which the Baptist sects differ from the Apostolic church. His reasons for this conclusion were quite valid. 1, They are all immersed believers. 2, They have adopted the weekly commemoration of the Lord's death. — 3, He has been instrumental in adding to the church, in a few months, over 200 members, chiefly by immersion.—4, They are willing, for the most part, to hear the truth. Of late, however, powerful and un-Christ-like opposition has been manifested, peace seemed to have departed, and little, if any, prospect of carrying on the Lord's work to the conversion of sinners and the edification of saints remained. Under these circumstances he felt called upon to place his resignation in the hands of the deacons, and to avow his intention to become a

member of and worker with the church in Cherry-street — an announcement which left the impression general that a large majority of the church would at the same time leave. We, however, are not sorry to be able to add, that such a step is not now requisite. It ever gives us more pleasure to find a church resolving to *hear* the truth, and promising to be guided by the Divine Word only, than to see a number of its members coming out because it will not do so. The remaining facts are these. A large majority requested Mr. Chew to withdraw his resignation, to which request he replied in the following words, and by requiring that certain disorderly walkers should be at once withdrawn from:—

"I thank you, my friends, for your soliciting me by a large majority to withdraw my resignation.

My answer to that request will depend upon your reply to the statements and enquiries I shall now bring before you.

My more recent investigation of the Word of God has convinced me, that in the sayings and writings of Christ and his Apostles, the following things are taught:

1. That in every Christian church, after the model of the New Testament, and completely organized, there will be a body of elders, whose work it shall be to preside over the church. And that those senior brethren who possess the qualifications laid down in the Epistles to Timothy and Titus, should be put into such office.

2. That baptism was administered to every penitent believer upon the ground of his confession, that Jesus Christ is the Son of God; and that such an one was immersed upon the first opportunity after such confession.

3. That disorderly walkers are to be admonished to repentance, and means earnestly and affectionately used to bring them to consistency of conduct and of spirit—but that if these fail, the command is to us to withdraw ourselves from them.

4. That there was an opportunity afforded in the primitive churches for mutual exhortation and teaching. All was not left for one man to do.

5. That faith and obedience are necessary to acceptable worship, and that it is injurious to do anything which would naturally tend to encourage the notion, that without faith it is possible to please God. Being convinced of this, I could not sanction the engagement of any one who is not a Christian in the singing of praise.

6. That the Word of God is a sufficient guide of faith and practice, without the use of man-made creeds; and that the ma-

king of subscription to any creed framed in human language rather than Divine, a term of membership — or a refusal to subscribe such creed a ground of expulsion, is disallowed and tends to schism.

7. That there is no authority for pew-rents. Moreover, that the distinctions between rich and poor which this system necessarily creates, are strictly prohibited. If upon the giving up of pew-rents the income were to fall short, I would be content to be the sufferer; but my own conviction is, that where *love* is, there will be no diminution of supply, though all rested upon free-will offerings.

8. That the existence of sects is a sore evil, and that the true bond of union is the grand creed-truth of Christianity, "Thou art the Christ, the Son of the living God;" and that "the unity of the Spirit in the bond of peace," is to be kept through an acknowledgment of "one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 3, 6.)

9. That the work of the evangelist, or preacher, is to proclaim the Gospel, to seek the conversion of sinners, and to do all that his other opportunities and talents will allow him for teaching, and building up the church.

10. That the work of deacons is to attend to the temporalities of the church.

11. That the existence of denominational bickerings is greatly owing to the party names which are in use; and that the designation, "church of Christ," ought to be enough.

This is my statement of the order of things that ought to be. I do not ask you to endorse it now. What I wish to ask you is this—Are you willing to be instructed in the New Testament order? Will you leave your minds open to conviction? And when thus convinced, will you obey?

I know not how long an instruction you would require. As to the matter of dealing with disorderly walkers, possibly you are enough convinced already to begin in any clear case to act. I do not wish you to make this a personal thing. 'Tis willingness to learn of God and to obey; or 'tis unwillingness and disobedience.

It has been told me how under previous pastorates contentions and divisions have been common in this church. These are the almost certain fruit of existing deviations from the Divine order of things, and I am persuaded that strifes will still be here, if you come not to the Word of God.

Should I be the instrument in the Lord's hands of bringing about such a reformation as He would accept, I could then con-

tinue to labor amongst you as an Evangelist, or Proclaimer of the Gospel; but in event of the obstacles being too great, course only is open to me, that of retiring from this church, and from all churches not in submission to the Divine will. I have labored in hope and fear until he departed, and I saw no prospect of a successful issue; and therefore you receive the notice of my intention to terminate connection.

It has, however, been urged upon me that it cannot be the path of duty to separate myself from a majority so considerable, who seem willing to be guided by the Word of God. To this in some measure my heart responds.

If, then, you are willing, without struggling or tolerating un-Christ-like temper, to bring into practice the teachings of Christ and his Apostles, *so soon as you are instructed and convinced*, I will withdraw my resignation. I will then labor on amongst you, hoping that you will be specially careful to do nothing that might injure the lambs of the fold.

My first question is—Are you prepared to receive instruction from the New Testament on matters of church government in order, and will you so soon as you are convinced practically obey?"

To this question an immense majority immediately consented, then the disorderly walkers were convicted and cut off. Mr. Chew consented to remain, in order to carry out the work of an evangelist in that church and neighbourhood. In the event of the church proving faithful to its promise, may long continue to do so—if otherwise we believe he will at once abandon it.

Mr. Chew preached last Lord's day amongst our brethren in Manchester, and also last week in Manchester and Wigan. Bro. King preached at Bond-street the last Lord's day.

April 21, 1857.

CROSSGATES.

I have much pleasure in stating, that the church in this place is in a prosperous condition. We had an addition by immersion on the 17th instant, when the husband and one of our sisters joined the ranks of disciples. We have a goodly attendance of strangers, who appear to be earnestly seeking after the truth, as taught by the Lord and his Apostles; and I have no doubt that some of these will shortly follow the example of the above.

GEORGE RAMSAY
Cowdenbeath, April 18, 1859.

DUNDEE.

I have to report, that on the 14th of last month four young females were immersed and added to the church; and on the 5th of the present month four other females also made the good confession, and were added to the church in the appointed way, henceforth to walk in newness of life.—This is indeed refreshing to us.

April 15th, 1859. JAMES AINSLIE.

Public Debate between Mr. T. H. Milner and Mr. John Bowes, on Baptism, Justification, and The Second Advent.

This debate commenced on Tuesday evening, 29th March last, as announced by large placards throughout the town.—Alexander Easson, Esq. the chairman mutually chosen—a most honorable and talented gentleman—appeared on the platform about eight o'clock with the disputants and their committees. The Chairman having delivered a few introductory remarks to the large assembly convened, then read the propositions to be discussed, and introduced Mr. Milner to the meeting. He launched into the subject at once, without any prefatory remarks, and commenced to prove the truth of Proposition No. 1, by referring to the commission of the Messiah, as given by Matthew, Mark, and Luke—then to the Acts of the Apostles, where baptism is recorded, and also to the Apostolic Epistles, from which he endeavored to shew, in a most convincing manner, that baptism was a term or condition of forgiveness. His address was truly brilliant, and could not fail to rivet the attention of the audience—so logical, and therefore so conclusive. Mr. Bowes, instead of replying to the arguments advanced by Mr. Milner, commenced *reading* his defence, which was wholly made up of allusions to passages where *faith* is only mentioned, apparently wishing to make Scripture contradict Scripture, according to his interpretation of it. It appeared evident his aim was to *evade*, draw *improper inferences*, and make *appeals to the feelings* of the audience. But it would not do, as they felt it come under it. During the whole of the evening, he never made a formidable attack on Bro. M.'s opening address. We were not a little surprised to perceive that Mr. Bowes, the experienced debater, should have had his defence prepared beforehand, whatever arguments Bro. M. introduced in his opening speech. We did not expect this mode of warfare from one especially who is continually in debate, it appeared so very lame. The assembly was most orderly, and very attentive. Thus closed the first evening's debate.

On Wednesday evening Proposition 2 was discussed. Mr. Bowes commenced by

recapitulating the arguments he advanced on Proposition 1, which amounted to this, that *faith* was the great thing required, and that the obedience of the faith, or baptism, was no term or condition whatever. He then commenced with chapter 4 of Bro. Milner's book to prove it unscriptural, but how complete the failure all witnessed.—Mr. B. first recommended it to the assembly, and wished them all to read it—then made some exceptions, and animadverted on them; but really it appeared to us he did not know well what to say on it; in substance his address aimed at justification by faith alone.—Mr. Milner, in reply, commenced recapitulating his arguments on the previous evening, and endeavored to demonstrate, in a most able manner, that while faith was absolutely necessary, baptism was equally so, being a positive ordinance, as exhibited from the passages of Scripture he adduced, to which Mr. Bowes had never formally replied. As a skillful logician, he exposed the fallacy of Mr. Bowes' arguments, which could not be gainsaid. Regarding chapter 4 of his book he said, that he felt at a loss how to reply to Mr. B. he having made no attack on it, but rather recommended it; and then endeavored to demonstrate, that no man could be justified by faith only, as the Apostle James amply testified—that faith without works was dead, being alone. At the same time he ably sustained the chapter which Mr. B. attempted to condemn. Such was the substance of the discussion this evening.

On Thursday evening Mr. Milner gave a short summary of the arguments on the previous evening, and then introduced Proposition 3, by commencing with the promise made to Abraham, that in him should all nations of the earth be blessed, (Gen. xxii. 18) evidently referring to the Deliverer who was then to come, even the Christ. Mr. M. then demonstrated that Jesus, at his *second* appearing, will not come to convert the world and introduce the Millennium, but to judge the world, as the following Scriptures testified—Rev. i. 8, Mat. xxv., John v. 28 and 29, 2 Thes. i. 7, 8, 9, 10, Jude i. 14, 15, &c. In the course of an eloquent speech he stated, that these quotations required no comment, and the audience could not but perceive their applicability to the question at issue.—Mr. Bowes, instead of replying to the arguments advanced by Mr. M. *evaded* them, and went away to Daniel and the Prophets, attempting to shew that the kingdom which the God of Heaven was to set up in the days of the four great monarchies, was not yet properly established, and would not be until Jesus returned to reign in Jerusalem with his *ancients* gloriously. It appeared to us that Mr. B.

never came up to the proper point during the evening, though pressed on often by Mr. M. to do so. Mr. Bowes never had a better opportunity to demonstrate his theory of a personal reign, but he evidently failed to do it.

The Chairman, at the close, thanked the audience for their patient and orderly conduct during the debate, after which the disputants moved a vote of thanks to the Chairman, for his able conduct in maintaining so good order throughout, which was carried by acclamation.

Two competent stenographers were employed to report the discussion, and as it will be published about the 18th of this month (April), we would recommend all the readers of the *Harbinger* to obtain a copy of it, which will amply repay a perusal. The price will not, I am informed, exceed 1s.

Such are a few brief hints concerning this debate, the full details of which may be seen in the report alluded to. A better arranged and conducted debate was never held in Scotland, or even in Great Britain.

A LOOKER-ON.

Dundee, 14th April, 1859.

ST. HILIER, JERSEY.

Since writing you some four months ago, there have been changes and unpleasantness in the little cause here. The embers of discord and self-will amongst a few, the prevailing features, I am sorry to say, amongst the brethren, and which have in so many instances brought the holy profession into disrepute, lie at the foundation of it. After making several efforts at conciliation with the conflicting parties, but all in vain—for a few were for this party, others for the opposite one, and each determined to have his own way—several of us resolved, that as such strife would be detrimental to the cause, it would be better to open another place of meeting, and accordingly a chapel was obtained about a mile from the old one, which will seat some 250 persons. Mr Burt is the pastor, and he is a brother of much self-denial and earnestness in the cause of our Lord and Master, and a most effective proclaimer of the truth. Our meetings are very good, from 60 to 90 attending, and on the 10th we had 130 present. A fortnight ago four persons made the good confession and were baptized, on which occasion the chapel was crowded, and an excellent discourse delivered on believers' baptism. The cause is exciting inquiry here, and we expect more baptisms shortly, of which I will inform you.

Our meeting-house is in Hilary-street, near St. Saviour's-road, St. Hilier.

M. FOULDS.

New Mills, 11th April, 1859.

MANCHESTER.

Although you do not frequently hear from us, yet you must not on that account conclude that we are in a dormant state. It is quite true that, considering our numbers, we may seem apathetic. Since commencement of the new year nine of us saved have been added to the church, two united with us from the Baptists, having seen the way of the Lord more perfectly. During last week we had the pleasure of a visit from Mr. Sanders J. Chew, a Baptist minister of Birmingham, who has you are aware, latterly given some attention to the "ancient order of things." On Lord's day, 17th, he broke the loaf with us when he took occasion to specially address the church from these emphatic words, "Buy the truth and sell it not." From this address we could perceive the leading thoughts and workings of his own mind, and the struggles that had set in; evidently springing from the heart, it reached the hearts of others, and we should hope, confirmed the faith of some. All the brethren who possibly could get out were present. On the evening of the same day we had our meeting-room crowded, many having to stand. After our devotional exercises Mr. Chew addressed the meeting, his subject being "Apostolic Preaching, in what did it consist?" It was not a dry sermon, but the old fashioned kind of preaching which we gather from the Acts of the Apostles calculated to reach the sinner's heart; setting forth the great central truth that Jesus is the Christ, the love of God in the gift of his Son, and the conditions of faith, repentance, and baptism, in order to the enjoyment of the remission of past sins. He touched each item with a vigorous hand, and dealt a well directed stroke at that pernicious doctrine, *Non-essentialism*. We expect some fruit to spring out of this address. Several had conversation with him afterwards. On the following evening, Monday, the 18th, Mr. Chew again spoke in our meeting-room, the subject being "Christianity as it is."—He took a rapid glance at the more prominent and popular religious errors, and freely used the dissecting knife: he gave a peep behind the scenes, and showed that the boasted union of the Protestant Dissenting Sects was but a rope of sand. Political and other meetings in the city somewhat interfered with ours. On the Wednesday evening following, however, we had a good gathering, when Mr. Chew again spoke on the subject, "Christianity as it was"—a remedy for popular religious errors. In this lecture he was exceedingly happy and dwelt at length on what foundation

Christian union alone could be based—that party names, and sects, and creeds must be uprooted, and the seven golden pillars be the only stay, support, and sure foundation among Christians. On the next day several of us accompanied him to Wigan, and there he preached in the evening in the meeting-house of our brethren. The next day, called Good Friday, was made good use of; there was a meeting at eleven o'clock, and Mr. Chew preached to a goodly company, the meeting-house being well filled. He spoke very effectively, and at the conclusion three made the good confession. At three o'clock in the afternoon he addressed an out-door meeting in the Market-place; and at four in the afternoon there was tea in the school-room, after which, in the meeting-house above, there was an interesting service held, addresses being delivered by several brethren. Mr. Chew and Brother McDougal made earnest appeals, when two others made the good confession. All five went down into the water, and were baptized by Bro. Coop. Thus ended the service of the day.—Next morning (Saturday) we accompanied Mr. and Mrs. Chew to the station, on his return to the scene of his labors in Birmingham, with warm and prayerful aspirations that his life may long be spared to labor in his Master's cause, and to contend earnestly for the faith once delivered to the saints. We trust hereafter to hear many good things done by this Baptist minister. We commend him to God, and earnestly exhort him to continue to buy the truth and sell it not.

WM. PERKINS.

Manchester, April 23, 1859.

NEWTOWN.

We are happy to report that this town is quite in a stir respecting the claims of Primitive Christianity.

In March, a lecture was delivered on *The Causes of Infidelity*, to a good audience, which seems to have quickened the apprehensions of divers sectarians, who troubled themselves to print and circulate an anonymous caricature of the lecturer and his sayings.

Hence, on the 7th inst. another lecture was delivered, expressly on *Sectarianism*: through the aid of our anonymous reviewers it was listened to with greater interest, and by a larger company—indeed, many could not find admission. At its close, a lively discussion ensued, which will be found

faithfully reported in the following report, sent (no doubt by its correspondent) to the *Shrewsbury Chronicle* of the 15th inst.

“LECTURE ON SECTARIANISM.—On Thursday evening, a lecture upon the above subject was delivered in the large room, Unicorn Inn, by Mr. J. B. Rotherham, minister of the Primitive Christian Society. Mr. Evans, of Penrallt, near Llanidloes, was voted to the chair. After an address of considerable length by the chairman, in which the peculiar views of his party were brought forward, Mr. Rotherham proceeded to deliver his lecture, the object of which, and the line of argument adduced may be inferred from the lecturer's own syllabus, ‘A Sect not Sectarian—a confederation of sects not unsectarian—a return to the faith delivered to the saints, the means of a permanent Christian Union.’ Discussion being invited at the close, Mr. J. Bevan put a series of questions to the lecturer, touching some of the more prominent views urged by him, to which Mr. Rotherham replied with considerable tact and ability. Ultimately, it was proposed to defer the proceedings for a time. Another lecture is to be given by Mr. Rotherham upon the evils of sectarianism, and with the same liberty as at the close of the preceding lecture.”

The intention expressed in the last sentence of this excerpt has been modified, so as to give birth to the following notice, now being published:—

“Public Discussion on the Evils of Sectarianism, in the Public Rooms, Newtown.—A public discussion, on the above subject, will (D.V.) take place in the Public Rooms, Newtown, on Thursday, April 28th, between Mr. J. B. Rotherham and Mr. John Bevan. To commence at half-past seven o'clock.—Mr. Rotherham will affirm, and Mr. John Bevan deny, the following proposition:—‘That Sectarianism, as such, is essentially evil.’—Moderators, Mr. Ed. Evans and Mr. Ed. Stephens.—Admission free.”

A report next month.

J. B. R.

FILTDOWN.

The visit of Bro. Wallis, on the 13th of March, did us much good; all the brethren were rejoiced to see his face in the flesh. It revived and encouraged us, and we hope that by this time he is restored to health, to assist in carrying forward the cause of our Redeemer. It is a pleasure to inform you, that we added one to our band of believers, and others are inquiring as to the way of salvation.

G. KING.

Uckfield, April 18, 1859.

WIGAN.

We have great pleasure in informing the brethren, that the work of the Lord still continues to prosper amongst us. Since our last communication through the *Harbinger*, 11 persons have been united to Christ by baptism, three of whom have been attending the meetings of the brethren at Newtown.

Last Thursday, April 21, and Good Friday, April 22, we were favoured with a visit from our excellent Brother S. J. Chew, of Birmingham, whose addresses were listened to with great attention.

After his address on Good Friday morning, three of the above-named persons rose and confessed their faith in Christ, and were baptized. And in the evening two others followed their example, and were buried with Christ by baptism, and we trust have all risen with him to walk in newness of life.

J. S. WALKER.

NEWS FROM VICTORIA.

PRAHRAN.

The church of disciples in this town is enjoying peace and growing in the knowledge and love of God, and of his Son Jesus Christ. During the past year we had 18 additions, 9 from other churches, and 9 by immersion. 2 brethren have removed to other parts of the colony. We now number 32, 3 of whom are temporarily absent. Several brethren are useful in proclaiming the good news, both in-doors and out. During the past year the gospel trumpet has been frequently sounded on the beach at St. Kilda, and lately we have commenced holding open-air meetings in the afternoon at Mount Erica, in this neighborhood. Our meetings at the Mechanics' Institute (the place in which we worship) are well attended, morning and evening, and our prospects are good. The Baptists are very kind to us, in granting us the use of their baptistery when we require it.

SOUTH BRIGHTON, MOORABBIN.

During the past nine months, evangelical labors on Lord's days have been carried on in this place; for the first three months by Bro. Service, of Melbourne, and Bros. Picton and Coles, of Prahran, alternately; and since then, and up to the present time, by Bros. Kidner, Picton, and Coles. A church was formed contemporaneously with the commencement of the effort. Brother Walker, Brother and Sister Keir, and Bro. Penny, formed the nucleus around which others have gathered, and now this happy and united church numbers 14 members.

MORDIALLOC

is about four or five miles from South Brighton. The brethren have commenced laboring in the fishing village in this large and thinly populated district, which has been in a state of spiritual destitution. The meetings are held in the open air, beneath a shady tree, on Lord's day afternoons.—Our first meeting was on the 26th December instant, when Bro. Coles addressed a rather numerous gathering from the words of the Saviour, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." The following brethren have engaged to assist in carrying on this good

and most desirable work:—Bro. Walker, of South Brighton; Bro. Burt, of Melbourne; and Bros. Kidner, Picton, and Willder, of Prahran, the latter formerly of Geelong.—May the Lord sustain His servants, that their labors may be instrumental in making this desert rejoice and blossom as the rose.

S. COLE

December 31st, 1858.

OBITUARIES.

On Monday, the 4th instant, our aged and beloved sister, MARY BARRIE, fell asleep in Jesus, in the blessed hope of a glorious resurrection to immortality and eternal life. Our departed sister was a punctilious attendant at the institution of the Lord's house, and even a fortnight before her death, when in a very weak state, she was present with the saints at the breaking of bread in commemoration of Jesus. The Gospel of Christ was her favorite theme, and her mind was richly stored with its sacred truths. She was ever ready to converse on religious subjects, having known Scriptures from her early days. Our sister made the good confession on the 13th February, 1840, after hearing the apostle's gospel proclaimed by our esteemed Brother Reed. Her sufferings were borne with Christian resignation, for the hope of immortality, through a risen and exalted Saviour, supported her in the last moments of earthly existence, and her end was truly peaceful. She went down to the grave like a shock of corn fully ripe, and her fondly hope has entered the presence of Jesus.

"Where the saints of all ages in harmony meet
Their Saviour and brethren transported to greet
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

I have also to record the death of Sister DAVIDSON, aged 80 years, who, after a protracted illness, died in the fulness of joy, and a desire to be with her Lord. Our sister was consistent in her walk and conversation, holding fast the profession of her faith to the end.

It is also my painful duty to announce the death of a son of our beloved brother Robert Clark, on the 4th instant, in the 19th year of his age, after a long affliction. He was an amiable young man, and would have been immersed had he lived. Some time since our Bro. Clark lost his loved partner, a sister, after a long illness borne with resignation to the will of his Heavenly Father; after exhorting her family to follow in the footsteps of Jesus, she died in full assurance of a joyful resurrection. May the Lord strengthen our brother, under his heavy trials, for the discharge of those duties which a numerous family claim at his hands.

Dundee, April, 1859. JAMES AINSLIE

JUNE, 1859.

THE ANXIOUS SEAT AND ALTAR.—No. I.

BY A MINISTER.

WHATEVER is not as old as the New Testament is of no authority in the church, and must be regarded as an innovation. Only "that which was from the beginning" is worthy of our fellowship and esteem. It is with some reluctance, that we write on the subject that forms the caption of this work; not because we have any doubts in regard to the views we shall present and defend: but for fear, lest we may be misunderstood, and may be regarded as one who, with sacrilegious hands, would touch what is deemed both sacred and divine.

In order, then, that we may not be misapprehended, we may at once state that prayer is a most invaluable blessing, an important duty, a divine command, and an inestimable privilege. Without it there is no piety, no life in the Christian. Only while we pray, we live. Many promises and encouragements are given us in the Old Testament and in the New, in reference to prayer; and among the men of faith, under any past dispensation, this was one of their chief characteristics, that they "prayed always."

What has not prayer done? Its power and privilege surpass all belief! It would have quenched the fires of heaven over Sodom and Gomorrah, if ten righteous men could have been found in those cities. Its "cry" divided the waters of the Red Sea, by the wonder-working rod of Moses. It occasioned "all the goodness of God" to pass before this eminent servant of the Most High. It arrested the wing of pestilence on its way to destroy the rebellious nation of Israel, and converted the vengeance of God into mercy and clemency. "I have pardoned," said God to Moses, "according to thy word."

It opened the all-devouring earth, that Korah and his men, his goods and houses, might "go down alive into the pit." It stayed the plague, between "the dead and the living," when Aaron swayed the censur (of prayer) with fire from off the altar. It shut up heaven for the space of three years and a half—and Elijah "prayed again, and the heaven gave rain and the earth brought forth his fruit." It has stopped the Sun and Moon in their orbits. It once sent an angel to breathe into the camp of the Assyrians, and there was left dead on the ground a hundred, fourscore, and five thousand. It brought back the shadow on the dial of Ahaz ten degrees. It turned the captivity of Job, and gave him twice as much as he had before. Under the influence of faith, it has subdued kingdoms—obtained promises—stopped the mouths of lions—quenched the violence of fire—turned to flight the armies of the aliens. Prayer has raised the dead: and from the lips of the crucified One brought pardon to his murderers. Prayer anticipated the wonders of Pentecost—the sound of the rushing mighty wind—the immersion in the Spirit—the cloven tongues of fire—and the gifts that followed. And the gathering of that great and only Pentecostal harvest was due to its power. From the lips of Stephen, prayer raised to his feet from the throne the admiring and merciful Redeemer. It brought the kingdom "like a great sheet, knit at the four corners," to the family of Cornelius. It sent an angel to the Herodian prison—opened iron gates—dissolved old and rusty chains—and brought deliverance to the Apostle Peter. It has "shaken" the houses in which disciples have met—and filled them with the Holy Spirit.

It is not necessary to give special examples, however, of the power of prayer, as every page of the Bible will furnish them. Our object is to place this subject in its true attitude and relations, and to point out and expose the departure from apostolic usage, as found in the house of God. This duty we deem to be important at the present time, when abuses so enormous have crept into the Christian church, and when each one thinks himself authorised to adopt any expedient to accomplish his ends and increase his converts, independent of the will of God, as expressed in the divine oracles.

We shall examine a sufficient number of cases found in the Bible to show that the anxious seat, mourning bench and wooden altar, have had no place among the Patriarchs, Israelites, or Christians of the olden times. If they fulfilled the divine commands, and received for themselves and others all that was contemplated by a life of faith and prayer, then these modern appendages may well be dispensed with, inasmuch as they are not only unauthorised, but are offered as substitutes for the ordinances of Christ!

In the first seventeen centuries in the history of our race, from Abel until the flood, no mention is made of any one of these appliances. And yet there must have been many persons "anxious" about their souls—as, indeed, we learn that there were those then who feared the Lord, walked by faith, and called upon his name.

Mention, to be sure, is made of altars. There were altars of stone, and of earth—and in later periods altars of brass. But since the world began, God never authorised any one to make or erect an altar purely of wood. And therefore, if any are now erected, they have no sanction from him, either in the Old Testament or in the New. On this subject, God has been very specific. He has left us no discretion in regard either to the materials of which an altar shall

be made, the manner of its construction or the uses to which it may be applied. Thus altars of stone, and of brass, even of gold, are frequently referred to in the Old Testament; but never simply and alone of wood. This would have been a violation of all law precedent under both the Patriarchal and Jewish economies.

Altars, indeed, are most sacred things. They are of divine origin—they were sanctified with blood, and set apart for the highest duties of religion. The name of Jehovah was written upon the altar of burnt offerings: and those who came to it had the promise of meeting him and receiving a blessing at his hands. This was certain and infallible. It was not necessary to repeat the offerings: or to come again and again to be assured of the blessing; but every devout worshipper who came to the altar of the Lord was accepted and blessed. This was a law in Israel. How different from the wooden altar, man's device, now seen in religious chapels!—different in their construction and use, and equally different in regard to the blessings appended to them, and the certainty of getting them.

What a misnomer to call a foot-bench flanked by pillars and railings, and constructed of wood, surrounding the open space before the pulpit, an altar! Who gave the pattern? Who finished the design? Was it given on the mount? Such an altar was unknown to Abel, to Noah, to Abraham or to Aaron.

The heathen first made their altars of turf, then of stone or marble, and finally of wood and of horn, as those of Apollo in Delos. They were made in various forms: some round, others square, triangular; and all of them were placed towards the East, and stood lower than the statutes of the gods. These were adorned in various ways. Before temples were erected, altars were raised in groves, sometimes in the public highways, and on the tops of mountains. In the great temples at Rome, ordinary

they had three altars; the first was placed in the sanctuary, at the foot of the statue of the divinity; the second was before the gate of the temple, upon which they sacrificed victims; and the third was a portable altar, upon which were put the offerings, gifts, and sacred vessels.

The altars of the Old Testament saints, at first were very rude. The altar that Jacob set at Bethel, was nothing but a stone, which probably served him as a pillow, on that night, when the vision of the ladder and the angels was seen by him. That of Gideon, a stone before his house; and the first which God commanded Moses to erect, was probably of earth or unpolished stone, without iron; any altar made of iron was considered base and impure.

The principal altars of the Jews, were the altar of incense, made of shittim wood, covered with plates of gold; one cubit in height, one in width, and two in breadth. On this, the officiating priest, morning and evening, offered incense of a fragrant odor, and of a particular composition. The altar of burnt-offerings was also made of shittim wood, covered with brass. This altar was placed in the open air in the court yard, that the smoke might not sully the tabernacle, and to fulfil an important idea in the typical service of the Jews.

Some have called the table of shew bread, covered with gold in the tabernacle, an altar. It is after this, that the communion tables, in modern churches, are sometimes called altars. In the first centuries of the Christian church, these were made of wood, so that they might be easily moved and

carried from place to place. But the council of Paris, in 509, decreed that no altar should be made but of stone. At first there was but one of these altars in a church, but their numbers soon increased; and from the writings of Gregory the Great, who lived in the fifth century, we learn that there were sometimes even twelve or thirteen—an altar for each of the original apostles; and the last one for Paul!

In the Cathedral of Magdelburg there are now no less than forty-nine altars. I suppose that each of these fulfil some important idea in the Papal church.

But in none of these churches do we find any mention of such uncouth altars as are now so common in modern chapels, around which sinners kneel to "get religion," and to obtain pardon; and where communicants receive, at the hands of the preacher, the bread and wine of the supper! For such purposes, and with such services, no altars, Patriarchal or Jewish, were ever used; and in vain may we find in the New Testament any allusion, however, remote, to any such altars.

Incense was burnt on the golden altar in the sanctuary—and burnt-offerings were made on the brazen-altar in the court-yard; but altars, upon or around which any one was to kneel to obtain pardon, were unknown under the Jewish age. Besides which, all these appendages belonged to an age of types and symbols, in which materialistic things were used to appeal to the senses, and which should find their true meaning under the Christian dispensation.

FORMATION AND MAINTENANCE OF CHRISTIAN CHARACTER.

VERY few people seem to be aware—at least, as fully as they ought—of the importance of forming and maintaining Christian character, in order to be saved eternally in heaven, and become

capacitated to enjoy its glories and happiness. And yet, according to the Bible, it is absolutely essential, and without it none can ever enter that blessed abode, much less possess and enjoy

these. There are no *promises* to any others. What is the language of the Bible on the subject? "None but the *pure in heart* shall see God"—"Except a man *be born again*, he shall not see the kingdom of God"—"*Without holiness*, no man shall see the Lord"—"Blessed are they that *do his commandments*, that they may have a right to the tree of life, and *enter* through the gates into the city." To these we might add others, until we have "line upon line, and precept upon precept."

"If I can just get into heaven, it is all I ask," is the language we too generally hear. Now, suppose you could, *with all your sins upon you*, it could be no heaven to you—it would be a hell instead, for you would not be *prepared* to enjoy its society and the presence of God—you would not have formed the *necessary character*. As well could a wild savage Indian, or an ignorant Chinese, or a Hottentot, who were strangers to our language, manners, customs, &c. enjoy themselves in our society! The idea would be just as reasonable. Hence, a *death-bed repentance*, as Sterne says, "is a *weak and slender plank* to trust our *all* upon," for the plain and obvious reason that there is then no time to form a *character* for heaven. It is a most delusive thing, and yet there are thousands represented, after living in sin and wickedness all

their lives, in the service of the D as being converted on a death—"professing a hope in Christ," going "straight home to heaven." What an awful deception and delusion! Are we to suppose, that after serving the Devil all their lives, God is going to accept the *fig-end* of their existence? "Remember thy Creator *in the days of thy youth*," is the divine command.

Reader, do you wish to be saved eternally in heaven, and to enjoy the society of God and Christ, and angels and archangels, and the "spirits of men made perfect?" Then you must *form a character* for it. If an alien to Christ, you must first become a child of God, by *faith* in him, and *putting on* in baptism. You "must be *born of water* and of the Spirit," by being "*buried with Christ in baptism*, and *rising to walk in newness of life*." There is no other way, according to the Bible, for you to *form* this character. You must then *maintain* it by "daily growing in the knowledge and favour of the Lord Jesus Christ." You must be "severe in *well-doing*, seeking for glory, honor, and immortality," that you may receive the reward of eternal life. Remember the admonition of the Spirit to one of the seven churches of Asia: "Be thou *faithful unto death*, and I will give thee a *crown of life*."

J. R.

ETERNAL LIFE.

WHAT can appear more paradoxical than this: to live, and yet be dead; to be dead, and yet to live? How difficult, how hard to be heard, was the word of the Messiah—"If a man keep my saying he shall not see death." Is it possible that a believer in Christ shall never die? Jesus said to Mary, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; he that liveth and believeth in me, shall never die. Be-

lievest thou this?"—What sayest thou, kind reader? Believest thou that thou shalt never die? If thy faith is yet established, come, let us reason together.

We will visit first the garden of Gethsemane. Who is this, that is upon the ground and prays—"O Father, if it be possible, let this cup pass from me?" Why is it that he is in agony? Do you see that his sweat is not water, but blood? That the great drops of blood falling

the ground? Can it be that he fears the suffering which his body must undergo, while upon the cross? Can the prospect of physical suffering account for this agony? The thieves, who suffered with him, are they enduring this intense agony in view of the cross? Where will you find an instance like this? It cannot be found. There is the Saviour of the world. He has come to the hour which he dreaded. The sins of the human family are laid upon him—and he suffers for man. He is about to become a curse for us, while he bears, in his body, our sins upon the tree of the cross. He is about to make his soul an offering for sin, and endure, in mind and body, that curse that is due to us. See, now, an angel comes and strengthens him; and he arises and goes to his disciples, and meets the traitor and his company of officers and men, who have come to take him. He is bound and carried to the High-priest. He is delivered to Pilate, and condemned to death. There is darkness over all the land, from the sixth till the ninth hour. Hear him, as he cries, "Eli, Eli, lama sabachthani!" What means this? Has God forsaken him? Yes! For he has become a curse for us: and God withdraws from him while he is a curse. Sin is upon him. Our sins are counted to him. *He dies for us*: and *we can never die*. He *abolishes* death. By his death he takes away death; and we live for ever in him. If he dies for us, we cannot die. Strange, would it be, that we should die after that he has suffered death for us. It cannot be that we shall ever die. We live because he lives.

But God had forsaken him only while the curse was upon him. The wages of sin is death. He has now endured the curse. He has discharged the debt. The curse is removed, and he rises, no longer cursed; but now, free from the curse, he is accepted of God, and offers himself to God, in the Holy of Holies in heaven. God accepts the offering,

and we are free. We cannot die. "If any man will keep my saying, he shall never see death." "He that believeth on me shall never die." Do you believe this, reader? If you do not believe this, then do you believe that he has died for you? How, then, can you die? Do you think of the dissolution of soul and body, and conclude that this has been the lot of the Apostles and Prophets, and of all the followers of Christ, in all ages? And do you count this the death from which you are freed? If so, you labor under an error. The dissolution of soul and body is not the death from which you are freed. Nor was it the dissolution of soul and body that the Messiah so much dreaded. He was separated from God on account of sin. Inasmuch as he assumed our nature, and our sins were laid upon him, he must endure that which was due to sin—a separation from God, while he thus endured the curse. This is the death he underwent for sin. And as he took our sins upon him, and died for our sins, we are surely free from death, being free from sin, whose wages is death.

The Apostle to the Gentiles reasons thus—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." The human family is dead. Christ died for them, that they might live. If all have died, there is a cause—the sin of our first parents. "In the day that thou eatest thereof, thou shalt surely die." The fruit was eaten, and our parents died that very day. They were alienated in mind from God, and as proof of that alienation, that inward death, they hid themselves from Jehovah. Man has hid himself from God, from the day of transgression until now, being alienated in mind. Separation from God is the consequence of alienation. Mental alienation, or, if any one wishes, spiritual alienation, is the death that Adam died on the day on which he eat the fruit. His personal separation from

God was a consequence of that alienation. His posterity have been, and are now, alienated from God ; and hence, their personal separation from him. Sin is the cause of this. Sin is begotten in the spirit. This is spiritual alienation. Sin is brought forth in an act—and then follows a separation of ourselves, in person, from God. Adam died in the garden, and was driven out because he was thus spiritually separated from God.

But now, Christ has died for us, having taken our sins upon him, and endured that most terrible of sufferings, being forsaken of his God. What now constitutes the glad tidings of great joy ? Christ has died for our sins. We believe in Christ, and live. We pass from death unto life. We shall not come into condemnation. "He that heareth my word, *hath* everlasting life, and shall not come into condemnation, but *is passed* from death unto life." Jesus is that Eternal Life which was with the Father, but has been manifested to us. He came into the world in which darkness and death reigned without restraint. He is the true light, who, having come into the world, gives light to every man. As the Sun is the source of light and life to the natural world, so is Jesus the source of spiritual light and life to the spiritual world. Those who receive his truth are enlightened in mind, and warmed into life in spirit. The spirit of man, though an ever-active, ever-enduring, never perishing substance, is, as respects God, in a state of death. When the gospel is heard, which is the word of life, the spirit of man is made alive, begotten again, and by means of the word of life, has a new life imparted to it, by which it is enabled to enjoy the reign of God. The Spirit of God begets life in the human spirit by means of truth. On the part of the spirit of man, there is a conception of divine life, which, diffusing itself through the whole inward man, mani-

fest itself in the production of fruit and righteousness. The divine life, which is imparted by the Spirit of God, is everlasting life which the Saviour promises to those who hear his word. The receiver of this life cannot die, provided he remains faithful to the Lord Messiah. He is alive, and his life is sustained by the Lord of life.

Now, if the dissolution of soul and body, which was endured by Jesus, and the death which he suffered for us, would follow that we could not survive thus ; for we cannot endure that which he endured for us. We being under the power of death, he came and died for us, that we might be saved from the power in which we were held. He entered the prison-house, and broke its bars and set us free. Delivered from sin and death, we live to God in Christ.

To be, or to exist, is not to live. The human spirit will endure through the ages of ages. Yet, whether it *lives* or not, depends on its acceptance of eternal life, which God gives through the Messiah. To cease to be, is not to be found in the oracles of God. To perish or to be destroyed, is not to cease to be. "O Israel, thou hast destroyed thyself." Yet Israel was in existence. The righteous perish, as Isaiah, and no man layeth it to heart. The righteous cannot cease to be. To be dead, is not to cease to be. Death is not non-existence. It is true that the Sadducees used the word in the sense of non-existence—for they denied the existence of spirits or angels. When men died, they ceased to exist, in that estimation. When the Saviour, in reply to a question put by them on the subject of the resurrection, quoted the words of Jehovah—"I am the God of Abraham, the God of Isaac, the God of Jacob ;" he most pertinently added, "God is not the God of the dead." Abraham, Isaac, and Jacob were dead in a Sadducean sense ; that is, if they had no existence ; then, it would follow that God is the God of nothing, or

something not existing — which consequence was so obvious and so manifestly opposed to reason, that even the Sadducee was silenced by it. God, then, is the God of those who live; therefore, Abraham, Isaac, and Jacob live; and as they live, they will again come forth to life.

But Abraham, Isaac, and Jacob are among the dead. Then, the dead yet live; and being dead, is ceasing to be in a certain state or condition; in other words, death is a change of state. Dissolution of spirit and body, is the death to which we all tend. By this dissolution we enter another state of being.

It may be profitable here, to notice the style of the inspired writers. The distinction between the "*me*" and the "*not me*," is made broad and clear by the inspired men. Hear Paul, in his letter to the Philippians: "I am in a straight between two, having a strong desire to depart and be with Christ; which is far better: nevertheless, to abide in the flesh is now needful for you." There he speaks of himself as departing and abiding in the flesh. Now, if he departed, evident is it that he would leave behind him that in which he was then abiding—the flesh; for, surely, no one supposes that Paul went to heaven in the flesh. It is, therefore, evident that Paul, and Paul's flesh are not the same. The "*I*" that departed—the "*I*" that abode in the flesh, certainly was not the flesh. I, and my body, are two things. The "*I*" is not the body — but something, which, though abiding in the body for a while, departs after a while, and leaves the body. When I say *my body*, I speak of that, which, though mine, is not *me* or myself. Thus the *Ego*, and the non-*Ego*, are distinguished by the great philosophers of Holy Writ.

Peter also makes the same distinction. "The Lord Jesus has showed me, how that shortly, I must put off this, my tabernacle. Peter, and the tabernacle of Peter, are most obviously

distinguished. Peter is the *Ego*—the tabernacle of Peter the non-*Ego*. Peter is the true living being—the tabernacle of Peter, that in which he lived. The pulling down, the destruction of a tabernacle is not the non-existence of the inhabitant. Therefore, men, though dead to us, live to God. They are unseen of us, but known and seen by God.

But there is a life, which the righteous possess, which never dies—the everlasting life. The spirit of man possessed of the truth of God, becomes, as we have seen, alive to God; is possessed of a life which makes it akin to divine nature — indeed, the Apostle Peter speaks of our being "partakers of the divine nature." This divine nature is the true source of the everlasting life. We receive Christ—and from him, is imparted to us the divine nature, which gives that new life, by which we become victorious over sin and the flesh.

The Apostle John gives these words of John the Baptist: "He that believeth on the Son, hath life; he that believeth not the Son, shall not see life; but the wrath of God abideth on him." The wicked exist eternally without life—a paradox; be it so: it is true. They exist eternally — they possess that existence which belongs to the nature of spirits; but without that life, which results from being partakers of the divine nature. Without the divine nature, no spirit can love God or be obedient to him. This divine nature is imparted to us when we believe in Christ. It is not faith which gives us this divine life. Jesus himself, who is the life of the world, gives us this life *through faith*. Strong, indeed, are the words of our holy Apostle:—"We are members of his body, of his flesh, and of his bones." We are to Christ what Eve was to Adam. We are his bride. We partake of his nature, being joint-partakers of his spirit. He took our nature, and thus raised the human to the divine. He lives eternally, and we are supported by him. He is our light, our life, our

strength. From him there comes forth a *vis activa*, a *vis viva*, a living, active power, that entering into the spirit of man, vivifies, enlightens, and transfuses life through the whole man.

God is light. God is life. God is love. What must be the condition of that spirit, which is enlightened by the divine light, quickened by this life, and filled with this love? Is it not a partaker of the divine nature? Has not the divine descended and taken flesh? Why should not the divine transfuse itself into the human? Is it credible that the Logos became flesh? Then the divine has united itself with the human. When we are united to Christ, the human becomes united with the divine. Else, how is he that is joined to the Lord, one spirit?

We are to Christ as Eve to Adam, Paul being judge: "We are members of his body, of his flesh, and of his bones." Wonderful words are these! Wonderful union with the Messiah!

How, then, can we die? Death is abolished. Life reigns in us. Though our bodies must see the dust, we live, and shall live, for evermore. The present body is unfit for that habitation which God has prepared for the righteous. It must undergo a change, either by being raised from the dust, or by being changed when the Lord shall de-

scend from heaven: "For we shall all sleep," no; some will be found on earth when the Messiah comes; these will not sleep, but undergo a change which is necessary for that they may meet our coming Lord. A living, regenerate, sanctified body in which to live for ever—a resurrection, becomes a consequence of the possession of a life by the spirit. The body will be given a life which is eternal. A pure spirit will inhabit a body that is immortal and incorruptible. This mortal (body) must put on immortality—this corruptible (body) must put on incorruption. In this body there is nothing that can secure it from corruption. From the dust there can come nothing that is immortal. That which is immortal and incorruptible comes from heaven. So our Apostle teaches that "if our earthly house of this tabernacle perish, we have a house made with hands, eternal in the heavens." This heavenly house, or which is immortal, will swallow up mortality. Our mortal body will be clad with an immortal one from heaven, which will thus swallow up all that is mortal, and then our living spirit will inhabit for ever a living, immortal, incorruptible, heavenly body. Death will then be swallowed up of life.

H. T.

CHRISTIAN UNION.

"Neither pray I for these alone; but for them also which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John xvii. 20-21.)

FROM this prayer we learn that it is not the Lord's will, that all professors of religion should be one. Judging also from the different effects of the various religions on the heart and life, it seems neither desirable nor possible for them to be united. When we call to mind the very politic unions of denominations, to conduct "revival meetings," and witness the pious trickery in the division of the converts, and the subsequent hatred of all the parties, we can but doubt the moral influence of such efforts.

The Saviour prayed for the union of such "as should believe on him, through

their (the apostles') words;" and in this prayer shall stand on record that shall be able to find no other foundation of union. I will briefly notice a few points, viz. :—

- 1st. *The union of early Christians.*
- 2nd. *The early and continued union of disunion.*
- 3rd. *The terms upon which Christians will be united.*

The first Gospel sermon of Peter produced some three thousand persons, "What shall we do?" The answer was prompt: they gladly received the word, and were united upon the baptism which God had laid in

"They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42.) A few days after, Peter delivered his second sermon from Solomon's portico. "Howbeit, many of them who heard the word, believed; and the number of men was about five thousand" (Acts iv. 4.) At this juncture, there must have been at least ten thousand who had believed the Apostle's words, and given themselves to the Lord. "And the multitude of them that believed were of one heart and one soul" (Acts iv. 32.)*

The divine arrangements led the servants of Christ next to Samaria. Philip preached, "And the people with one accord, gave head unto those things which he spake. And there was great joy in that city. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts viii. 5-8-12.)

Thus we find the preaching of the word filled the city with joy — and as soon as the men and women believed the word concerning the kingdom and name of Jesus Christ, they were baptized; and the Jews and Samaritans, who previously had no dealings, became as one people in the Lord.

Next, "The Gentiles saw his righteousness and kings his glory" — the house of Cornelius was saved — no longer were foreigners to be called unclean, and the Lord placed a "new name" upon his servants. "The middle wall of partition contained in ordinances was removed," and Jews and Greeks were built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building, fitly framed, grew into a holy temple in the Lord. (Eph. ii.)

The converts were all the children of God by faith, "For as many of you as have been baptized into Christ, have put on Christ." There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female :

* Let the reader remember that among this multitude there were no Gentiles, the very thought of their introduction being an offence to many of these converts. Here, then, we have the first cause of division in the one body of Christ.—Ed.

for ye are all one in Christ Jesus" (Gal. iii. 27-28.)

The divine formula upon which the first Christians were united, is : "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4-6.) This spiritual creed was a sufficient basis for the union of early Christians. The items of this creed are few, and cannot be misunderstood. The question of the age is, whether this creed will answer.

Observe, "There is one body" or church. What church is this claiming supremacy? The Romish hierarchy was not then in existence — Presbyterianism was not born till fifteen centuries after, and there was no Campbellite or Baptist church. The church of God, the churches of Christ, and the churches of saints were then prevalent. All Christians drank into the same spirit of love. There was but one Lord or Lawgiver, but now the least faction assumes the throne of heaven's law reporter. Christians, at first, had the one faith; and it is a question, if all who believe the Scriptures at all, do not believe precisely the same things yet. There was then no controversy in regard to the one immersion into Christ. Whenever we let the Spirit speak, we have the identical immersion still. The same God was acknowledged by every saint. It may be proper, also, to suggest that the servants of God, in the early ages, were zealous for "the name of Christ"—Christians. In the designation of the New Testament, there is nothing offensive to good men; but while religionists will presume to wear denominational titles, and suppose there is no evil in them, it will be vain to think of union.

2. *How long did the Disciples remain united?* With the exception of small factions, Christians enjoyed great unanimity till the third century. But it was not till the year 325 that error gained the ascendancy, and the apostacy became fully enthroned. At the council of Nice, the first human creed was made by Constantine. It was regarded as dangerous and damnable for the people to express their belief in scriptural language, and the most unrelenting anathemas were pronounced upon

all who could not conscientiously subscribe to the articles set forth. All other creeds of Christendom have been taken from the Nicene, and the effect of each is the erection of a human standard in the place of the Bible. Creeds have created all the sects, party names, and party practices of the world, and through their influences Satan gains his highest triumphs.

3. *Upon what terms can Christians be united?* This, of all others, is the most important question of the age. It is now a matter of doubt whether men can become Christians, or honor God under the guidance of a creed. If the proposition that the Bible is a perfect creed, be true, there is but little difficulty in ascertaining the proper basis of Christian union.

The apostle informs us that "All Scripture given by the inspiration of God, is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect—thoroughly furnished unto all good works." Again, we are authorized to believe that we have furnished in the Scriptures "all things that pertain to life and godliness." Both Catholics and Protestants assert that they adopt the Bible as an infallible rule of faith and practice, but they, at the same time, establish other rules which completely paralyze the Scriptures. The Catholics, in no country, are willing for their people either to read or believe the Scriptures. The rule by which they supplant the Scriptures, consists in the authoritative interpretation of the church. This interpretation of the Scriptures by the church, they ardently desire their people to read and believe. If this is reading and believing the Bible, then they do both. Protestants deny the authority of the church to interpret the Scriptures, but adopt the rule, that every man has a right to *interpret* the Bible for himself, which is certainly quite as subversive of scriptural authority. The Bible alone, with the right of private judgment, is the creed of Protestantism. Shall I have the honor of denying the right of every man, woman, and child, privately and publicly interpreting the Scriptures? This most specious device of Satan—the right of private interpretation—under the pompous profession of freedom to believe what we

please, is the key to all Protestant heresy.

If the interpretations of the Bible are to constitute but one creed, in the name of God, let us have the interpretation of the church, instead of the interpretation of each wayward individual. In the multitude of councillors there is more safety, than in the endless multitude of unstudious individuals.

But to relieve the reader from the needless suspense, I state fearlessly that God's book contains all the interpretation of his mind necessary for faithful practice. His interpretations are adapted to the exigencies of the human mind—and the idea of interpreting what heaven has commanded us to believe, as it was written, is the essence of folly. On this point Peter gave a rule that needs no interpretation. He, "Knowing this first, that no prophecy of Scripture is of any private interpretation" (2 Peter i. 20.) The apostles were commanded to "preach the Gospel," and the Saviour promised that responsible men would be able to believe the Gospel without an interpreter. Paul, in view of the death and judgment, commanded his disciples to "Preach the word." Jesus said, "that believeth on me, as the Son of man hath said, out of his belly shall flow rivers of living water."

The point in all these passages is, that the words of the Spirit are the signs of God's mind—the images of heaven's will, that speak to the heart of man, and they need no interpreter. The Word of God faithfully translated, is to be "rightly divided," and preached as the word of life, "which works effectually in all that believe." But enough on this particular subject. The reader may anticipate a final conclusion. Belief through the apostle's words will completely unshackle honest hearts.

Those who thus believe, cannot understand each other. Suppose the nominations were to assemble, as bodies or by representations, and agree to be governed, in all things by the Scriptures—would they have the desired effect? Let us endeavor to put this matter to the test.

I would respectfully call attention to the power of the book of law and the Jews. When Israel was in disorder, Hilkiah found the book

law, and the good king, "Josiah, gathered all the elders of Judah and Jerusalem, and went into the house of the Lord, and read in their ears all the words of the book of the covenant, and the king stood in his place and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes with all his heart, and with all his soul, to perform the words of the covenant which are written in this book; and he caused all to stand to it. And Josiah took away all the abominations out of the countries that pertained to the children of Israel, and made all that were present in Israel, to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers" (2 Chron. xxxiv. 29-33.)

If such a wondrous revolution was

accomplished by the Jews "standing to, and obeying the words of the Lord," what might we not anticipate, if all who profess the Christian religion would but receive the words of the new covenant and "stand" to them? If the churches or representatives could be induced to adopt, in fact, the Scriptures as the only foundation, sectarian distinctions could not exist an hour.

While men profess to be governed by the Bible, however, and practice party theories, either in avowed creeds or locked in their own hearts, we have but little to hope in regard to Christian union.

These views are hastily thrown together—but I trust they are intelligible, and if they should be the means of aiding any of my erring fellow mortals in investigating the truth, I shall feel amply rewarded.

T. F.

OPENING SPEECH IN THE NEWTOWN DEBATE ON "THE EVILS OF SECTARIANISM."

NEWTOWN, APRIL 28, 1859.

Gentlemen Moderators—Ladies and Gentlemen.—The subject which my worthy opponent, Mr. Bevan, and myself have met to debate in your hearing to-night, is expressed in the words, "*The Evils of Sectarianism.*" That this confessedly "grave and important topic may not be treated in a vague, and therefore unsatisfactory manner, the disputants of this occasion are agreed to debate the following logical proposition, viz.—"*That Sectarianism, as such, is essentially evil.*"

Since this discussion has grown out of a lecture recently delivered by me; and since, in fixing the present debate, no exception was taken by Mr. Bevan to my former definition of Sectarianism—I beg to repeat that definition. "By Sectarianism," we then observed, "we denote that general state of things which consists in many professedly Christian parties, inclusive of all such principles and practices as are calculated to foster divisions." To this definition of Sectarianism, it may be well to add those formerly given of the related terms, *Sect* and *Sectarian*. They are as follows:—"By SECT we mean neither more nor less than a party; a sect we understand to denote simply a

party."—"By Sectarian, as an adjective, we mean the quality of belonging to Sectarianism; of being imbued with the divisive principles and tendencies of Sectarianism."—"By Sectarian, as a noun, we mean (not the person who happens to belong to a sect, but) the person [who maintains divisive principles, who upholds Sectarianism, who by word or deed tries to keep up the *multiplicity of sects which now exists.* Every such person is a Sectarian—more or less inveterate according to circumstances." From these previously-given and unchallenged definitions, every person may conclude, *with certainty*, what is the precise point in dispute. It is clear that by Sectarianism we are to understand DIVISIONALISM. Divisionalism amongst believers in Christ—Divisionalism in principle—Divisionalism in spirit—Divisionalism in practice—Divisionalism in fact. About such Divisionalism we disagree. I affirm that it is *essentially evil*;—that, whatever may be its accidents, evil is its essence; that, however the loving Jesus may have brought occasional and accidental love out of it, Divisionalism amongst believers, as such, in its own proper character, its own essential na-

ture, is evil, only evil, and that continually. *That Divisionalism, as such, is essentially evil*, is the ONLY thing I am here to affirm and prove—the ONLY thing which it will be in place for my opponent to deny and refute. If he would prove anything to the point, he must prove that Sectarianism is, either not evil at all, or that it is only accidentally evil, while in its own nature it is essentially good. *This, then, and this alone, is the true subject of debate.*

My course, in endeavoring to prove the essentially evil character of Sectarianism, will be, *first*, to submit a series of arguments to that effect from the Word of God; and *then* to add such corroborative considerations as prudence may suggest and time allow. Along with these positive arguments I shall offer such notices of my opponent's arguments as will in my judgment entirely deprive them of any force for sustaining his denial. In like manner, I shall expect him to follow the train of my arguments, and disprove them if he can.

For the sake of distinctness and convenience of reference, I shall number my arguments (first, second, &c.) as I proceed.

ARGUMENT I. is founded upon the beautiful words of the Psalmist, contained in cxxxiii. 1, "*Behold, how good and how pleasant it is for brethren to dwell together in unity.*" Now here the Psalmist's opening exclamation, "behold!" denotes that an object of interest stands out to his vision? What is that object? "Brethren"—children of one Father—"dwelling TOGETHER," not dwelling *apart*—"DWELLING together," not occasionally coming together, as if to apologize for being generally divided—"dwelling together in unity," not dwelling together in strife and dissensions. This, then, is the object. The Psalmist says behold it—"Brethren, dwelling together, in unity." In rapture he characterises the picture. "*Behold how good and how pleasant it is.*" It is good in itself—intrinsically excellent. It is seemly, comely, beautiful—pleasant to behold, and in all its influences. It has these qualities in a high degree; "*how good*"—"how pleasant!" Words cannot express the excellence, the beauty.

Now, with this oracle to sustain me, I affirm the evil—the *essential* evil of Sectarianism. Sectarianism in its rise,

leads brethren dwelling together to dwell together in *strife*. The strife comes too hot! Strife leads to division. Schism leads to sects. The brethren dwell together no longer. Such is the result of Sectarianism. Hence it is, in itself, evil, and, in its appearance, lamentable.

I call on my worthy respondent to overturn this argument. The apostle of Sectarianism says, it is *no evil*—this goodness—this pleasantness—just as good—just as pleasant as brethren to dwell apart, to be asunder—if not rather more so. My opponent must go so far as to affirm and prove it to be better, pleasant, for brethren to dwell apart, to be in many sects, than to dwell together in unity, or else abandon his doctrine of Sectarianism.

ARGUMENT II. is based upon Isaiah iii. 9, in which God says, "*will I turn to the people a proverb, that they MAY all call upon the name of the LORD, and serve him with one consent.*" Now the state of things from which deliverance is here promised, is most clearly a state of sectarianism. Sectarianism both is mentioned by, and in its turn occasions "impure language." Witness the multiplicity of metaphysical creeds, jarring and barbarous phrases, and its endless disputations about questions on which the Divine Word is silent. It is essentially characteristic of sectarianism, that within its pale it does *not* "call upon the Lord, and serve him with one consent;" but rather *many dissensions*. Some Sectarians call on the Lord's name according to forms prescribed in a parliamentary prayer book, and some object to some try to serve him in infant baptism, while others regard it as a mockery. In this prophecy the Lord promises deliverance from Sectarianism, purity of speech and dissension, peace, or from something essentially evil. Will my opponent dare to say that the Sectarian state of things is not evil, that it is a pity that the Lord has promised to deliver his people out of it?

ARGUMENT III. is founded upon a principle involved in our Saviour's words, (Mat. xii. 25) "*Every kingdom divided against itself is brought into confusion; and every city or house divided against itself, shall not stand.*" There is something of a proverb

ture in this saying of our Lord ; and that, like all proverbs, it is not of universal or absolute application. For instance, in this case, we do *not* understand, that when a kingdom is divided against itself, it falls in a moment, or that the division may not be healed and the kingdom saved. But on the other, we do understand that for a kingdom, city, or house to be divided against itself, is an essentially evil thing. Some *accidental* good may, perchance, come out of it ; but its proper nature is evil, its native tendency is evil. Certainly, it may be a *good* thing for a *bad* house, city, or kingdom to be divided against itself ; but we are speaking of something good, viz. of the community of believers—a community whose *welfare* is to be desired — and hence, in their case, for *them* to be divided against themselves is for a great calamity to happen—for an essentially evil thing to be in existence. Hence it follows that Sectarianism, which is Divisionalism, which therefore consists in believers being divided against each other, is essentially evil.

It remains for Mr. Bevan to retrieve Sectarianism, if he can, from this heavy condemnation. Sectarianism, just to the degree to which it exists, does divide believers against each other. The Lord here teaches us to regard such a Sectarian condition as one of weakness, one of exposure to danger, one tending to destruction. Can my worthy respondent *deny* this ?

ARGUMENT IV. is derived from the tenor of an important paragraph in the valedictory prayer of our Lord, recorded in John xvii. Verse 11, latter part, "*Holy Father, keep through thine own name, those whom thou hast given me, that they MAY BE ONE, as we are.*" Verses 20-23, "*Neither pray I for these alone; but for them also which shall believe on me through their word: THAT THEY ALL MAY BE ONE, as thou Father art in me, and I in thee, that THEY ALSO MAY BE ONE IN US, that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: THAT THEY MAY BE ONE, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*"

These impressive petitions effectively

set aside all and sundry pleas for Sectarianism. For: (1) They are petitions offered by the Son of God ; hence, for a blessing essentially good, the loss of which must be an essential evil. (2) The blessing desired is the *direct opposite* of Sectarianism. Sectarianism prevents believers being one in the manner here desired: "*That they may be one, even as we are one.*" A necessary condition of the union subsisting between the divine Father and Son, is communion—constant, free, full communion. Consequently, the union desired for his followers by Jesus was one inclusive of *such* a communion—a constant, free, full communion. Sectarianism stands in the way of this communion between all believers. It is an essential barrier. Introduce such a communion, and you remove every vestige of Sectarianism ; introduce Sectarianism, and you destroy that communion. Divisionalism, consequently, robs Jesus of an answer to this prayer ; and his followers of the unspeakable *benefit* of that answer.

Can Mr. Bevan deny that since Divisionalism necessarily thwarts this sublime prayer in its benevolent petitions for perfect unity among all believers, it must be essentially evil ? Does not our Lord pray for the continued absence of Sectarianism ? Does he not assume, as an undoubted truth, that the introduction of Sectarianism would hinder the conversion of the world ? Can such a hindrance be anything else than essentially evil ? Most emphatically do I call Mr. Bevan's attention to this argument, solemnly convinced as I am that it alone fully sustains my proposition, and will victoriously repel his most daring assault !

ARGUMENT V. is found in Romans xvi. 17-18:—"Now I beseech you, brethren, mark them which cause divisions and offences, CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED, and avoid them, for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." On this passage, I remark, that in view of what the Apostle here positively says respecting the persons he characterises, no man can deny the "*essential evil*" of their work. The persons to whom he alludes were to be "*marked*"—to be "*avoided*"—they were persons who

served their "*belly*" instead of "*Christ*," and by soft, deceitful language, deceived the hearts of the simple. Find up the doings for which men are thus condemned, and you find up an "essential," *intrinsic*, *necessary* "evil!" I affirm that these men were *Sectarians* of the deepest dye. The work of their hands, so far as the vigilance of the Apostle allowed it to be wrought out, was **SECTARIANISM**, neither more nor less! *Sectarianism* is *Divisionalism*: "Mark them that cause *divisions*." What could be more to the point? But, since *Sectarians* are prone to charge divisions on those who are not the guilty parties, Paul adds—"Mark them which cause divisions and offences **CONTRARY TO THE DOCTRINE WHICH YE HAVE LEARNED.**" Whom does Paul here address? The Primitive Christians. What was the doctrine learned by the primitive Christians? Certainly, the doctrine of inspired men—the doctrine of the New Testament—the "form of sound words" left us by the Apostles. Now, *Sectarianism* has arisen altogether in the manner here described; by the causing of divisions and offences contrary to the doctrine (or teaching) delivered by inspired men to the first Christians. Without such divisions and offences, *Sectarianism* could never have come into being! Let Mr. Bevan name a single sect that has been caused in any other way since the days of the Apostles! In every instance, on one side or the other, often on both, there has been the causing of divisions and offences contrary to New Testament teaching!

Sectarianism has *entangled* many better men than those here described, but is the *legitimate fruit* of men such as these sensual, hypocritical deceivers; and hence is "*essentially evil*."

ARGUMENT VI. stands conspicuous in 1 Corinthians i. 10-13. It may be brought out by reading these four verses, and interweaving brief comments.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing."

Sectarianism says, "Oh, that is impossible! We shall never do that! We must have our party creeds speaking contradictory things."

Paul goes on—"And that there be no **DIVISIONS among you**"—literally, no

schisms among you. Now it is universally agreed that the difference between a *schism* and a *sect* is this,—that a *schism* is a party division within a church, while a *sect* is a party division from a church. The *schism* is the growth of the sect: without a *schism* first, a *sect* cannot be produced; condemn a *schism*, and you condemn the *sect*, or the multiplication of *sects*. Well, then, Paul in here forbidding *schisms* among Christians, condemns *sects* among Christians—and therefore, *Sectarianism*. Hence *Sectarianism* is "*essentially evil*."

But Mr. Bevan says—it is not. He will he settle his difference with Paul. We shall see!

The Apostle adds—"but that ye be perfectly joined together in the same mind, and in the same judgment."

What will the advocate of *Sectarianism* say to this? Will he say, "dear! What a pity Paul did not better understand the subjective forces and subjective differences of human nature! Perfectly joined together in the same mind, and in the same judgment! Indeed! Why, how perfectly unphilosophical!"

The Apostle proceeds—"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you."

So, then, *Sectarianism* consists of multiplied *sects*—*sects* originate in *schisms*; and *schisms* originate in "*contentions*," or are cradled in them. "*Contentions*"—works of the flesh: *Sectarianism* "*essentially evil*" in its very origin!

Further, proceeds Paul—"Now I say, that every one of you saith, I am of Paul, and I am of Apollos, and I am of Cephas, and I of Christ." Such is Paul's accusation against the Corinthians.

Now, unquestionably, were Paul to look into the *Sectarianism* of the present day, he might similarly exclaim—"Now this I say, that every one of you saith, I am of Luther, and I am of Calvin, and I am of Wesley," &c. But of course, according to my friend opposite, this, *now*, would be a very trifling accusation. It would not be the condemnation of something "*essentially evil*!"

Finally, exclaims Paul—"Is Christ divided? was Paul crucified for you?"

or were ye baptized into the name of Paul?" So, then, Sectarianism, "as such," does what it can to divide Christ! It robs him of his honor! It divides the glory which belongs to him alone, between him and those whom it idolizes and exalts into party leaders!—After this will Mr. Bevan venture to say that "Sectarianism, as such, is NOT essentially evil?"

ARGUMENT VII. may be found in 1 Cor. iii. 1-4. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and DIVISIONS, are ye not carnal, and walk as men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?"

As this passage is precisely similar to the last quoted, it needs but little comment. This speaks of divisions, and that spoke of divisions. This condemns the exalting of men into party leaders, as that condemned it. Both deal with Sectarianism. They deal with it in the germ. They condemn it in the germ. In other words, in both passages we find that the Apostle Paul, led by the Spirit of infinite wisdom, regarded Sectarianism as so "essentially evil," that, to use an expressive phrase, he endeavoured to "nip it in the bud."

The point peculiar to this quotation from the third chapter, first Corinthians, is this, that in it divisions are spoken of the product of sinful human nature—of the "FLESH." "Ye are yet carnal—are ye not carnal, and walk as men?"

I ask my worthy respondent a few questions here:—Where would Sectarianism be without "divisions?" Does not the Apostle describe "divisions" as springing from the flesh? Does not the flesh, generally, in Paul's writings, and particularly here, denote the corrupt principle or tendency of fallen human nature? And is not this principle or tendency *essentially evil*;—does not the same apostle himself say, "In me, that is in my flesh, dwelleth no good thing?" If the flesh be wholly evil, if in it dwelleth no good thing;—how comes it to pass that Sectarianism, which springs from the flesh, is something not

wholly evil? Has Mr. Bevan, at last, discovered an *evil* tree bringing forth good fruit? Or can he deny either, that the fruit of the flesh is essentially evil, or that Sectarianism is a fruit of the flesh? Will he answer me?

ARGUMENT VIII. springs out of Paul's enumeration of the works of the flesh, in Gal. v. 19-21: "*Now the works of the flesh are manifest, which are these, [mark them well!] adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, HATRED, VARIANCE, EMULATIONS, WRATH, STRIFE, SEDITIONS, HERESIES, envyings, murders, drunkenness, revellings, AND SUCH LIKE: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*"

The argument from this quotation may be expressed in a sentence:—The word "*heresies*," a Greek word, left untranslated in the above list, means SECTS, in the plural number, and so Sectarianism; hence, Sectarianism is one of the works of the flesh, and "*essentially evil*." That "*heresies*" does signify "*sects*" is evident, from the fact, that of the total number of the occurrences of the word *haireisis* in the New Testament, (viz. 9) it is simply left untranslated in four instances, but in five is rendered *sect*—"sect of the Sadducees"—"sect of the Pharisees"—"the sect everywhere spoken against," &c.

Hence, this argument is perfectly conclusive. Mr. Bevan must either destroy it, or give up his advocacy of Sectarianism! He cannot do the former, I hope he will the latter.

ARGUMENT IX. is derived from Titus iii. 10-11:—"A man that is an HERETIC, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself."

As *haireisis* means sect, so *hairetecos* means the man that makes and upholds sects. It is exceedingly unfortunate that my opponent should stand forth to-night as the "Defender of Sectarianism;" for this reason, that my arguments seem, several of them, as if forged to seal his doom, personally, in a very uncomfortable way. I can only apologize by remarking that I do not aim them at his person—only at his cause. *His cause*, they do terribly shiver to atoms! As for his person, I do fer-

vently trust it may be truthfully said of him—"He does it ignorantly in unbelief. Father, forgive him, he knows not what he does!" Let it be understood, then, that I do not charge Mr. Bevan personally, with being, in the full sense of the word, in Greek—"hairitecon anthropon;" in English, "a man that is a factionist," or a deliberate promoter of Sectarianism. Still I do kindly and solemnly warn him to beware, lest he come under the condemnation here pronounced. "A man that is an heretic (promoter of Sectarianism) after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."

I ask, would the Apostles have thus spoken, had they NOT regarded Sectarianism as essentially evil — so inherently bad, that it must, by even the severest means, be crushed in its first beginnings?

Thus have I developed nine biblical arguments to prove the proposition, "THAT SECTARIANISM, AS SUCH, IS ESSENTIALLY EVIL." And I beg you to observe, that in doing this I have unfolded "the EVILS of Sectarianism"—its evil consequences or effects immediately from the same divine standard of appeal. Allow me briefly to enumerate "the EVILS of Sectarianism," as they lie expressed or implied in the quotations from the Holy Scriptures to which you have listened.

EVIL FIRST.—Sectarianism sets aside the will of the Lord Jesus.

EVIL SECOND.—Sectarianism weakens the force of Christ's claims in the estimation of unbelievers.

EVIL THIRD.—Sectarianism puts back the conversion of the world.

EVIL FOURTH.—Sectarianism robs the communion of believers of its universality, its intimacy, its power to conform believers to divine example.

EVIL FIFTH.—Sectarianism robs believers of the rapture with which they might otherwise exclaim respecting the one, vast, unbroken Christian brotherhood—"Behold how good and how pleasant it is for brethren to dwell together in unity!"

EVIL SIXTH.—Sectarianism begets a number of peculiar dialects used in relation to the Christian faith, so that, instead of all Christians being trained in "the form of sound words" left by

inspired men, they frequently scarcely understand each other's important technical language.

EVIL SEVENTH.—Sectarianism weakens the power of the flesh from which it springs.

EVIL EIGHTH.—Sectarianism keeps its votaries in a condition of spiritual babyhood.

EVIL NINTH.—Sectarianism manifests an inveterate tendency to glorify men—to exalt men to party leaders.

EVIL TENTH.—Sectarianism weakens the power of church discipline, arising from its factionist character, which is highly deprived it of the power to "reject the man that is a factionist."

Now, let it be noted, that I claim no right to file these EVILS against Sectarianism, directly on SCRIPTURAL GROUNDS, and not on the ground of mere opinion. It is not merely my opinion that these things are so; it is God's testimony that they are. True, I may have misinterpreted God's testimony, since I am not infallible. I have misinterpreted the passages I have quoted, it is for Mr. Bevan to shew wherein. My firm conviction is, that I have NOT misinterpreted any of them, but that with consentient voice to bear out my proposition, and must obtain victory for my cause.

With all good feeling, and with confidence in the impregnability of my position, I await my worthy opponent's attack. At what point will he endeavor to storm my citadel?

Will he assail my SUMMARY of TEN "EVILS" chargeable on Sectarianism? Then he must prove that they do not lie expressed or implied in the passages submitted!

Will he assail my SERIES of NINE ARGUMENTS, consisting wholly of Scripture quotations, with brief reasonings thereon, to shew their applicability to the case in hand? Then he must shew that they do not bear on Sectarianism, or not on Sectarianism, "as such;" else he must shew that while they bear on Sectarianism, they do not prove it EVIL, or, at least, not "ESSENTIALLY evil."

How many of these passages will he be able to take away from me? Can he take one of them? Let him remember, that should he succeed in this way, should he succeed in taking from me all EXCEPT one—even then I should

gain my point. Since I am in the affirmative, one Scripture passage sustaining that affirmation will bear me through in the judgment of believers, in the divine authority of the Bible. Because, if the Bible may err in *one* passage, it may in *one hundred*.

Mr. Bevan has consented to become *my respondent* in this debate : I call on

him to *respond* to my arguments, by proving them erroneous. He has accepted the office of *denying* : will he now *deny* that Sectarianism, as such, is essentially evil. He has consented that I should *lead*, and he would *follow* : will he now, before this audience, *FOLLOW where I have LED the way* ?

PETER AND THE PENTECOST.

CHRIST is enthroned. The Holy Spirit has descended. The Gospel in its fulness is preached, the church is formed, and the way to eternal glory is clearly pointed out. At the building of the Tower of Babel, the righteous indignation of God was manifested in the confusion of tongues. They were smitten and confounded ; in a moment they were separated from each other, and barriers erected which could not be surpassed. And to this day the world feels the effect of this awful judgment. Different languages estrange us from each other, and greatly tend to divide the hearts and hopes of the people. We love language because it is so moral and social. How faithfully it represents the feelings of the soul ! How it kindles in the hearts of others kindred sympathies with our own ! In all ages of the world it has been one of the most powerful instruments in the enlightenment and exaltation of the human race. And it affords us pleasure to know, that in our mother tongue the glad sounds of the Gospel are preached to millions of the human race. At the day of Pentecost there was no confusion of tongues, for the Apostles were endowed with a miraculous power, which enabled them to speak so that they could be perfectly understood by the Parthians, the Medes, the Elamites, the Cretes, the Arabians, and others, for they all heard them speak in their own tongues the wonderful works of God. Was not this indicative that the Gospel should be preached to all, and its truths proclaimed in every land ? When the devout Jews who had come from every nation under heaven heard of it, they, with the multitude, gathered together. On that memorable day the Holy Ghost, in all his fulness and power, descended, assuming the form of cloven tongues, as of fire, and it sat upon each of them,

and they spoke as the Spirit gave them utterance. What a difference betwixt the tongues of Babel and the tongues of Pentecost ! In the former all was confusion and estrangement ; in the latter all was order and harmony. In the former it was a judgment which scattered ; in the latter it was a merciful miracle which enabled them all alike to hear something of Him who is the way and the life. And when the day of Pentecost was fully come, they were all in one place. The great events of the death, resurrection, and ascension of the Lord had taken place, and they had not forgotten his promise. They were the subjects of great excitement, holy thoughts, and ardent desires. The power of the Great Teacher had never left them, and now the time had come for the fulfilment of his promise. And suddenly their minds were illumed by the light of God, and their hearts burned with devoted love. They are surrounded and encompassed with unearthly glory. They felt the power and unction of the Divine Presence, and were prepared by inspired teachings to proclaim the truth as it is in Jesus. Peter now stood forth ; his experience had proved bitter, and he had been humbled. Great sins had been committed, of which he had truly repented. He had denied his Lord with an oath, and like a coward had fled from him in the hour of peril and death. But then he had run to the sepulchre, and since his resurrection he had seen and conversed with his Lord ; and he had felt the hallowed influence of forgiveness and love. He now stands forth to utter the most amazing and important truths which ever escaped the lips of man. No man had ever filled such a position — no man had ever had such a subject ; and there is nothing in the whole range of ancient oratory to be compared to the

theme which was the burden of his speech. Cicero, with his refined and classic taste, in the heights of his pure and charming eloquence, had no subject equal to that which pertained to the man Christ Jesus. Demosthenes, the greatest orator which Greece ever knew, and of whose fame the world has heard, had subjects which were low, grovelling, and sensual when compared or contrasted with the doctrines of the cross. Plato, though he reasoned well, and spoke elaborately of immortality, knew nothing of Him who is the way, the truth, and the life. And poor blind Homer, with his magnificent soul, could not strike a chord which spoke of Him who was touched with our infirmities. He sang of war and of its damning desolations. But Peter had to speak of a Conqueror who had conquered death and hell by a power which was holy and divine. Reaching back to the time of the Prophet Joel, he commenced his oration by referring to the wonders in heaven above, and signs on the earth beneath; blood and fire, and darkness and smoke. The Sun shall be turned into darkness, and the Moon into blood. These great wonders were the substratum of his glorious theme, all of which, we think, refer either to physical actualities, or to great moral changes which should be connected with the death, the resurrection, the ascension, and enthronement of our Lord. Peter was an honored instrument, for he was the first to make known the truth in all its completeness and glory. "Ye men of Israel, hear these words. Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you, as ye yourselves also know; Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden by it." He then refers to some of the statements made by the Psalmist, in reference to the Captain of our salvation, and gives us a portion of gospel truths which are therein contained. This Jesus hath God raised up, whereof we all are witnesses. How solemn and truthful was the declaration! This Jesus, whom you have seen and heard, and whose won-

derful miracles you have seen — Jesus, whom you have insulted, persecuted, and slain — this Jesus, of whom you said, "crucify him, crucify him," this Jesus, on whose sacred brow placed the crown of thorns — this Jesus, whom you have hated and despised — God of your fathers hath raised up; it was not possible that he should be held by the power of death or the powers of the grave. With what power and wisdom he speaks. He is no moral and spiritual hero. With what questions which they could not question, charges home upon them the murder of our Lord, and shows that because they had killed God had raised up to be a Prince and a Saviour. How convicted they stood — how smitten with a sense of the great wrong they had done! They were pricked to the heart, and in the bitterness of their souls exclaimed, "What shall we do?" The question implies that what they had done would not save them. They worshipped God even in his holy temple — they had chanted some of the quaint and soul-stirring Hebrew melodies — they had seen the glory of the shekinah — they had heard again the reading of the Law — they had seen the sacrificial victims and the fire — and their minds had been directed to the one true and holy God. Their mothers had been mothers in Israel, and their fathers had been patriarchs and prophets; but all these things were not avail. A new subject was presented to them; the facts of Calvary could not be ignored. They had crucified Christ, and with all their craft, ingenuity, and prejudice, they could not deny that he had risen; many had visited the sepulchre, and some must have heard the plaintive cry of Mary. "They have taken away my Lord, and I know not where they have laid him." He was not there, and the witnesses who saw him ascend to glory were faithful and true. Their own remembrance tended also to self-conviction, for doubtless some had seen the wonderful works he had wrought; and all had felt the darkness in which Jerusalem had been ingloomed. The elements had been mournfully and strikingly eloquent in attestation of his divinity; and rending rocks and shrouded Sun borne their witness that this man was the Son of God. Here was a sub-

full of light, life, and power. Jesus, at the Passover, was slain. Jesus, at the Pentecost, was spoken of as an exalted King and loving Saviour. Peter's subject comprehended prophecy and its fulfilment—sin and forgiveness—God's counsel and foreknowledge—wicked man and a crucified Lord—the crown of thorns and the crown of glory—the pains of death and the joy of immortal life—the power of the grave and the triumphs of the resurrection—the cross and the sceptre of universal dominion—supernatural darkness and heavenly light—a Saviour despised and a Saviour adored. It referred to heaven, and all the house of Israel was to know that God had made that same Jesus whom they had crucified both Lord and Christ. With what holy fervour he spoke. His hearers trembled beneath the power of the truth. God was speaking in him and through him, and when the guilty persecutors and murderers of the Lord felt indeed that he was now the risen and glorified Christ, they earnestly cried out, What shall we do? They knew that he had worked miracles, that he had been dead and was buried. They knew also that they had crucified him, and they saw the light of the Pentecostal glory, and they felt the presence and the power of God. What shall we do? In themselves they could find no answer. Nor could their politics or philosophy give the reply. Nature was beautiful around them, and the streams and plains were full of life: but to this important question they could give no answer. The Sun of day and the beautiful stars of night are equally incompetent to reply. They are beautiful, as expressive of God's power and wisdom, and there is no speech nor language where their voice is not heard; but in relation to the question which then had to be answered, they are dumb as the rock and silent as death. The question involved a belief in immortality, and the answer was the most merciful and soul-melting ever given to man. "Repent and be baptized, every one of you; in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." And they did as they were told. Though they had rebelled against God, and hated the name of the Crucified, they were not required to make any personal or financial atone-

ment; they were not required to perform long pilgrimages, nor were they called upon to make a public confession of their guilt. But they were told in mercy what they must do. They must believe on him, and they must be baptized in his name. He had shed his blood for them, and though enthroned at the right hand of his Father, having conquered principalities and powers through his Apostles, he speaks in terms of mercy and love to those by whose wicked hands he had been slain. Here is a manifestation of mercy. Enemies are loved, and eternal salvation is offered to those who had been the instruments of his death. Peter had these glorious truths to proclaim, and he spoke words which were for the healing of the nations. He recognized no material appliances—he had the opening and the enforcement of a question which comprehended the immortal destiny of man. The words he uttered were spirit and life. His soul was full of love for the risen Saviour; every sentence is a testimony for God and the truth. The future Christianity of the world was to derive its glory and splendour from the burning thought to which he gave utterance. There was the divine fire without, and the holy love within; and though but a fisherman he was an honored apostle, and his words will live for ever. All human systems must perish, but the truth of the Gospel will not only endure through all the generations of time, but they will also live through the countless ages of eternity. Peter has now become the medium of gospel light—the proclaimer of Heaven's best truth. He is the representative of the cross and the crown, and right well does he speak for his Master. He has made ample atonement for his former cowardice. He is full of the strength, the power, and the spirit of God. Though the inhabitants of Jerusalem hate the name—though the Priests and Pharisees mock—though the proud and haughty look of the wealthy Jew be cast upon him—he is a stranger to fear, and being filled with the truth and supported by God, he proclaims to all salvation through the name of Christ. His heart is full of love; he remembers Calvary, and the love which Christ had shown to him after the resurrection; and now his gracious promise has been fulfilled—a divine animation quickens

all the powers of his soul, and his words are pregnant with life. He feels the responsibilities of his sacred trust ; his affections are in heaven ; his heart is bound to the eternal throne, and upon his utterance hangs the destiny of the world. Here we learn a glorious lesson of the Father's love — here we are told how Christ is exalted — here we learn the way from earth to heaven—here we learn what we are to do, and how it is to be done — here is a manifestation of the light and love of God. And dare we pass them by? Shall we turn from these rich and heavenly truths, and sell our spiritual birthright in the marketplace of Rome, or for the dogmas of a state? Shall we leave Peter, and go to the Pope? Shall we forsake the holy, hallowed Pentecost, to sit down amidst the cold creeds and formalities of Westminster? In the all-prevailing name of the Christ who died, we answer No!

Every human system must be discarded — we cannot serve God and Man. The Apostles left all and followed Christ. And so must we. No worldly consideration must keep us from God. No business or prejudice must keep our minds from him. He is our life, without him we are dead and lost forever. His words are life, his looks are life, his precepts are imperative, his commands must be obeyed, his commands must not be neglected. It is an eternal peril to live in disobedience. Hearers of the Gospel, will you believe, will you be baptized? Will you come into the fold of Christ? We warn you not to delay. Come now, you are. Come now, gaze upon the cross, and you shall behold the life of God, who taketh away the sin of the world.

London.

CHRIST'S CHURCH IDENTIFIED.—No. V.

“Upon this rock will I build my church.”

HAD I aimed to be methodical or systematical in this discussion, I would have observed the following order :

1. The foundation of Christ's church — the Messiah — “the Son of God” — “the only begotten of the Father, full of grace and truth.”

2. The materials. — “Living stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ,” — “a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into the marvellous light of the Gospel” — a conscious, active, spiritual membership ; and therefore, by necessity, not unconscious babes !

3. Terms of admission. — “As many as gladly received the word, were baptized, and the same day there were added to them about three thousand souls.” They must pass through the converting process, in order to become “living stones,” spiritual materials, suited to compose a spiritual house.

4. The church covenant, or constitution — “Adapting my laws to their understandings, I will write them on their

hearts ; and I will be to them a Father, and they shall be to me a people.” They shall not teach every man his neighbour, and every man his neighbour, saying, know the Lord, for a man shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. The old covenant was written on tablets of stone, the new on the hearts of the covenantees. — 2. God, under the new covenant, is the God of Christians in a higher sense than he was the God of the Jews, and Christians are his people in a higher sense than were the Jews, because the covenantees of “a new covenant, established upon better promises.” — 3. Under the old covenant many were included, who were unconscious babes, and probably many ignorant adults, who knew not the Lord. Not so under the new covenant, the covenantees having the law written on their understandings and hearts know the Lord from the least to the greatest. — 4. Sacrifices of the old covenant could not take away sin — “could not perfect the conscience.” This the blood of Christ accomplishes. “It perfects for

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them that are sanctified"—"purges the heart from an evil conscience," and "the conscience from dead works,"—and their sins and iniquities are remembered no more for ever.

5. The creed.—This is the gospel, the only infallible rule of faith. "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned." This cannot, in truth, be said of any human creed. The stream rises not higher than its fountain. If men condemn us for not believing a human creed, the condemnation will be merely human. But if we believe not the divine creed, we make God a liar, and treasure up wrath against the day of wrath, and revelation of the terrible judgments of the Lord God Almighty.

6. The Gospel being the rule of faith, in Christ's church, did Christ also give it a rule of practice? Yes, "the royal law," for "the royal priesthood," enacted by the "one Lawgiver," the only "Head," and consequently, the only Lawgiver of Christ's church. "Whoso looketh into the perfect law of liberty, and continueth therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds."

7. The name.—Did Christ name his church? Yes, "Church of Christ," "Church of God," "Church of the living God"—and the members, "disciples," and "Christians first at Antioch." Hence an Apostle encourages his brethren, by saying, "If ye be reproached for the name of Christ, happy are ye," &c.; and "if any man suffer as a Christian, let him not be ashamed." Suppose, however, that I suffer as a Baptist, or a Methodist, or a Presbyterian, or under, or for any other sectarian name, where is the promise? Echo answers, where?

8. Its banner.—Changing the figure from a house to a ship, or an army, we may represent the church as having a banner. This was the cross. "God forbid that I should glory, save in the cross of our Lord Jesus Christ,"—banner red with the blood of the hero of our salvation—gemmed by one glorious star—the lone, luminous day-star of Calvary—the union banner of the kingdom of Prince Messiah. "And I, if I be lifted up from the earth, will draw all men unto me!"

We have now given eight characteristics of Christ's church. And these characteristics so certainly belong to the church, that I cannot conceive how any one of them can be successfully controverted. Now, if these are certainly characteristics of Christ's church, can a church be Christ's that has not even one of these characteristics? A church, for example, which builds upon a human foundation; which, instead of living stones, built up a spiritual house, admits a mere flesh and blood membership, making, in so far as this membership is concerned, a mere carnal, or flesh and blood church; which admits persons to membership on terms very different from those prescribed by the Apostles; which, instead of the covenant, or constitution of the primitive church, has a human covenant or constitution; which, instead of the Gospel, as its only articles of faith, has a human creed, and instead of the perfect law of liberty, a human law or government; which, in perfect consistency with its principles and practices, calls itself by a name or names, by which Christ has never designated his church; and the members of which march and battle under a party banner, which had no existence until more than fifteen centuries after the organization of Christ's church had been gloriously perfected. Can a church be identified as Christ's, which presents these eight antagonisms to the church of Christ? I cannot believe it! Call me uncharitable, or call me whatever else your charity may dictate, I cannot believe that two things, diametrically antagonistic, in many essential points, are one and the same thing!

I have recently finished the reading of a Baptist work, for the most part, a very able production—entitled "Ten Days Travel in Search of the Church," in which the characteristics, or "tests" of the church are given as follow:—

"1, It consists only of professed believers in Christ.—2, Its members must have been baptized upon a profession of their faith in Christ.—3, It is a local independent organization, recognizing no authority above its own, but that of Christ.—4, It has Christ alone as its lawgiver.—5, Its members are made such by their own voluntary act.—6, It holds, as articles of faith, the fundamental doctrines of the Gospel.—7, It

was founded by Christ, and has continued to the present time.—8, It never persecutes for conscience sake.—9, No apostate church can be a church of Christ.”

The tests harmonize, with but one important exception, with those which I have given of Christ's church. This exception is given in the sixth test. “It holds, as articles of faith, the fundamental doctrines of the Gospel.” I would say, it holds, as articles of faith, *the Gospel—it believes the Gospel!* The writer of this test seems to teach that a part of the Gospel is fundamental, and a part not fundamental—a part essential, and a part not essential. The part which is essential, or fundamental, must be believed under penalty of damnation. The part, or parts, not fundamental may be believed or disbelieved, as best suits our pleasure, our prejudices, or our convenience. Such is not the doctrine of the Great Lawgiver of Christians. “He that believeth not the Gospel”—the whole Gospel being fundamental—“shall be damned.” And as of a piece with this palpable departure from Scripture style and propriety, we have in this test the word “doctrines.” We read in the Scripture of “the doctrines and commandments of men,” and of “the doctrines of devils,” but never of the doctrines of the Gospel. When the truths of Christianity are indicated, it is always doctrine, as “speak thou the things that become sound doctrine.” I am sorry that the author of “Ten Days Travel,” should have travelled ten whole days through the Scriptures, without obtaining a correction of his perniciously sectarian style, as exhibited in his sixth test. These men, however, must have room for dodging; and the aberration of which I complain, points unmistakably to the deep canker of sectarianism, of which, even the most enlightened of our Baptist brethren, have not yet been able to free themselves.

Truth often strikes the mind with its greatest force, when contrasted with error. The author, to whom we have referred, accordingly presents his “tests,” in contrast with Methodism. The reader will please to refer to those tests, and read the Methodistic contrasts as follows:

1st. Test—Its opposite. “It,” the Methodist church, “consists in part of

baptized (sprinkled) infants, and of converted seekers.” (pp. 306-317.)

2nd. “Most of its members have been baptized at all, since sprinkling and pouring are not baptism; or, all, in infancy, without personal profession of faith.” (pp. 317-330.)

3rd. “It is subject to the preachers. It cannot even decide who shall be its own members. It is subject to its bishop.—It cannot even choose its pastor. It is dependent for its existence as a church.” (pp. 330-347.)

4th. “It is obliged to submit to the laws of conference in matters affecting even church membership.” (pp. 347.)

5th. “It regards baptized children as members, and so far they do come in, but are brought. Its actual members, however, are those who have been received again with their consent.” (p. 375.)

6th. “It holds and teaches salvation by faith; but this doctrine is discredited and partly nullified by that of baptismal regeneration.” (pp. 376-378.)

7th. “It was conceived and established by Mr. Wesley, and other men, began in 1784, by the authority of its bishops and sixty preachers.”

8th. “It has never had the power to persecute.”

9th. “It was, as coming out of the Church of England, apostate in its very origin.” (p. 401.)

Thus do the “evangelical sects,” each claiming to be the church of Christ, each a church of Christ, or more frequently a branch of the church of Christ, calumniate and excoriate each other. But the point. Are the Baptist and Methodist churches one and the same church? Certainly not! And why? Because of their numerous points of dissimilarity.—Their organizations almost wholly different—as different as the governments of Great Britain and the United States. How, then, can they be identified with one another there? They cannot. For the same reason, therefore, their numerous characteristics in which they are wholly unlike the apostolic church, if not antagonistic to it—the sects cannot be identified with it. You might just as well tell me that the Baptist church and that of the Romanists are identical—or that the sheep and the goat are one and the same animal!

In order to set this subject in a somewhat different light, the reader will please to accompany the writer on a visit to Jerusalem. We shall take our position on the most convenient and commanding eminence. From this eminence we shall be able, through the light of apostolic testimony, to contemplate Christ's church, rising under the hands of the inspired architects, the Apostles, in all its magnificence and heaven-appointed proportions. Our eyes rest with thrilling delight on the heavenly building. It is the temple of the Holy Spirit. It is the pillar and the support of the truth. Its foundation, elect, precious. Its materials, regenerated souls—having believed the Gospel with all the heart, and from the heart obeyed it. Its whole architecture is divine. It is the desire of all nations, the admiration of the whole earth. But behold! Yonder are other buildings presenting themselves to view. They appear far less well proportioned and beautiful than that superb structure which we first contemplated. How different they are from the original edifice, and very nearly all different from one another! These are the "evangelical sects." That toward the South, is called the Methodist church. That in the extreme North, frosted like an iceberg, is the Calvinistic Baptist church. That in the East is the Episcopal church. That in the West the Presbyterian. Yonder, on the Mount Olivet, stands the missionary Baptist establishment. And yonder, beyond, the Episcopalian; and almost enveloped in impenetrable smoke, stands the Roman Catholic church. It is observable, too, that a thinner stratum of this smoke rests upon pretty much all the circumjacent buildings, whilst heaven's sunshine streams down with beautiful effect upon the temple being constructed by Christ on the rock of salvation. Those smaller buildings situated in the whole vicinity around, some with thatched roofs, and some wholly without roofs, are the thousand and one sects which have never risen to any great eminence in the world. Now reader, tell me—you certainly can if you will—which of these buildings is "the house of God, the church of the living God?" You an-

swer, that which is lifting its ample dome, under the skilful fingers of the apostolic workman. You are right. These sectarian organizations, had they existed then, would not have been the Christian organization! And if not, then, by no possibility known to me, can they be Christian now.

But to make the case, if possible, still plainer, permit me to add that the apostles were all identified with that superb structure upon which our eyes first rested; or, to drop the figure, were all members, not of any of the numerous sects, but of the one body or congregation which we have exhibited, and which the Scriptures exhibit, under the figure of a temple. They were the members of that divinely organized body, the terms of admission into which, and the rules for the government of which I have already given. Nor can it be supposed, with any show, either of reason or Scripture, that had the various sectarian organizations to which I have pointed, existed in their day, that they would have identified themselves with any of them. But suppose, if you please, that they would have sought membership among the sects. Then Peter might have been a Presbyterian, Paul a Calvinistic Baptist, James an Episcopalian, John a Methodist, &c. Each apostle would, in this case, have been pulling down, to some extent, the work of the others! The witnesses of Jesus would have been divided among themselves. The sword of their testimony would have become pointless and edgeless. Jews and Heathens would have laughed with scorn at their imbecility. And Christianity would not, in the present age, have been heard of, only as remembered with the exploded superstitions of other times.

But it will, perhaps, be objected, "that there are Christians in all sects!" Grant it! Still this does not alter the case. There are republicans in England, and monarchists in the United States. The British government, however, remains a monarchy, and ours a republic, notwithstanding! There are Christians in Babylon! "Come out of her my people." Does this constitute Babylon, the church of Christ? A. R.

ALEXANDER CAMPBELL IN KENTUCKY.

AFTER some twenty odd years' acquaintance with Alexander Campbell, through his published writings, and an occasional correspondence with him during that period, I saw and heard him preach, and had the pleasure of a personal interview and acquaintance with him on Monday, the 21st day of March, for the *first time* in my life. It was an occasion I had long been desiring, and a meeting I had long been expecting, but somehow I had always been prevented by various circumstances happening at the same time and place, on the same occasion, from hearing him, and from being thrown into his company, and forming an acquaintance with the most extraordinary man of this or any age.

He was to have been at Paducah, on his way South to Memphis and other Southern points — perhaps even as far as New Orleans — on a tour to raise funds for the rebuilding of Bethany College, but was prevented by ill health. His visit continued to be deferred until we had almost given him up, when on Saturday night before the Monday to which I refer, the steamer landed him at our wharf, accompanied by his lady, Sister Margaret Campbell, and Bro. W. K. Pendleton, a former son-in-law of Bro. Campbell, one of the Professors in Bethany College, one of the corps of assistant editors of the *Harbinger*, and one of our most talented, able, and learned men.

The news soon flew over our little city on Lord's day morning, and our Baptist friends having very kindly promised us their house—large, and more conveniently situated than our own little, out-of-the-way, shanty sort of a building—for Bro. Campbell's use, to address the people in, at eleven o'clock the house was filled by one of the most intelligent and attentive audiences ever assembled in our city. Had his arrival been generally known in the country, no building would have been capable of containing the vast assemblage which would have congregated; nothing short of one of our capacious tobacco warehouses would have held them.

Not being apprised of Bro. Campbell's arrival until Sunday evening, living in the country as I do, some four miles from town, and learning that he

was to preach on Monday, as I had never seen nor heard him, and knew not that I might ever have the opportunity of doing so again, I immediately dismissed my school for the day, and went into town for the purpose of attending his appointment, and listening to and becoming acquainted with him. The house was again filled to its utmost capacity with a large, intelligent, attentive, discriminating audience, among whom was the Methodist presiding elder, as well as some other Methodist and Baptist preachers, several of who professed themselves highly pleased. Mr. Hendricks, of Clarksville, Tennessee, one of the most distinguished Presbyterian preachers of the West, was also in the city, preaching or lecturing, but with very slender audiences, as I learned; and his name was scarcely heard at all during Bro. Campbell's stay, completely was he overshadowed by the great name and fame of the latter.

In speaking of the *personal appearance* of Alexander Campbell, I must confess that I was somewhat disappointed, as is too generally the case with us in reference to great men. They rarely ever come up to the conceptions we have formed of them in our own minds. We are apt to form pretty much the same ideas and conceptions of their *persons* as of their minds; and as great men are not often remarkable for fine and noble-looking persons, they are generally more or less disappointed in their appearance on seeing them. Hence, on my first beholding Brother Campbell, I was almost tempted to disclaim in my mind, "Is this Alexander Campbell?" But so soon as he had read the portion of Scripture which he had selected, prayed, and entered on his discourse, I was struck with the sense of that real greatness I had always conceived of him from his writings, and impressed with the sublimity of his character. Never can I forget him, such was the impression he made upon me. The tones of his voice, his manner, his appearance and looks, his few but appropriate gestures, will all of them remain vividly impressed upon my mind as long as I live. And the impression, too, which he made upon his audience was such that it can never be effaced from their minds.

One of the greatest characteristics of Bro. Campbell in the pulpit, (as well, too, as out of it) is the air of piety, devotion, earnestness, and sincerity by which he is distinguished. Those who have never seen and heard him, and who have formed their ideas of him from his writings, particularly from those of a controversial character, may have formed conceptions of sternness and rigidity of character and severity, and harshness of manner in reference to him, than which nothing is further from the reality. And in company and conversation his affability, courteousness, gentleness, and familiarity of manner, are calculated to make one soon feel at ease, without detracting from that greatness and superiority which distinguish him. In preaching, he seems to be entirely absorbed in his subject. The transcendently great theme of the Christian religion appears to take entire possession of his soul, and to be paramount to everything else. But his manner, gestures, and the tones and modulations of his voice — how shall I describe them? They are better *told* than described, and it is necessary to see and hear him, to form a just conception of them.

But age is at length making its inroads upon the physical constitution and mind of this theological Sampson. Its effects are beginning to show themselves upon him in a perceptible manner on his hoary head, now almost entirely white; and his long, white, flowing beard giving him, along with his pious, devotional manner, a most venerable appearance — in his somewhat shattered and tremulous, though still strong voice, and in a loss of memory, perceptible in unnecessary repetition in his praying and preaching. But it is not to be wondered at, when we consider his great age, now about seventy years, and the immense amount of labor he has performed in studying, writing, preaching, &c. such as would have required an intellectual Sampson or Hercules to have undergone. The wonder is, that he has borne up under it as he has, without having long since begun to decline from its effects. Few men, in any age, could have sustained it as he has; and nothing but the greatest and most unremitting attention to his health, and regularity in his habits, could have enabled him to do so. But

he has the same gigantic mind he always had — the same comprehensive, grasping intellect — the same nice discrimination, quick and keen penetration, correct and decisive judgment, and far-reaching sagacity.

His noble Roman nose, and high, broad, expansive forehead, give Brother Campbell an air of superiority and a commanding appearance, indicating that extraordinary development of the intellectual and moral organs for which he is so remarkable. But one of his most striking features is his eyes. The eyes have been aptly termed the “windows of the soul;” and they are truly so in reference to him. His eyes have a peculiar expression, which is to be seen in his painted portraits — an expression of great depth, penetration, and sagacity of mind, and of philanthropic, devotional, religious feeling — in short, an expression of *peculiarity*, such as I have never seen before in the eyes of any man with whom I have met.

I have referred to the discourse of Bro. Campbell, to which I had the pleasure of listening. He is not by any means what might be termed an *eloquent* man, or *orator*, in the popular sense of the term, as all know who have heard him. Hence we have hundreds of men who surpass him in oratory, and who are far more successful as “recruiters,” or in making converts to the Christian religion. His great *forte* consists in his powers of argument and reasoning, in which he has few, if any superiors; and in the illustration, explanation, force, and lucidness attending what he says. He seems to throw new light on everything he touches, and to make us see it and feel its force as we never did before. His emphasis, the intonations and modulations of his voice, the expressiveness and force of his language, all combine to rivet the attention of the audience, and to leave a vivid impression on the mind of his power and greatness, not soon to be forgotten or effaced from the memory.

It is generally admitted, even by his most violent and bitter opponents, that Alexander Campbell is one of the most talented, learned, powerful, and greatest men of this, or any other age. Such is the universality of his genius, talents, and knowledge, that he throws light upon every subject and topic of religion that he discusses or notices; and such

has been, and is the influence exerted by his writings, preaching, and debates, that it has well been remarked, "there is not a pulpit in the land but is more or less indebted to him"—though perhaps, most of the sectarian world might, and probably will, deny this, and repudiated the *source* to which they are indebted. His writings have been plagiarized upon, borrowed from, pilfered, &c. ; more, perhaps, than those of any other man. The "divines" of the day, many of them, are guilty of "stealing his thunder," and then abusing him ; and many a theological jackdaw struts the pulpit, decked off in plumes borrowed or stolen from him.

Agreeing in sentiment with him, as we do, we regard him as one of the greatest uninspired men the world has ever produced ; and that such a man has not lived since the days of the Apostles. We regard him as the great *restorer* of Primitive Christianity to the world—the great *instrument* in the hands of God, of stripping the Christian system of the human traditions, errors, and appendages by which it has been corrupted, perverted, and obscured, and presenting it to man in all its original purity, brightness, loveliness, attractiveness, and power. In reference to this, we regard him as occupying the position now as to Christendom, that Elijah did in restoring the law to the Jews ; or rather as filling the office of Nehemiah—leading the church out of spiritual Babylon as he did the Jews, after the seventy years captivity, from the literal Babylon, and rebuilding the *temple*, (the *second* temple being *typical* of the present, or second Christian church) and building up the walls and waste places of Zion. Hence we regard Alexander Campbell with a peculiar feeling of *veneration*, such as we can look upon no man with, who has lived since the days of the Apostles.

Hence, that he is the *subject of prophecy* we have no doubt—as much so in reference to the restoration of Primitive Christianity, preparing the church for entering upon the millennium, and the religious influence he is exerting and is destined to exert in doing this, as John the baptizer was by Malachi, the last of the Jewish Prophets, under the figure of Elijah. As the Apocalypse, or Book of Revelation, the great final prophecy of the Christian church,

consists of *four* distinctly *paravisions*, we regard Alexander Campbell as occupying a *parallel* place in the one, and at the point of fulfilment, according to history, that we of this and generation now occupy.

The first place where we find him in the vision of the seals, in the *seal*, (Rev. viii. 2, &c.) the *East* be the original place of the church, the term *angel* signifying a *messenger* meaning that such a minister or messenger should arise in the church. The *second* is in the vision of the trumpet (the *trumpet* being used anciently in war, and this vision showing the military and civil bearing, and influential events on religion or the church) between the *sixth* and *seventh* trumpet (Rev. x. 1, &c.) the term *heaven* be used here for the church, and the expression, "angel come down from heaven," meaning a messenger arising in the church, and "there shall be no longer," there "shall be no longer delay." The *third*, in the vision of the church, (Rev. xiv. 6-7) the messenger with "the everlasting Gospel," "in the midst of heaven," or occupying a prominent position in the church. The *fourth*, in the vision of the vials, (Rev. xviii. 1, &c.) showing influence he is to exert in overthrowing spiritual Babylon, which he is exerting, and which is to be the great means of effecting, hastening, and consummating its overthrow. Dr. Adam Clark says in his note here, (in his commentary) reference to this last prediction, that John was alluding to some great reformer that should arise, who should enlighten the world with his knowledge and spread the light of truth and religion over the earth. In conclusion we may say of Alexander Campbell with the poet,

"Take him for all in all,
We ne'er shall look upon his like again."

J. R. B.

[We have extracted the preceding sketch of the appearance of our beloved brother, Alexander Campbell, from *American Christian Review* for April 19 ; and who can deny, that the portrait which Bro. John Howard so ably presented, is true and faithful to the original?—J. W.]

OUR CHRONOLOGY—THE CHRISTIAN ERA.

IN the above discourse of Bro. Campbell, he made some remarks on our current chronology, or rather on the Christian era, which struck my mind with a good deal of force. He said that the Christian era was wrong in commencing with the *birth* of Christ, and that it should have begun with the rise or setting up of the Christian institution, which was the first Pentecost after the death and resurrection of our Lord Jesus Christ. This is undoubtedly correct, as our chronology or time should be reckoned from the commencement of that system of religion which Christ came to establish, instead of his birth. It should undoubtedly date with his *kingdom*, as to establish that was the great end of his mission into the world. When asked by Pilate if he was the King of the Jews? he answered: "Thou sayest"—that is, you say true. And again, when asked by Pilate: "Art thou a king then?" he replied to him: "To this *end* was I *born*, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." The Christian era, then, begins properly with the commencement of the kingdom or church of Christ. But such is the almost omnipotent power of long established custom, that our chronology will probably be continued as it is, to the end of the dispensation.

According to the beginning of the Christian era with that of the church, (on the day of Pentecost) the "year of the Lord would be put back some *thirty-three years*, as it was that length of time from the *birth* to the *death* or *re-*

surrection of Christ; and 1859 would become 1826. What would be the result of this on the fulfilment of prophecy, it is impossible to say—whether the dates of its fulfilment would correspond with the current chronology, or whether with that dating from the beginning of the kingdom. As God, when he speaks to man, generally speaks in accommodation to existing circumstances, or such as may take place, and in conformity to such customs and usages as may obtain and prevail, we may reasonably suppose that the prophecies pertaining to the Christian dispensation, would be made in reference to our commonly used chronology. We are the more confirmed in this, as the prediction of the overthrow of Popery, or the dethronement of the Popes of Rome—dating its rise in the year 606, which is generally agreed in, and adding to that the "times, time and half a time," or 1260 years, and taking off of this 33 years—ought to have met its fulfilment about 1836, which we know has not been the case. According to our chronology, we may look for this important event to take place about 1866, which has long been regarded as a period when Romanism is to meet with its downfall—or rather, as we look upon it, the Popes to cease, but the Roman Catholic Church to continue, under its Cardinals, Archbishops, Bishops, &c. And truly, according to the "signs of the times," we see things tending that way, both in Europe and America. Nothing, however, short of the *actual result*, will verify our views of these matters.

J. R. H.

THE CHRISTIAN RACE.

"So run that ye may obtain" (1 Cor. ix. 24.)

IN ancient Greece, every four years, certain games were celebrated for the entertainment of kings and their subjects. These games consisted of "throwing the discus, wrestling, boxing, and foot, horse, and chariot races." They were celebrated on the Isthmus, not far from Corinth. Paul, knowing that the brethren at Corinth were well acquainted

with them, availed himself of their knowledge in order to illustrate and enforce the duties and privileges of the Christian. I will, in what I may say of these games, speak particularly of the foot race.

1. Those who entered the stadium to contend for the prize held up to view, did so according to a strict law, that

could not be violated with impunity. Those only were enrolled as candidates who had complied with the requisitions of the law of invitation. If the analogy instituted by the great Apostle be correct in its leading features, it will be found that he who enters the pathway leading to glory and to God, shall do so in accordance with a fixed law. This is so. He who enters the kingdom of Jesus Christ, does so by an infallible, unalterable law. It is said that the laws of the Medes and Persians were irrevocable. Be that as it may, the law of Jesus Christ, by which the sinner enters the covenant with God, is changeless. Time, with its blighting hand, can never annul or destroy it. The race path to immortality is entered by believing with all the capacities of the mind and of the heart, that Jesus Christ is the Son of the living God and the Saviour of such as love and obey him, by ceasing to do evil and learning to do well—by going down into the water, and being immersed into the name of the Father, and of the Son, and of the Holy Spirit. Jesus Christ has only one church. He said, "On this rock will I build my church." There is, moreover, only one way into his church. Men have devised many ways, still there is only one Bible way. Jesus said, "I am the way." By him and through him the sinner becomes a living member of his church. Hear Him, is the great command. Hear not Moses and the Prophets, but hear the anointed Son of God. Heed not such fallible guides as Luther, Calvin, and Wesley; but heed the voice of the Man of Sorrows. If the Word of God be man's guide in matters of faith and practice, then is the so-called Christian world in error. Here and there are we pointed to highways leading to the church of Christ, but they are outside of the divine record. All the ingenuity of the shrewdest cavilers and of the most artful theological disputants, past and present, has never been able to find for these highways a divine sanction. They are human, earthly, and lead to the subversion of Christianity.

2. Those contending for the prize in the stadium, submitted to the laws of the race. If they violated these laws they were not rewarded. "They took a solemn oath that they would not, by any

sinister or unlawful means, endeavor to stop the fair and just proceedings of the games." They could not lawfully "jostle or strip" their antagonists. They looked forward to the goal, at the end of the race-path, and exerted their powers to obtain the proposed reward. So, in some respects, with regard to the Christian race. There is a supreme law governing the Christian in thought, word, and action.

The most interesting and profitable themes ever presented to the human family are found in the Bible. These transcendent themes the highest powers of man dwell, and still they are replete with new lessons of wisdom. Such minds as Locke, Newton, and Addison have employed their best energies in searching the sacred Scriptures—in exploring these fields of celestial light and perennial beauty; and still new attractions and new splendors are ever discovered.—But the purest speech found on earth is contained in the Bible. The Christian's speech is to be regulated thereby—is to be moulded by the words of the Holy Spirit. Paul, in writing to the Corinthians, besought "that they all speak the same thing, and that there be no divisions among them, but that they be perfectly joined together, in the same mind and in the same judgment." Did this obtain throughout the ranks of Christendom, the language of Ashdod would soon come a dead language. As the canon now stands, it seems to be more closely studied and fluently spoken than the pure dialect of Canaan. How soon would all the lovers of truth be joined together in one mind and in one judgment, if they all spoke the same thing—if they called Bible things by Bible names—if they were not compelled occasionally to make a pilgrimage to Geneva, Westminster, or Philadelphia. Also, the Christian's behaviour—actions are to be governed by the words of the Great Teacher. If all the professed followers of Jesus Christ spoke the same things, and would cease to speculate on the commands of the Master, would they not all do the same things? Would not this be a necessary result? Hence, all speculation in matters pertaining to the faith and practice of the disciple of Christ are to be ignored and condemned. The Bible was never designed to satisfy the

tions of the speculatist. It was designed for such as would be saved—for such as are willing to receive the kingdom of God with the meekness of a little child. It is right to investigate—to inquire where the truth may be found. This, all must admit. But this differs very much from speculating.—When a command is understood, apprehended, although not comprehended, is it not the Christian's duty to submit to that command? Although the Christian may not perceive any necessary or absolute connection between the command and the results which follow through obedience; still, when the command is understood, the Christian trusting in God, like Abraham, he must obey his king. The blessing will follow. Secret things belong to God—things revealed to man. Does not the disciple of Jesus believe that “all things work together for good to them that love God, to them who are called according to his purpose?” If in truth he be a Christian and not an infidel, this he fully and warmly believes.—Then let him do his duty, and happiness present and everlasting will attend him. Duty and happiness go hand in hand all along the pathway of life. Under clouds, in the deepest afflictions, the faithful in Jesus Christ enjoy a happiness which the world can neither give nor take away. Its gold and its silver, its pleasures and honors pass by uncared-for. It is said that the athlete neither looked to the right nor to the left; but fixing his eye on the prize, never for a moment removed it therefrom until the end of his course. Ought not such to be the conduct of those striving for life everlasting? They should certainly, during their mortal career, ever look to Jesus, remembering his sufferings, his wisdom, his power and his goodness. The athlete, moreover, laid aside before beginning the race whatever might impede his progress. In allusion to which custom, Paul, in writing to the Hebrews, says: “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside

every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hence, whatever is calculated to weigh the disciple of Jesus down to earth, should be laid aside. Certainly the bliss of heaven is worth more than the pleasures of this world. The end of existence in this life, is to enjoy freedom from sin—to be prepared to meet God in peace—to be prepared for living through ceaseless ages, with the pure, the holy, and perfect.

It is related of an athlete, that while running for the prize, a golden apple was cast across the stadium, just before him, and that he turned aside to pick it up, and lost the crown. So, alas! of thousands of the professed followers of Messiah in this day. They turn aside to grasp the golden apples before and around them. These are,

“Like Dead Sea fruits that tempt the eye,
But turn to ashes on the lips.”

On every side of the Christian rise up the alluring pleasures of a corrupt world. It may be he falters on his way, asks his conscience what he shall do. Perhaps he is admonished to go straight-forward—and pressing on, triumphs over temptations. But anon, the fascinations of life are presented in full view. Again he falters. The glorious personage, who has hitherto encouraged, animated, and cheered him in his course, is now out of view and forgotten. In pursuit of a phantom, it may be wealth or fame, he is disappointed. His labors close in darkness. This is the sad end of many a pilgrim's journey.

Christian, think of Jesus by day and by night—in the thronged city, or alone in the desert—in prosperity, or in adversity—among friends or enemies—on land or sea—in life or in death—and in the last day he will not forget you. His words are: “Be thou faithful unto death, and I will give thee a crown of life.”

W. C. R.

One trouble, it has been truly said, makes us forgetful of even a thousand mercies.

Persons generally cheerful are very useful in the world; they spread a thankful temper around them.

DUNDEE DISCUSSION ON BAPTISM, JUSTIFICATION, &c.

MARCH, 1859.

It was affirmed by T. H. MILNER, and denied by JOHN BOWES, that "Baptism is associated with faith, repentance, confession, and invocation of the name of the Lord Jesus, as a term of forgiveness, remission, justification, adoption, and salvation."

THE readers of the *Harbinger* will do well to peruse this Discussion, although as is too frequently the case, there is much that is irrelevant, and perhaps nothing new. As the question stands, such passages as those in which baptism is not associated with faith, &c. should not have been cited, unless it had been agreed, that if found so associated in various passages—i.e. as terms or conditions of forgiveness, their production would be to the point: as faith, baptism, and forgiveness, in one text; repentance, baptism, and salvation in another, &c. On this principle Mr. Milner draws his conclusions. But does Mr. Bowes also? Let us see. He says, "Faith, repentance, conversion, and calling on the name of the Lord, ensure the reception of forgiveness," &c. (p. 42.) Now these are not all associated in any one verse or chapter. If, therefore, Mr. M.'s theory is to be rejected by citing passages in which baptism is not named, then the theory of Mr. B. must be rejected by the production of texts in which some one of those which he associates are not mentioned. *E.g.* Mr. B. p. 43, cites Luke xxiv. 47, which, says he, does not associate remission with baptism. What then? It is not so associated, as a term of forgiveness, says Mr. Bowes. But if so, then faith is not so associated with remission, seeing it is not named in Luke xxiv. 47. True, Mr. M. does not profess to find his five items in any one passage, nor does Mr. B. his four. Whether there are four, five, or more "conditions," the question is—Is baptism one of these? Mr. B. denies this; yet does he not admit it when he says of baptism, "It is possible, under certain circumstances, to be saved without it?" And again, "The great Reformers preached justification by faith without ordinances, if there be no opportunity of observing them," &c. (page 12.) When asked, "Will men be saved under certain circumstances without belief?" he replies, "That I leave with Him who knows all things." Mr. B. says, "There is help and blessing in baptism, but it does not take away sin."

And when asked, "What is the blessing?" he replied by quoting Rev. x. 14, which, if so, may be read, Blessed are they who do His commandments (of which baptism is one) that they may have right to the tree of life, &c. (p. 25-6.) Baptism, says Mr. B. (i.e. immersion of such as profess to believe) is "a simple, most beautiful, and most blessed institution" (p. 26.) But what is the blessing? Mr. B. says, "A right to the tree of life," &c. — Mr. M. says, "Forgiveness, adoption, &c. and faithful unto death—a right to the tree of life, &c. Truly Mr. B. magnifies immersion!" "It is," says he, "a duty and a privilege" (p. 12.) — "There is help and blessing in baptism" (p. 12.) "It is a most blessed institution" (p. 26.) Baptism is required, as Mr. B. says, in order "to be in separation from the world" — i.e. to enter the church. And he speaks of "water birth and spirit birth" (p. 37): for, "Except a man be born of water and spirit, he cannot enter the kingdom of God." (But he says is not the church!—p. 12.) Does not Mr. B. depreciate the Gospel? For, says he, in proportion as you magnify baptism, you depreciate the Gospel. In Mr. B.'s opinion Mr. M. magnifies baptism; and in the opinion of thousands of the unimmersed, Mr. B. does so—most offensively so, in pleading for immersion, which, says he, "believers in the world should attend to" (p. 26.)

But then, with all its beauty and blessedness, it can have nothing to do with our justification, according to Mr. B. because it is an ordinance! "The great Reformers preached justification by faith without ordinances, where they have not been taught." But did the Apostles do so?

When I am asked, as Mr. B. asks Mr. M.—"Do you baptize believers and unbelievers?" I answer, that I baptize those only who believe, and are ready to confess their belief; but how common it is to denominate such believers before their baptism, in our day, it is quite clear to me that that de-

mination was given to the immersed only *eighteen hundred years ago*. True, there is a sense in which all who believe are believers — and in which all who begin to learn are disciples ; but these terms are only applicable, *scripturally* so, to members of the church ; and so also of the term Christian, as Mr. M. says, "Men were not recognized as Christians, until they were baptized, in the apostolic age" (p. 27.)

Mr. B. says that Jesus never preached baptism for remission, &c. (p. 16) and asks how it is that Christ, who often stated, before his crucifixion, the terms of salvation, mentions faith but never baptism ? The answer is, that Jesus directed his Apostles to say, He who shall believe and be baptized, shall be saved ; and they did so.* They said, Believe, confess your faith, repent, and be baptized upon the name of the Lord Jesus, for the remission of sins, &c. If Jesus did not mention baptism as a term of salvation before his death, (i. e. when the kingdom of heaven was at hand) he did so before taking his seat at the right hand of the Majesty on high ; even when he had finished his course of humiliation and servitude, and said, All authority is given to me, &c. Jesus did not teach his disciples to assemble in order to break the loaf on the first of the week, or to make a weekly offering ; yet the practice of the Apostles, in these and other things, is enough for us—and, we believe, for Mr. B. also. That they preached baptism in association with faith, repentance, &c. for the remission of sins, Mr. M. has clearly shewn ; and this they did in the name, or by the authority of the Lord, and under the direct guidance of the Spirit. And here is the response to the cases of the prodigal, the publican, and the malefactor, (Luke xvi., xviii., xxiii.) which were before the veil of the temple was rent — before the "change of the Law and of the Priesthood" (Heb. viii. 12) — before the Mediator of the New Institution had exclaimed, "It is finished" — before the apostolic commission had been given, in which baptism had been associated with faith, repent-

ance, &c. for the remission of sins." (See Mat. xxviii. 18, 20 ; Mark xvi. 15, 16 ; Luke xxiv. 46, 49 ; John xx. 21, 23.)

In 1 Peter iii. 21 our translators have made that a type which Peter calls an antitype. Mr. B. makes it both type and antitype. On page 113 he says, "I proved baptism to be a figure from 1 Peter iii. 21 ;" and yet, on the same page renders it, "Even so the antitype immersion saves us." Baptism, he says, is "only a symbol of salvation ; a figure of salvation." — "The symbol, in Titus iii. 5, is baptism, and the thing signified is the holiness of the Christian character." — "The water is the symbolic medium ; the thing signified is the word." — "The water is the symbol ; the thing signified is the Spirit." — "The water is a symbol of the sanctifying power of the Spirit of God." — "The symbol, in Heb. x. 22, is a body washed with pure water ; the thing signified, a heart sprinkled from an evil conscience" (pp. 23-24-113.) Thus Mr. B. makes three types, or figures ; and six antitypes ! If all our "divines" were as figurative as Mr. B. would they not soon make even "the things signified" "mere symbols ?" If one may make baptism — which Mr. B. calls "the water birth" — a type, another may make "the spirit birth" likewise. If the baptized, why not the baptizer ? I have seen Mr. B. baptize, and I had then no idea that his "body" was a mere symbol. And certainly the bodies he immersed were those of real, living men. The water was truly water, and the immersion a literal act. True, Paul says "we are buried in baptism ;" yet not once in the entire Word of God, is baptism said to be a type, figure, or symbol, but contrariwise, an antitype. (I have read of one who professed to find a *spiritual* meaning in every text—but when referred to the following, he was at a loss : "And Og, King of Bashan, had an iron bedstead.") But Mr. B. goes so far as to bury the figure entirely, in John iii. 5 ; rendering it, Except a man be born of water, even the Spirit, he cannot enter the kingdom of God ! And not the water only, but the bath also, if not regeneration, are dispensed with by the substitution of *even* for *and* in Titus iii. 5—"the bath of regeneration, even the renewing of the Holy Spirit"!! Why not a hundred other passages thus ? Why not read, "Repent ye, even be-

* Note that the marginal references from Mark xvi. 16, are to John iii. 36, (where the word rendered "believeth not," indicates both unbelief and disobedience — he who refuses faith and obedience shall not see life, &c.) Acts ii. 38, xvi. 30, 31, 32, &c.

lieve the gospel?" But no! for, says Mr. B. "Repentance itself brings remission!" (p. 22.) But he does not exclude faith, for "faith includes repentance, knowledge," &c.—"You cannot have faith without repentance, (?) but you can have baptism, (?) therefore it is not essential to our salvation" (p. 44.) But this is palpably erroneous, for thousands and tens of thousands believe who do not repent. The Scriptures do not include repentance in faith, nor faith in repentance. It is written, "Repentance towards God, and (not even) faith towards our Lord Jesus." Certain hearers of our Lord believed, (John xii. 42) but their faith did not "include all else;" for it did not include "the good confession," which is clearly a "term or condition of salvation." It is manifest that many of the hearers of Peter believed, yet they were called upon to repent (Acts ii. 37, 38.) In Acts viii. 13, 22, it is expressly said, that "sinners believed" (although Mr. B. flatly denies this, p. 38) and yet he is called upon to repent. The Apostles called upon the unbelieving to believe, and upon all who believed to repent and to be immersed; or, to "repent and turn." Their mission was to bring their fellow-men to "obedience to the faith"—to obey the gospel—to believe and also to purify their souls by obeying the truth. But, says Mr. B. again, "You can have baptism without repentance; therefore, it is not essential." Surely Mr. B. would not immerse an impenitent man if he knew it; and if some one else did so, neither Mr. B. nor Mr. M. contend that such an one would be benefitted thereby.

The question at issue is not whether "justification is by faith and without ordinances if there be no opportunity of observing them:" or, *whether "it is possible, in certain circumstances, to be saved without baptism:"* or *whether "Jesus can save in the absence of water"* (pp. 12-31 :) but, "Is baptism a term or condition of salvation?" (p. 39.) What necessity can there be for assuring us that Jesus can save "in the absence of water"—"if there be no opportunity," &c.: if, as Mr. B. asserts, baptism is not a term or condition of salvation? Mr. B. says that "God has had one way of justifying men from the beginning of the world" (p. 15.) That Abraham was not justified by

faith and baptism, &c. But was Abraham justified by calling on the name of the Lord Jesus? And if not, would Mr. B. make this a term of forgiveness, adoption, &c.? (p. 42.) If it is so, men were then to call on the name of the Father, but now on the name of the Son; or, if we are now to ask whether in the name of the Son; then, at least, one new term of justification has been introduced. But Mr. B. frequently produces a weapon which cuts both ways. He asks, "What sin remains after baptism to take away, when Christ has borne it all away?" (p. 17.) One might he have asked, What sin remains after faith to take away, when Christ has borne it all away? Mr. B. asks, "Is the Saviour's work complete without water?" Mr. M. does not ask, but says, "I might as well ask, Is the work complete without faith?" The reader open the discussion at page 17 and read thus: If there is no salvation without repentance, in vain do we believe in the Saviour's blood, for repentance is a condition, without which, the blood of Jesus Christ will do no soul. Or page 22, and read thus: *repentance, conversion, and calling on the name of the Lord* are not in the list of conditions (Acts xiii. 38), because they are not needed for justification. (Here Mr. M. substitutes repentance, &c. for baptism, for Mr. B.'s argument as effectual as baptism, includes the one as the other.) All objections of this kind might be multiplied. As Mr. M. says, "Paul proceeded on an equally philosophical and scientific principle, that all the parts of the truth are necessary to the whole. * * * The sum is predicated of each part, and each part is a place conducive to the whole: one here, another there," &c.—*Ministry*, p. 67.*

We must reserve for the press our further remarks on these subjects, and also, on "the second coming of Christ." The perusal of the pamphlet is recommended to aid us in contending calmly and earnestly for the faith, once delivered to the saints.

While writing the above, we received a brief report of the "debate" in the *Harbinger* for May, which, judging from the perusal of the pamphlet, appears to be a very fair one. W. L.

* Of which Mr. B. says, "There is no fault to find with one part of it. I recommend you all to read it." (p. 45.) And then he read from page 6

MR. BOWES ON 1 PETER III. 21.

For some time time past we have felt persuaded that Mr. Bowes meddles with critical matters too high for him. With the Report of his Debate with Bro. Milner before us, we are prepared to *prove*, that as a critic, he is thoroughly incompetent or utterly reckless. Personally, we harbour no unkind feeling towards him. In many respects we could esteem him, but for certain unseemly manifestations of character which mar everything lovely.

That he has been a diligent reader of the Holy Scriptures, we frankly admit. But that he is *trustworthy* in the critical functions he frequently assumes, we deny. And we are convinced that the sooner either he repents, or his credit as a critic is utterly broken, the better. When a public teacher becomes reckless, the sooner he ceases to be trusted in, the fewer souls will be led astray.

Let us examine Mr. Bowes' treatment of 1 Pet. iii. 21, in the recent Debate.

In his last speech, first night, Mr. Bowes presented the following ungrammatical version of this passage: "Even as the antitype, immersion, now saves us, (not the putting away of the filth of the flesh, but a good conscience longing after God) by the resurrection of Christ (p. 37.)

On the second night, in reviewing the previous night's discussion, Bro. Milner thus truthfully and forcibly charged him "with mistranslation of Scripture." After quoting the passage, he observed—"He puts the word conscience in the nominative instead of the genitive, in order to make out the notion of a good conscience longing after God. He supposes that Peter says baptism is a good conscience; but the Apostle does no such thing. Peter says it is the demand of a good conscience, in the sense of a bankrupt demanding his discharge" (p. 49.)

Now we appeal to all competent judges, whether Mr. Milner's was not a just and scholarly reply, effectively overnetting Mr. Bowes' mistranslation of this passage; and whether the latter was not bound to give it every attention. Did not Mr. B. know, or ought he not to have known, that *βαπτισμα*, "baptism" is the nominative of the

verb *σωζει* "saves?" Could he have been ignorant that the only words in the parenthesis in apposition with "baptism," because the only words, like "baptism," in the nominative case, are *αποθεσις*, "putting-away," and *επερωτημα*, "seeking, inquiry, or demand?" Must he not have been aware, that *συνειδησεως αγαθης*, "of good conscience," is in the genitive, governed by *επερωτημα*, just as *ρπου σαρκος*, "of filth of flesh," is in the genitive, governed by *αποθεσις*? In other words, was Mr. Bowes not able to discover that "putting-away" and "seeking" were the only words in the parenthesis capable of directly explaining the nature of baptism? And that the remaining words are just necessary to complete the sense, thus: *Baptism* (nom. case) is NOT *the-putting-away* (nom. case)—of what? *of-the-filth of-the-flesh* (gen. case); but it IS *the-seeking* (nom. case)—of what? *of-a-good conscience* (gen. case?)

We know of no escape for Mr. B. from the charge Bro. Milner urged, viz. of mistranslation. But let us see how he rebuts it after a day's reflection. Or will he, perhaps, confess his error?

Hear his reply, in his closing speech on the third night! Here it is entire, so far as translating is concerned. "Mr. Milner has only an 'of' to insert in the passage to make it in the genitive instead of in the nominative—'of a good conscience longing after God, by the resurrection of Christ.'"

If another speech had fallen to Bro. Milner's lot, well might he have renewed his exclamation, "I never heard the like of it." Certainly, we never did. "Mr. Milner has only an 'of' to insert," indeed! Mr. Milner has got an 'of' in the right place; one that does not make him look ridiculous. It's for Mr. Bowes to put in the "of"—and that, not into one half the text, as if to escape detection! We defy him to do this without exposing *himself* most unmercifully. But first take the half-text, as given by Mr. B. in the above extract—"of a good conscience longing after God, by the resurrection of Christ." Brave, Mr. Bowes, and so you have put good conscience into the genitive at last! Well, now be so kind as to tell

us *what noun* governs "good conscience," so as to put it in the genitive? In plain terms, *what is* "of a good conscience," &c.?

But, if you please, to be brief, we will have the *whole* text, as translated by you, with the "of" inserted as you propose. We can take it from page 37.— "Even so the antitype, immersion, now saves us (not the putting away of the filth of the flesh, but [of] a good conscience longing after God) by the resurrection of Christ." So, then, unfortunate critic, to hide your own defeat, you have proposed to make Peter say that "Baptism is the putting away--OF A GOOD CONSCIENCE"!! This is what legitimately comes of inserting "only an 'of'" in a passage, already disarranged and mistranslated. There can be no mistake about this dilemma. Baptism is not the putting away of one thing, but (of) another. "Not the putting

away of the filth of the flesh, but a good conscience longing after God. Yes, it is even so. According to Bowes' translation (?) baptism is the putting away of a good conscience. At this rate, why does not Mr. Bowes say "baptism altogether, alone, the book that enjoins it?"

We write strongly. Mr. Bowes' needless demands it. But we write while we expose. We hope Mr. Bowes will sincerely repent of his evil doing, and seek forgiveness from that Lord whose word he has mutilated. We shall not feel the indignity of the insults he offers to dear Bro. Milner; and count it at least the telling him to insert a comma into his own mistranslation. We shall feel him manifest godly sorrow, in a frank and open confession of mind and frank acknowledgment of his error, and no human heart shall forgive him more freely than ours.

Newtown.

J.

APPENDIX BY MR. MILNER.

[The Appendix which follows, Bro. Milner wished to be added to the Report of the Discussion, but Mr. Bowes objecting, it has been forwarded for insertion in the Harbinger. What were Mr. Bowes' reasons for making such an objection we are not sure, but it appears to be a pretty correct comment on the course pursued by him in the whole Debate.]

Respecting Origin of the Discussion. Mr. Bowes, in his "Truth Promoter" for February, charged brethren with whom Mr. Milner corresponds with mutilating the Scriptures, &c.; whereon Mr. M. threw back the charge, and challenged Mr. B. to discussion. Mr. B. first made the charge.

Respecting the First Issue. Mr. B. has not touched Mr. M.'s principal argument, i. e. that the commission, "Go, disciple the nations, baptizing them," &c. is so worded that only such as are baptized into the divine name are disciples according to the command. Nor has he condescended to touch upon the import of the words—"baptizing them into the name," "baptized into Christ," "put on Christ," &c. He has not attempted to shew that this does not mean the formal introduction of the believer into the divine relationship indicated by the words "in Christ." Again, Mr. B. admits the whole case when he translates Acts ii 38, "Change your mind, and be immersed upon the name

of Jesus Christ into the taking of sins." He mis-states the case. Mr. M. denies figure in the *Birth of water* is certainly figure in language. Mr. M. did not deny figure, it is nevertheless a term of condition equally so with *seals and figures*, which, like baptism, are figures and stipulations. Mr. B. misrepresented Mr. M. in charging him with implicating the blood of Christ. It is preposterous to say that the blood of a man's being really and fully made just by the Gospel and the blood of Jesus. As well say John i. 7 be so charged in saying *walk in the light*, the blood cleanses us from all sin.

Respecting the Second Issue. Mr. B. denies preaching justification by faith alone, yet he certainly must when he objects to justification and the obedience of faith, except as on Rom. iv. 25, v. 1, he counts justification prior to faith. I

finds the terms *katharismos*, expiation or purgation, with *epheis*, remission, and with *dikaiosis*, justification. He could not give a single instance. In which any one of the nine members of the family of words of which *dikaiosis* is one, signifies expiation or remission—he could not disprove Mr. M.'s criticism, that they are invariably terms of character. He misrepresented Mr. M. when he sought to make it appear that the character indicated is "the ungodly." Such is the prior character of the justified.

Respecting the Third Issue, Mr. B. offered no reply to Mr. M.'s argument, that the millennium is a vision of the separate state—that the first resurrection is that of the soul—that spiritual elevation effected through the Gospel, and now being fully enjoyed by the spirits of the just made perfect in the presence of the Heavenly Father. While Mr. M. gave passage after passage to move that when the Lord comes the second time it shall be to judge all nations, raise all in the graves, punish everlastingly all who know not God and obey not the Gospel, reward and glorify all the faithful, burn up the present earth and heavens, create all things anew, prove himself the blessed and only Potentate, finish the mystery of God, and introduce the eternal age—Mr. B. on the other hand gave not one scripture in proof that the Lord shall come to introduce the millennium or convert the world. There is no such passage. Mr. B. relied on the words quoted in Rom. xi. from Isaiah lix. "There shall come out of Zion the de-

liverer, and shall turn away ungodliness from Jacob;" but he could not prove that this *coming* is not the *first*: yet that the first advent is the coming in question, is proved by the immediately added words which declare it to be *the covenant in which sin is taken away*—i.e. the past advent which introduced the present, the new, the everlasting covenant—that alone in which sin is expiated. Mr. B. quoted Heb. viii. 11, "All shall know me, from the least to the greatest," forgetful that these words specify *all in the covenant*—not *all on the earth*.

Respecting the Discussion in Edinburgh, the same ground was traversed with slight variations. Mr. M. in preferring the charges of the second night, prefixed the word "wilful" to the charge of misrepresentation, because after having so expressly repudiated Mr. B.'s mis-statements, he could not give him *credit* for *unwittingly* changing his terms. Mr. M. also charged Mr. B. with using *impious language*, because that he exclaimed, "Will the Omnipotent tie himself down to an ordinance?" as if God were a man that he should lie, or the son of man that he should repent. For these charges Mr. B. demanded an apology from Mr. M. on the last evening of the Debate, and in language of the most denunciatory character. Mr. M. stated that he was prepared to defend himself, but being solemnly persuaded of the truthfulness of the charges, he could offer no apology. Mr. B. refused to allow any defence, and the meeting closed upon him with prolonged and reiterated hisses.

MY OWN WORK.

THERE is work for all of us, and there is special work for each. It is work, not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as one man acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position, and

also a separate work—a work which, if I do not do it, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work and a greater work—but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one; but they cannot do my work for me. I must do it with these hands.

and with these lips, which God has given me. I may do little, or I may do much—that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name, than if I were either going out of my sphere to do the work of another, or calling another into my sphere to do my proper work for me. The low grass tuft is not the branching elm, nor is it the fragrant rose, but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through

the operations of any society or I must win it for myself. No man can wear it for me, and no man can win it for me. I must go forward to the mark for the prize of the high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That work for Him alone to do. As He has done it! I owe my deliverance to His blood alone—I owe my access to His righteousness alone. But there remains a race for me to run to the prize to secure. And therefore I must work without ceasing, 'with meekness upon the glory to be revealed when the Lord returns; forgetting what is behind, and reaching on to what is before, "if by any means I may attain the resurrection of the dead."

LETTER FROM JERUSALEM.

JERUSALEM, Feb. 1, 1859.

"Faint, yet pursuing," I am again permitted, in the good providence of the Lord, to address you under circumstances of much mercy — though still suffering somewhat from rheumatic pains—as are several others also, beneath our leaky dome, though in a less degree.

Although the indications of success are rather more encouraging than when I last wrote, yet it is not my privilege to record any actual accession to our little fold. Indeed, I have heard of no conversions to Protestant ranks anywhere in Syria for a length of time, though we are occasionally grieved to hear of sad *perversions* and apostacies. Amongst these is the case of a once promising Jewish proselyte of one of the Protestant missions here, who, the other day went over, body, soul, and spirit, to the Moslem faith—not, however, they say, without a handsome temporal consideration by way of quietus to conscience; and he now sports his Islamism in the lordly dress of Effendi.

The magnificent "patriarchal palace" at Beit Jalah, near Bethlehem, is at last completed; and there is said to have been some rare bidding in the *spiritual* bazaar between his lordship, the "Grand Guardian and Custodian of Sacred Localities," and certain other "Lords *spiritual*." By means of this *pious* traffic in souls, these poor, degraded,

sap-sucking Greeks and Latins are to drive a very thrifty business, *-serving a turn*.

Another Papal structure, the A. Hospice, is also completed in fine, and has been turned over to the management of the Hospitalers or Knights of St. John, who after so long a disuse have thus again a name and habitation in the place of their

It is asserted, on what would be reliable authority, that a corps of missionaries, numbering more than a hundred, inclusive of assistants, will soon be expected to arrive from Rome. But what they can find to do is a mystery.

There is also expected an early arrival of one hundred more of the "Armenians," as they are generally called, who are only about sixty of this sect of Christians here at present. No less than eight thousand are expected to be making preparations to settle hereabouts. Claiming to be the *first* of *par excellence*, they style themselves Aymanites — deriving this designation from the Hebrew word for "first," which is; almost identical with the Arabic word *ayman*. Unlike the low Italians and degraded wretches of various nations, to be found in every nook and corner of Jerusalem, the Germans appear to be quite respectable as far as my observation extends. They certainly entertain some

ratio notions in relation to the existing obligations of circumcision, and the Sabbath or seventh day of the week, the non-inspiration of the Epistles of the Apostle Paul, and the advent of the Prophet Elijah, whom they maintain to be no other than a certain rather quixotic personage who has recently disappeared quite mysteriously, but who, they allege, has merely gone to paradise for a while, and will reappear, as he has done several times before, and will soon lead them into the Land of Ammon ! The term "Ammonites" is not, therefore, a misnomer, as might be supposed ; though they usually denominate themselves Aymonites — the faithful ! But notwithstanding their extraordinary pretensions to Christianity, the privilege of interment in the English cemetery was unhesitatingly denied them by the Anglican Bishop on occasion of the death of one of their members a week or two ago, upon the express ground that they are not Christians at all.

It is not a little astonishing, that besides this confident aspirant to the honours of the office of the "Elijah that was for to come," there are two others here, claiming not only the mantle, but personal identity to the prophet, (one of whom greatly annoys the worshippers in the Anglican church, and the residents near his sanctum, by the continual blowing of the prophetic trumpet,) while a fourth has returned to the United States, and it is to be hoped — to his services too.

Time was, when the name of "Merican" was a passport to favor and consideration in these ends of the earth ; but I am sorry to say, that American character has suffered a good deal of late at the hands of certain visitors and sojourners, amongst whom are not only divers "notables" of great celebrity, but presumptuous paupers and parasites on the foreign residents. But begging, in high quarters, is carried on in a still more objectionable manner, much to the annoyance of travellers—more than 2000 pounds being squeezed out of travellers by one mission alone, in a single season !

If prophecy does not point to such a strange state of things, is not the present condition of Jerusalem a most inexplicable enigma ? I may indite, in relief, however, by way of offset to the foregoing, the consoling fact that a well

appointed Scotch mission is about to be established here, in special reference to the educational wants of the rising generation of all castes — Jews, Christians, and Gentiles—a great desideratum certainly.

A fearful storm swept over Syria a few weeks ago, by which, as I learn by letter just received from Beirut, five British vessels, besides other foreign craft, went to pieces in that port, though fortunately only three lives were lost. But besides the wreck of foreign vessels in the harbour, some forty or fifty of the small native coasters called *falukas* were wrecked in that immediate vicinity. By the bye, observing a Beirut newspaper lying before me, I conclude to send it to you in proof of the improving condition of Turkey. Mayhap you would like to favour your readers with a few extracts — though the fearful dearth of vowels may not be in exact accordance with your views of perspicuity, and may hence prove rather perplexing to you, as it certainly does to me—there being only three, properly speaking, in all the language, and they not expressed more than once or twice in a score or two lines.

The Germans undertook to establish a newspaper in this city a few weeks ago, but unfortunately, the Arabs having taken it into their heads to relieve the editor of all his superfluous goods and chattels, in carrying out their benevolent intentions toward the "*Khawager Namsowch*," knocked all his type into a most inedible kind of *pi* ! and had he made the slightest resistance, would have knocked the hated *Giaour* into eternity, for there were no less than ten of them, all armed to the teeth. And thus untimely ended the *Jerusalem Chronicle*, before it had fairly entered upon the infancy of its existence.

One of those sudden monetary changes, for which the Pashalic of Jerusalem is so famous, has just occurred, and caught some of us—indeed all, except a few privileged money jobbers who are in the secret—unawares. My loss is only about a thirtieth ; but those who happened to have on hand coins of certain denominations, lose much more. This sudden and arbitrary depreciation of the currency by public decree is said—but with what truth I undertake not to affirm—to be a game very profitably played off by a tempo-

rary combination of Bashas and bankers, when the public disbursements are completed and taxes are about to be collected. The present Bashas, however, I can scarcely suppose, from what I know of him, capable of such collusion. He is far above the usual order of Bashas, and has twice most kindly laid me under special obligations to his excellency, and every visitor, as well as resident of the Holy City, is indebted to him for his excellent sanitary and general municipal regulations. Among other very wholesome acts, was the imprisonment of forty bakers, for sel-

ling bread below the legal weight to-day he has excluded all milk from the city for a late advance charges. Never perhaps since the Frank¹ kingdom, have the streets of Jerusalem been so thoroughly cleansed. O, that the time were come "cleansing of the sanctuary!"

Earnestly invoking a continuance of your intercession at the throne of grace, believe me, dear brethren, sincerely and devotedly yours, J. T. BARRETT.

BIOGRAPHICAL NOTICES.

PRESIDENT SHANNON.

THE death of the gifted and loved James Shannon, LL.D. of Christian University, has just been announced to the brethren. The loss of this worthy man to the cause of the Saviour will be lamented by all his friends. You will please allow a grateful, though absent student, who was brought up under his kind care, to present you a few general thoughts concerning this truly Christian nobleman. We propose not, however, an extravagant eulogium on his character, but simply a statement of such facts as will interest his many admirers and acquaintances.

He was born and reared to manhood in Ireland. At an early age he graduated with the highest honors at the University of Belfast, and by the request of a pious father, prepared himself for the Presbyterian ministry. When about nineteen, he emigrated to the United States, and took charge of an intelligent congregation in Augusta, Ga. The principalship of a flourishing seminary was soon tendered to him by that denomination.

His investigating mind, about this time, was called to the ordinance of baptism, administered, as he then thought, so strangely by some on the American shores. After he had examined the subject, however, long and prayerfully, in his own language, he "would have given the world" for one text to quiet his conscience: but when convinced, he nobly acknowledged his error, as he had "from boyhood" resolved always to do. He was immersed by a Baptist minister, but soon after identified himself with the Christian church.

His next literary promotion was to the chair of Ancient Languages in the University of Athens. From this time his name has been intimately connected with the educational interests of the whole

country. During his useful life he called to fill the Presidency of the Indiana State University; also that of the College, Kentucky; that of the State University of Missouri; and at the time of his decease he was presiding over the University, Missouri. We need not speak particularly of his connections with these honorable positions. As a private officer he could not be excelled in his *actions* and *writings* as a teacher, to give him an extended and enviable reputation among men of letters.

There were many beautiful elements blended in his character. He was devoted to his family, kind to his friends, tasteful in his dress, and urban in his manners. As a Christian he was as a preacher he was acceptable, as a scholar he was accomplished, as a gentleman he was unexceptionable. The most intricate machinery of government was familiar to him. He loved his country and its institutions, and ardently desired their preservation. His acquaintance with these subjects was more evident, when his excellent *Moral Science* is published.

The critically Greek *acumen* of President Shannon made him an efficient translator for the Bible Revision Association. He gratuitously revised Luke's Gospel, and otherwise contributed greatly to this, the most transcendently important work of the nineteenth century. His views on many questions were in advance of our generation, and prevented them always being appreciated. No scientific notions whatever, which conflicted with the present revealed condition of things, were cherished by him. Railroads, steamships, and similar works of general interest were his sympathy. But his labours were cut short by a severe stroke of paralysis a year ago, caused him to decline rapidly.

voice, once so eloquent, gave way. He meekly bowed and kindly bade us farewell. On Friday, the 25th of February, at his residence in Canton, he died, being in his sixtieth year. A suitable monument will doubtless be erected to his memory. We mourn with his bereaved family, a part of whom are yet on earth, and a part in heaven. J. C. RISK.

MARY R. WILLIAMS.

DIED, at Jaffa, Palestine, on the 17th December, 1858, Miss Mary R. Williams, aged 78 years.

Miss Williams was an English woman. She came to this country in the year 1835, or the one following, a middle aged maiden lady. She was an Episcopalian lady, with some tendency to Independency, or Congregationalism. She had an enquiring and self-reliant mind, which, much improved by academic and æsthetic culture, ripened into high development by high intercourse with some of the most celebrated philanthropists, scholars, and officials of Europe; an intercourse which her knowledge of French and Italian greatly facilitated. Her masculine mind and decision of character, however, were associated with an undue confidence in those who had secured either her sympathies or her admiration. This misguided deference to overpowering minds led her into misfortunes, both in this country and in Asia. She loved truth with the simplicity of a child and the devotion of a martyr.

The undersigned was thrown into her company the day she arrived in Cincinnati fresh from London, and by degrees the acquaintance, thus begun, ripened into intimacy. At my residence she saw and admired Bro. Campbell, and felt confirmed in her determination to change her ecclesiastical relations. I baptized her in the swollen flood of the Ohio, in the presence of a few select friends. After I removed to Georgetown, Ky. she followed, and taught music, painting, and modern languages in Georgetown, in connection with Thornton F. Johnson. Upon my return to Ohio, she engaged with Bro. P. S. Fall, at Poplar Hill, and thence she moved to Lexington, where she pursued similar avocations for a time.

She spent some years in Philadelphia, and coming under the influence of Mrs. Minor, she left the West for ever, taking England *en route*; and uniting her fortunes with that lady and the celebrated Christian Jew, John Mashullum, she settled in the Valley of Artos, near Jerusalem. In her estimation Mashullum proved himself to be more Jew than Christian, as she

departed his premises *minus* the money with which she entered them. She complained bitterly of him and the British Consul, Finn, who sheltered her oppressor. However, but little else could have been expected from an enterprise undertaken under the false notion that Providence will aid every well-meant action, be it planned as it may, or be it without plan. These zealous women, professing to trust the support of their mission to God, and starting with a small personal outfit, after the disaster at Artos, fell back upon their friends. This connected Sister Williams for a short time with the missionary efforts of Dr. Barclay, at Bethlehem. Ultimately she settled at Jaffa, and opened an independent school, which she sustained with various fortune for many years, at the expense of the Christian sisters of America. The Missionary Society being unwilling to expend its funds on a private school, Mrs. Burnet made a call upon the sisterhood for aid to her praiseworthy efforts, and several hundred dollars were received and forwarded to Jaffa, in that way. Since we left Cincinnati, Sister Campbell has performed a similar kind office in placing Miss Williams beyond the fear of want.

A great woman has fallen! I would have preferred that she had died among us, and once wrote her several reasons for her return to our country, one of which was, that while her labours must prove comparatively fruitless at Jaffa, she would soon need the supporting presence of friends to sustain the weight of declining years. Probably sharing in the delusion that the personal appearance of the Son of God is near at hand, she chose to remain close to the spot where that notion led her to expect him to plant his feet. She always dared to live her doctrine, and the number is small that do it.

D. S. BURNET.

To the above we may add the graceful tribute of Sister S. H. Campbell:—

On reading the above information, many and various were the thoughts and emotions of my heart. And so, thought I, the pious, the devoted, the energetic, the self-consecrated and suffering missionary, Sister Williams, has thus passed over Jordan, and gone to her rest in the Jerusalem above. Truly her example has been a good one. The unwavering faith she has exhibited in the promises of God, in going to a foreign land, and in enduring so many privations, for what she considered His cause and His glory, should be a stimulus to her Christian sisters in the faith, to labor and to endure trials and difficulties that may lie in their pathway in order to accomplish good.

The Christian worthies of olden times are set forth as our exemplars, and certainly we should rejoice to see the power of Christian faith and love so eminently displayed in the service of our Master at the present day, as was developed by our departed and venerated sister, especially in the closing season of her life. Our beloved Sister Barclay, when in America, narrated to me

many interesting incidents concerning the life and labors of our beloved sister, which cannot be adverted to here. It is to say, that we have the fullest and consolation in the confident assurance that she has gone to a land of perfect rest,

"Where the anthems of rapture unceasingly sound,
And the smile of the Lord is the feast of the soul."

HERE AND THERE.

How rapidly pass the few years of our life !
How swiftly the seasons roll by !
We scarcely have time to look round on the scene,
When, lo ! we are told, we must die.
But why should we grieve at a sentence so just ?
Why cling to a nature so frail,
While madness and folly, oppression and crime,
And all hateful passions prevail ?
And why do we dread,
The dark house of the dead ?
Why shudder at life's parting knell ?
Since our days, although brief,
Are beclouded by grief,
And 'midst evil on all sides we dwell ?

Alas ! 'Tis our sin ! We're unworthy of life !
And guilt all our terror imparts !
'Tis conscience alarms us ! We fear to confront,
The all-seeing Searcher of hearts !

Yet rejoice ! for the mercy of God which endures !
Yea, exult ! in that love which our safety ensures !
For "Christ died for the sins of the world !"
And he *lives*, that the pity of God might outrun,
The swift steps of each rash disobedient son ;
And that *sin* from its throne might be hurl'd.
And he *reigns*, that of all who believe and obey,
Not one should be lost on that terrible day,
When his Ensign of Judgment's unfurl'd.

Pass rapidly then, O, ye grief-laden years !
And swiftly ye seasons speed by !
While there's time to examine our treacherous hearts,
And "number our days" ere we die !
Then we'll no longer dread,
The lone house of the dead ;
But rejoice 'midst our sorrow and tears !
For, though dark clouds to-day,
May o'ershadow our way,
A rainbow of promise o'er-arches our fears.
And the plant that is planted in Jesus' lov'd name,
Shall blossom in glory, though nurtured in shame.

J. W. S.

NOTES ON PASSING EVENTS, CRITICISMS, &c.

BIBLE REVISION AND DR. CUMMING.

WHEN Dr. Cumming declared against the Bible Union and Bible Revision, we might have been excused for thinking that he was not often compelled to correct the Authorized Version. We have, however, just heard a lecture in the Temperance-hall, Birmingham, in which the Doctor did not get along over well with the said version. First, we were told that the Lecturer was not about to address himself to the Rev. Chairman and the few clergymen present — that he was about to offer a few remarks upon a Greek word, and should assume that his hearers were (we suppose only so far as knowing the meaning of that word is concerned) as ignorant as Pagans. The Rev. Gentleman's hearers were not from the workshops — it was a mid-day lecture, and therefore the assembly was not composed of persons from the lowest scale of the social pyramid. They had read the verse, or the part of a verse under examination, and yet, in regard to its meaning, the Doctor assumes they are as ignorant as Pagans. Surely the text under consideration must contain some dark saying, hard to be understood. Let us hear it, "And the disciples were called Christians first in Antioch." Pages upon pages have been written to prove and disprove the assertion, that these disciples were first so called by their enemies as a name of reproach. Dr. Cumming, however, settles the question at once. "They were called so not by themselves, not by their enemies, but by their God." But why have we not known this long ago, and how does the Doctor know it? He answers, the verb translated *called* is improperly translated; it should have been rendered "*called of God*." Now will he have the goodness to say, why this text should not be revised and corrected? Why should the people be unable to learn this from the Bible? Why obliged to keep a Rev. Doctor to correct the errors of the Bible? We

can only give one reason — that the "*laity*" may be kept dependent upon the "*clergy*." One good reason, out of many, may be added, for making the people as independent of such teachers as possible. That is, because when a man talks learnedly about Greek verbs, we are not always sure that he is competent to do so; or, if competent, that he has taken the requisite care in forming his conclusion. We could rest much more satisfied were the words "*of God*" added to the word "*called*" by the consent of a body of revisers of no one sect, but appointed solely on account of their known qualifications, than upon the assertion of Dr. Cumming. We make these remarks without intending to admit that *kreematizo* in Acts xi. cannot be correctly translated without the words "*of God*" — without being understood as accepting the Doctor's translation.

But our Rev. Opposer of Bible Revision by a competent Board of Revisers, and Advocate of Revision by himself, did not close his lecture without another attack upon the Common Version. He informed us that the beauty of the Lord's teaching in those precious words (John x.) which refer to the *one fold*, is lost by mistranslation. "We should have *one flock*, not *one fold*." Certainly! Don't we know that the Lord intended to have a Church of England fold, a Presbyterian fold, a Baptist fold, and so on? But how the translators have obscured this glorious truth! How thankful we ought to be for this increased revelation of the Word of God, and that Dr. Cumming is raised up to make it known! Nevertheless our hard and obdurate heart says—Give us a revised and corrected Bible, and we shall do quite well without the Doctor.

THE VOICE OF THE CHURCH ON HOLY BAPTISM.—No. II.

IN our former notice of a Lecture by the Rev. Hugh Stowell, of Manchester,

we agreed with him in the following particulars :—"Baptism *saves*, but never when it is not *faithfully* received. It is the *consummation*, rather than the *cause* of the new birth. Faith *always* preceded baptism. Faith and repentance are *pre-requisites*, not consequents, &c." To put the whole into one sentence — baptism translates those subjects into a new relation to Christ and his church, whose hearts have been previously changed by the belief of the truth, and thus it is "into the name of the Father, the Son, and the Holy Spirit."

We further noticed Mr. Stowell's avowal, that the baptismal service of the Church of England is strictly in accordance with the above. Nor have we much fault to find with this avowal, so far as it relates to adult baptism, in regard to which the Lecturer urges, that while "the church" declares that *therein* the subject is regenerated and made a child of God and an inheritor of the kingdom of heaven, it does so only on the ground of faith and repentance *previously* professed, treats the confessing subjects as sincere and truthful, which it is bound to do, or to refuse the rite on the ground of unfitness, and that the church is therefore only to be considered as declaring the subject regenerate and in the kingdom of heaven, when faith and repentance precede the baptism. So far, then, we have New Testament doctrine, but now onward Canon Stowell has to wade up to his neck in the mire of difficulty. He must defend infant baptism on the same ground, or give up the Prayer Book to the Tractarian. He says :—

"Having so far cleared the way, it remains that we now grapple with what may be looked upon as the point of special difficulty in the controversy which has so long been agitated on this subject. Of course I mean the case of baptized infants. It may be, and it will be asked, how does all that has been argued bear on irresponsible babes? Would not the train of reasoning which has been pursued forbid the little ones to come to Christ through his own appointed door, and of necessity limit baptism to persons of matured age? Such an inference we utterly repudiate. We yield to none in cordial acquiescence in the decision of our church—'that the baptism of young children is in anywise to be retained in the church as most agreeable with the institution of Christ.' As infants,

under the dimmer dispensation of the Law, had received the Jewish sacrament of circumcision, in obedience to the solemn injunction of God, it followed as an inevitable consequence that children should receive the Christian sacrament of regeneration, under the brighter dispensation of the Gospel. But, except they were specifically shut out, so great a blessing by Divine authority

Circumcision the Jewish sacrament of regeneration! Pure nonsense!! A Jewish infant required not a new birth to constitute him a descendant of Abraham and place him under the Mosaic economy—his birth did that, and circumcision was not a seal of his birth (that it was to Abraham alone) but a sign that his flesh was from Abraham, and so far is it from the truth, that circumcision introduced the infant into a new community, that the church declares, not that the uncircumcised shall not be received, but that he who is not circumcised shall be *cut off* from the people.

"Still (says Mr. Stowell) the question presses us—What does the church declare of the efficacy of baptism in the case of infants to be?" We doubt not Mr. Stowell would find the pressure very severe, but is, however, an uncompromising advocate. Let us hear him on what it is not, and on what it is.

"Does she hold, as some contend, that because in them there can be no moral responsibility, or hindrance, they therefore become ritually and inevitably new creatures? Or does she hold, as others contend, that she can explain her strong and unequivocal language to mean, that they are brought within the fence of the church, and entitled to claim and plead the promises of the Gospel? That that is not her doctrine, we shall soon satisfy you; that the latter is not her doctrine, is too obvious to be denied. Nor would it ever have been denied by any man, if it were not controversy warped his mind. As she does, the same broad and deep language in the baptism of the infant as she does in the baptism of the adult, is fair, is it honest, to lower or explain its force in the one case, whilst we necessarily retain it in the other? We therefore—nay, we contend—that she declares, in the fullest sense of the term, that the baptized infant to be 'regenerate,' 'born anew of the Spirit,' 'made a child of the kingdom of heaven.' The point to be decided is, on what ground she makes these declarations—on what assumption they are built. We believe they proceed on the very same ground in the

of the child that they do in the case of the adult—the *charitable assumption of sincerity and consequent faithfulness on the part of the individual baptized.*"

Is it possible that Mr. Stowell can talk of *sincere* and *faithful* infants? Without doubt he does so talk. Bring together the following quotations from the lecture, and then, ye Baptists, hide your diminished heads, as ye think of the wonderful babies of the State Church! Surely great grace must rest upon them.

1. "The ordinance never saves but when it is faithfully received—it is the *consummation* rather than the *cause* of the new birth."—"That profession of faith which we find from Holy Scripture *always* preceded the reception of baptism."—"Repentance and faith are *pre-requisites* rather than consequences."—"Baptism is the complement, not the commencement of regeneration."—"They that *received the word gladly* were baptized."

2. "The services of the church are framed for *faithful penitents*, not for faithless sinners."

Now let us hear Mr. Stowell further:

"That such is the view of the church in the baptism of those who are of riper age, has, we may venture to say, been undeniably proved: and where does she express any different view in relation to those who are baptized in infancy? Not in her articles, for these recognise no distinction between the two cases, but speak of them *in general*; and since infant baptism is her *rule*, adult the *exception* to her rule, it follows that her reference must have been to the former as expressly, at the least, as to the latter. Neither does she indicate any change of ground in her service for the baptism of infants—the sponsions required are virtually the same—the exhortations given are but slightly varied—the prayers offered up are scarcely altered. True, the child acts and answers through the medium of others; yet it is the *child himself* who is regarded as acting and answering."

"That the positive language used by our church in reference to the baptized infant, as in reference to the baptized adult, is founded on the assumed good faith with which the engagements of the covenant are undertaken, is made specially plain where we should expect the greatest plainness—in her catechism for children. In that wise, though much vilified and misunderstood compendium of instruction, one of the questions put in reference to baptism is, 'What is required of persons

to be baptised?' to which the answer returned is, 'Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.' How fully this accords with what we have explained the mind of our church on this sacrament to be, we hardly need stop to remark."

"If the service for infant baptism went not on the principle which we have striven to illustrate, it would be out of harmony with all the other services of the church; for we cannot forbear reminding you again, that they *all assume the spirituality and sincerity* of those who use them."

Thus we must leave our Anti-Tractarian Lecturer. He is a man of mighty faith, but unfortunately he believes the Prayer Book as he believes the Word of God, and therefore seeks to reconcile two irreconcilable things, (infant baptism and the Scripture doctrine of baptism) and therefore insists upon counting infants believers when he *knows* they are not.

D. K.

THOMAS COOPER.

OUR readers no doubt have heard of Mr. Cooper's publicly-declared return to the faith he had abandoned—of his frequent proclamation of the Gospel to large gatherings, and of his announced intention to be immersed in order to become a General Baptist. Some of us know that Mr. Cooper's descent to that region where the truths and divine origin of Christianity are denied, was, if not caused, at least greatly promoted by the false and tyrannical system he had adopted as Christian. His eclipse of faith being over, we felt anxious that Mr. C. should not return to an unauthorised and sectarian system, but embrace that divine order of things presented once for all by the Apostles. This anxiety led us to forward the following note:—

"Dear Sir,—Some years back I communicated to the Committee of the John Street Institution (Tottenham Court Road, London,) a protest against the opponents of Christianity lecturing in their Hall. This I did, on the ground that the said lecturers knew not what Christianity really is. I proposed to discuss in their institution either with Mr. Holyoake or with Mr. Thos. Cooper, the questions—What is the Christian System? What are its Legitimate Effects?—I named these two gentlemen

from conviction that they were conscientious in their avowals, and though mistaken, nevertheless honest; which conviction, I am happy to say, so far as yourself is concerned, has increased in strength up to the present time. The committee arranged for the discussion, and in 1850 I spent three evenings in debate with Mr. Holyoake.

Now, my dear Sir, permit me to congratulate you on the revival of your faith in the glorious Gospel of the grace of God, also on your increased knowledge in relation to the "*One Baptism*" of the Lord's church. At the same time, I wish to observe that that important enquiry, What is the Christian economy? demands still further and immediate attention at your hands. Looking at the causes which were (according to your own statement) active in moving you to the dreary regions of scepticism, I conclude, that the scale was turned to the unfavourable side, by the fact that you had been led to adopt a human economy in place of a divine one. In a word, that you had received some one of the Methodist *polities* as divine, or else fallen in with the erroneous conclusion that the Lord had left unsettled the polity of his church, that human legislation must step in to arrange and re-arrange, according to prevailing notions. Will you, dear Sir, give the Acts and Letters of the Apostles an examination, with the enquiry before you—*Were the faith, ordinances, and government of the church, by the Lord Jesus, given once for all by the Apostles?* I submit that they were—that the dire apostacy results from changing the said faith and order, and that the present great work of the Lord's believing people, is to restore the primitive polity and faith of the church, without which, its oneness, as prayed for by the Lord himself, (John xvii.) cannot be realized, for the want of which oneness infidelity abounds.

I am thankful to be able to add, that this truth is now every year finding a firmer lodgment in the hearts of multitudes, and that in thus pleading for one divine economy, perfected by the twelve Apostles of the Lamb. I am in company with at least 300,000 persons in this country, our colonies, and the United States. To save writing, I enclose a printed synopsis, and invite you to enter with me into an investigation of the propositions submitted therein.

The investigation may be upon the platform in London, Birmingham, Manchester, or Nottingham, or by private interview, for which purpose I shall not object to journey some distance (my present abode is Birmingham.) If preferred, it may be

by letters for publication, or by private correspondence.

In conclusion, I only add that I moved thus to address you, by the conviction that such investigation would tend to the glory of God; increase your usefulness, and be conducted in a fair and thorough Christian spirit, not for mastery, but truth.—Your's, my dear Sir, in the hope of eternal life,
DAVID KING

Unfortunately Mr. C. is full, needing nothing. His friends think he should join some denomination, and as immersion is proper, he'll join the Baptists, not that baptism is anything. As to the oneness of Christ's church, he does not believe in it. If it were otherwise, would have a pope, and become a despotic tyranny. He praises God for the divisions, and thus supports what he ought to be ashamed of, and glorifies in his shame. Conscious of his own weakness, he looks upon those who reject his conclusions as very little people. He would have thought that his former treatment might have convinced him that sects and divisions are not the antidote for tyranny. Its antidote can only be found in that divine economy which has but one Head and Lord, who is enthroned in heaven, whose subjects are all brethren and priests, and whose legislative work was entirely accomplished through his twelve Apostles. Mr. C. has walked over the bridge of history, and does he not know that spiritual despotism did not exist, because it could not, until the apostolic order was departed from, until human legislation was admitted into the church. Mr. Cooper's lauded divisions are the strongholds of his deplored tyranny.

JUSTIFICATION BY FAITH

The doctrine of justification by faith in Christ, is a doctrine that is full of comfort to the sin-sick soul. Paul preaches the doctrine of justification by faith without the deeds of the law. But the doctrines of men would make him reject the doctrine of justification by faith without obedience to the gospel.

To show that we are justified by faith before any act of obedience on our part, we are referred to Rom. iii. 20. "Therefore by the deeds of the law there can be no flesh be justified in his sight." Is it true that in obedience to the

pel, there shall no flesh be justified in his sight? But to make it more emphatic, we are told that in the original, it reads, "Therefore by the deeds of law, there shall no flesh be justified" &c. It is argued that the leaving out the article "*the*," makes it mean, by the deeds of law, of any kind, there shall no flesh be justified in his sight. I have no objection to the above reading, although it is evident that the law of Moses was in the mind of the Apostle. To say that law, however, has nothing to do with man's justification, is to make Paul inconsistent with himself. For he says, Rom. viii. 2, "For the law of the spirit of life in Christ Jesus has made me free from the law of sin and death," &c. Here we are plainly taught that the spirit of life has a "*law*," by which Paul was made free from the law of sin and death. This law, Ananias preached to Paul, (Acts xxii. 16) in these words, "Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." If this language was preached to Paul as an unbeliever, then he was taught justification by works. But if he was addressed as a believer, then he was taught justification by faith, in obedience to Jesus Christ.

That the Lord proposes to justify man by deeds of law; saying, do so much, and you shall enjoy, or receive so much in return, is not the doctrine of Paul. But he says, Gal. iii. 12, "The law is not of faith, but the man that doeth them shall live in them." But the gospel reads, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Apostle here clearly distinguishes between believing and coming to God. Again, Acts xi. 21, "A great number believed and turned unto the Lord."

To say that believing is turning, or coming to God, is accusing the Apostles of inconsistency. To say they were justified in believing, before turning to the Lord, comes near saying they were justified by faith only. But to say that they were justified in believing when they turned to the Lord, is what Paul everywhere taught the people.

But I think the Apostle would hardly be called orthodox, should we make him substitute gospel for law, and

obedience for works. That the reader may see the point readily, I will place the doctrine of Paul, and the doctrine of men in juxtaposition:

PAUL.

Rom. iii. 28,
"Therefore, we conclude, that a man is justified by faith, without the deeds of (the) Law."

DOCTRINE OF MAN.

"Therefore, we conclude, that a man is justified by faith alone, without obedience to the Gospel."

To quote Rom. iv. 4, 5, 6, the same way, or Gal. ii. 16, would seem like ridiculing the opinions of others. This I have not in my heart to do, although I would wish to lead all to see the absurdity of such an interpretation. In all the preaching of the apostles, recorded in the Book of Acts (and that is the only book in which we have a discourse recorded that was preached to the unconverted) there is not a word said about justification before yielding to the claims of Jesus Christ. Peter says, Acts iii. 26, "Unto you first, God having raised up his Son Jesus, sent him to bless you, *in turning away every one of you from his iniquities.*" The words of Peter, Acts ii. 38, must therefore have their full force, without any misgiving on the part of him who sincerely inquires the way of life. His language we should not blush to quote, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c. To say that he addressed them as *unbelievers*; is equivalent to saying that he taught them salvation by deeds of law. And to say that he addressed them as *believers*; is to say that Peter did not teach justification by faith alone.

O, that men would fear the Lord, and fear to trifle with his word. Let us labour to keep the leaders and the led from falling into the ditch. May the sword of the Spirit be speedily unsheathed from the traditions of men, and its glittering point be made to pierce the sinner's heart, that he may be led to enquire the way of life from the Book of God! A. B. G.

CEASE YE FROM MAN.

SUCH was the exhortation of the prophet in days of old. "Cease ye from man, whose breath is in his nostrils;

for wherein is he to be accounted of (or reckoned upon)?" (Isaiah ii. 22.) This admonition is as appropriate now as in the days when it was first uttered. Men are still just as prone as ever to lean upon an arm of flesh, to adore wealth, to worship talent, to idolize eloquence, to court popular applause—

"O, popular applause! what heart of man is proof against thy sweet seducing charms?"

"O yes," it may be said, "human nature is the same now as it ever has been." Certainly; but so is divine grace; so is the humble, self-denying example of Jesus and his Apostles. And therefore, while we need not be surprised to find man's idolatry of his fellow rampant in secular society, or wonder to hear it pour forth strains of fulsome adulation at hotel dinners and civic anniversaries; we feel that there is cause to ask, How comes it to pass that we find *precisely the same thing* in the so-called *Christian church*? Angels might weep hot tears to hear the sickly, sentimental, fulsome flattery offered by professional Christian men to their chosen idols. Yea, ministers and people, alike join in the whole burnt-offering, in which (to say nothing of the Lord's glory) true human dignity itself is sacrificed, and the very manhood of the auditors is laid on the fire of idolatrous worship, leaving nothing but the smouldering ashes of genuine nobility, and the empty, evanescent perfume of exaggerated, and therefore worthless praise. O! ye graceless souls, who run hither and thither to watch the twinkling of the star which happens for the time being to be in the ascendant in your heavens, open your eyes to perceive that your *star-gazing* is the surest proof that you are *benighted*; and be admonished to *repent* and be *converted*, that your sins may be blotted out, and that times of refreshing may come from the presence of the *Lord*: thus shall the Sun of Righteousness arise upon your souls with healing in his wings.

CONFESSIONS OF A FOOLISH MAN.—No. V.

TRY, try again. *Nil desperandum*. The story of the spider failing many times and succeeding at last. Motives, proverbs, anecdotes, and examples came to friend Joseph's relief, as, sick at heart,

he had almost made up his mind to have no more to do with it. "What the good of it?" he was asking himself. "Is'nt the whole thing bad from top to bottom? Do'n't the parsons seem to be racing against each other, as to who shall win the highest reputation, and get the best salary? And what sympathy does a plain straight-forward worker get from them when he's in trouble? Must'n't he pay a servile subjection to their ways and wishes, if he keeps on with them?"

These revolutionary inquiries perplexed him sadly. But he slept over it—he read the Bible over it—he prayed over it; and then he thought—"What if it is bad, I must try to mend it; if the fight is hot, I must'n't turn coward and run away."

He soon had another call. This time to a respectable church in a by no means inconsiderable town. A hearty reception was given him; a good deal of talk went the round of the neighborhood about what a capital preacher he was: sometimes, after some fanciful exhibition of genius, he would be likened to a soaring eagle; and sometimes when he discoursed argumentatively, he would be likened to a lion in the way, of which all heterodox and infidel people were beware: in short, he was undoubtedly very popular. Whether he deserved or not, I am not bound to say.

The former minister of the place had not succeeded there, though a good man and gifted. Many loved him much, and now that he was gone, even those who had teased him when present, pressed their great regard and affection for him. Of course they would! That was the way of the world, and often the way of the churches too—to do what they can to make a good man miserable while he's living, and praise him when he's dead. Who does not know that more than one out of every ten of the brave God-fearing ones, whose memories are now recommended to our young men as affording examples for their imitation—whom we do not know, I say, that when they were *doing* these things they were nicknamed and despised? Like Jerusalem praising the prophets she had killed.

But I was going to say, that under the previous minister the church and congregation had not increased. Now then that Joseph is filling the chapel, and that many are being added to the

church, it will surely be what was wanted, and every one will be pleased. The waters are smooth, and letters reach me from my friend, in which the success is described in glowing terms. "Don't expect too much," said I to him one day: "My own experience doesn't justify too great hopes that you'll have a straight and easy path."

And sure enough his troubles soon began. Some of them happened in this wise. Special services were announced in the chapel, and the seats were to be considered free. One of the deacons objects, as he fears the seatholders won't like their cushions and their looks used by other people; and he's afraid they'll give up their sittings if the services are continued. Here is the beginning of sorrows. The said deacon was respectable, and his influence in the church was large. From that time there was a coolness between him and Joseph—a sort of lying in wait for an opportunity to catch him in some other bad and forbidden way.

The next thing against him was the success. "See," said some, "what numbers are coming in." Would'nt the older occupants of the place be in the minority? Would'nt the minister get an undue influence, by being too able to get the votes of those thus added? The catastrophe of success like this would end no one knew how.—Then there was the secret meeting—the looking out for the disaffected—the hawk-eyed glance for some heterodoxy in the sermon—the criticism upon the clerical appearance and demeanor—the whisperings about how something might be the matter with character—the questionings as to what the ministers of the town thought about him—the picking out of this little thing and that, and half a score others, and saying, "It isn't what we've been used to." A considerable under-current of opposition was moving on, to show itself by-and-by. Joseph saw it, felt it, mourned over it, and knew himself to be influenced by none of those low motives which were being attributed unto him.

He came over to see me, and we had a long chat together. "The fact of it is," he said, "if the churches have little success or none, they lay all the blame on him who preaches to them, and even their praises of him are always attended with that ignominious and contemptible

'but.' If they have large success they won't like that; so what's to be done?"

"Advise," said I, "with the ministers of the town who, you told me in a letter, were so friendly with you."

"Alas!" replied he, "there's no hope there. The frequency of our meetings, and the efforts we have put forth, seem to have awakened symptoms of other feelings in them, and now I should get no sympathy in that direction."

Much other conversation passed. The counsel given and agreed upon was this—that inasmuch as the work was prospering, and many loved him much, he must be content to endure misunderstandings and misrepresentations; that as truth would wear longer than error, and God was stronger than all his foes, he must maintain a singleness of eye toward Him, and toil on in hope.

Accompanying him to the railway station, I left him with a countenance more bright and hopeful than was that with which I found him. I went home to pray, that humbly and yet boldly, he might continue to preach the Gospel of God, and that great good might be the result thereof.

PREACHERS, PREACHING, AND PREACHING PLACES.

At the Annual Meeting of the London City Mission, recently held in the metropolis, the Earl of Shaftesbury came fairly out on two points—the folly of confining preaching to consecrated buildings, or to places wholly devoted to that purpose, and the unsatisfactory results derived from committing preaching to a priestly class—that result being a "dry, comfortless style, which will satisfy no man's thirst, and enlighten no man's soul." The Noble Earl said—

"I entirely concur in what fell from the Rev. Mr. Ryle, when he said that he hoped we should go further, and not be content with Exeter Hall and half a dozen other halls we might name, but that we should insist upon having any place that could hold a congregation of mankind open for public preaching. Until we have town-halls, medical halls, and every open space where people can meet, made available for the preaching of the Word of God, we shall never do the good that we desire to do, and have that full extent of evangelical teaching, if all these means are not resorted to. There is but one argument urged

ITEMS OF NEWS.

BIRMINGHAM.

During the present month we have been engaged rather in preparing for an increased effort here than otherwise. Circumstances have indicated that we should at least now and then hold meetings upon a larger scale than we have as yet attempted, all former efforts having been made in our small room. The circus being now unoccupied, and offered to us on reasonable terms, Bro. King is advertised to speak there on next Lord's day afternoon; subject, "Christianity as it was, the want of the age." It is expected that a class which could not be moved to visit a place ordinarily devoted to preaching, will attend the circus. No doubt Winter will be a far better season than the present for such an effort; still, one or two such meetings now will we expect, not prove useless, and will perhaps prepare the way for others some months forward. It is also announced that every day at noon, and every evening, there will be in the Cherry-street room a meeting for attendance or conversation with enquirers. May the Lord guide us in all these steps, and may they result in glory to his name and good to man!

Last season we held in the Bull-ring and other places out-door meetings, and more extensive and orderly gatherings could not be desired. Not only were we not interfered with by the police, but their countenance was freely given. This season we have commenced, but with very different results. On three occasions Bro. King was upon the old spot; on the two first evenings, as he was laboring under the effect of severe cold, all the speaking was done by Bro. Chew: on the third evening he was followed by Bro. King. On each occasion the police demanded that the preaching should cease, which was in each case refused, and the name and address given. On Wednesday last Bro. Chew was summoned to appear and answer the charge of obstructing the public way. We had numerous witnesses to prove that there were eleven or twelve yards of clear road way on either side of our gathering, but they were not wanted, as the police swore that no obstruction was caused. Yet it was ruled that such a gathering was *calculated* to cause obstruction, and therefore must not be allowed. The case was dismissed without fine, upon declaration that if repeated the penalty will be enforced. The determination to prevent out-door meetings in all streets, squares, and "places" in the borough is avowed. That Birmingham will stand this we do not expect, and there-

fore we have taken immediate steps—forming a committee, opening a subscription list, calling a public meeting, with the intention of making known our determination still to preach in those places where obstruction will not ensue, and to carry, if requisite, the case to the Court of Queen's Bench.

Some readers of our notice last month will feel anxiety concerning Bond-street, and ask, What is doing? On the 1st of June will appear No. 1 of a series of penny tracts; some six or more may complete the series. They will set forth the changes requisite in order to transform the Baptist order into that of the Apostolic churches. The first will be upon the *pastorate*. All of them will be by S. J. Chew. Since our last notice the expelled unworthy walkers have (being persons of influence) made a considerable but most unprincipled effort to damage Mr. Chew in the estimation of the churches and the public. They have held a meeting, and printed certain resolutions with about sixty names attached, purporting to be names of members of Bond-street church present at the meeting, and affirming the resolutions. Upon examination, however, it appears that the list contains names of persons who have been expelled from Bond-street church—also of persons never known as members—also names of persons who were not at the meeting—also of those who admit that they know nothing concerning the things affirmed, and names inserted more than once. The resolutions charge Mr. C. with teaching erroneous doctrines—with admitting into the church a large number of boys and girls, for the purpose of having their votes in his favor—and they condemn him for causing some to leave Bond-street and form themselves into a church about eight months since, and on other points proved untrue. The following from a reply printed by Mr. C. will shew the true state of the case:—

"The charge of 'erroneous doctrines;' 'the peculiar views held and taught by Mr. Chew;'—'the unscriptural character of the doctrine preached,' &c. — this may lead some to hear with their own ears, as they may deem it fairest to themselves and to me, to do so, ere they come to a conclusion on this point; and if they bring their Bibles with them, they may then test what I say, by God's unerring Word.

"It is said that those who have been added to the church during the fifteen months of my ministry, are 'unsuitable persons, chiefly boys and girls.' Would any

one have believed that the mover and seconder of this resolution are of the number added, and of the number of those, who, in the fourth resolution, are insultingly styled 'such creatures?' But what are the facts? During these fifteen months, by baptism and by receiving from other sources, 216 have been entered as members of the church. Out of these, 175 are upwards of 18 years of age, varying from 18 to 80, and only 8 can be found who are under the age of 15. Is it not then very daring, to say that these 216 are 'chiefly boys and girls?' Is there not here a strange recklessness of truth?

"Again, not one of these 216 persons has been admitted, BUT BY THE UNANIMOUS CONSENT OF THE CHURCH. The persons who have visited the church as a deputation, have come back to the church with favorable reports. Upon these reports the church at its meetings has *unanimously* received them; yet some of these persons, whose names are to these resolutions, have formed the deputations, and now charge it upon me, as though it had been some private arrangement of my own, and that for the purpose 'of neutralizing opinions' and 'out-numbering the votes' of others. I affirm, without fear of contradiction, that *not one hand has been held up against the receiving of any one of the whole two hundred and sixteen.*"

The utter worthlessness of the whole thing may be seen from the fact, that five of the leading men who get up and sign these resolutions condemning Mr. Chew, and casting upon him blame on account of the division referred to, actually were members of a committee for presenting a testimonial to Mr. Chew approving his conduct in that affair, which testimonial is now in his possession, with their names attached. It is given in his reply.

"The taunt concerning a former division may be met by those who taunt me, and whose names are marked with a star on the following page. On the 19th of October last a large public meeting was held in Bond-street chapel, when the following address was read and presented to me.

TO THE REV. SANDERS JOSEPH CHEW.

Reverend Sir, — The members of this church and congregation have, during the short time you have officiated as their pastor, watched the various steps you have taken, with a view to the reclaiming of sinners and to the furtherance of the cause of Christ in this place, always admiring your zeal therein, and they have observed with deep regret that some who have thought it right to differ from you in part of the essentials of your teachings, have so differed, not in a spirit of love, but in

one its direct opposite. Notwithstanding this, it has not escaped their notice that you have borne the revilings of that portion of your church (which has since withdrawn) in a manner which cannot, and has not failed, to convince them that you desired to be at peace with all men. — A display of sympathy for you, under these trying circumstances, (now happily passed) has prompted the members of this church and congregation to put their mites together, with which they have purchased Bagster's Commentaries, wholly uncalculated, and have also filled this purse, in acceptance of which they now request. They cannot close this short address without expressing their thanks to you for kind, attentive, careful, and considerate manner in which you are always ready to give your advice on spiritual matters to any of your flock, whether they seek it or not, if it appears to you needed. — We trust that you may be long spared to be amongst them, that many may be converted to God by your preaching, and that the work of the Lord may prosper in your hands. — This token of love and esteem must not be looked upon as to its value, but as the spontaneous offering of grateful hearts, bound to you by ties of love; actuated by a spirit of love, desiring to walk together in bonds of love and affection, and in all things being anxious to forward your every effort in your Master's service."

Here follow the names of the contributors, fifteen in number, including the five referred to. The reply from which the extracts in this notice are taken, has the following attestation:—

"We, the undersigned, being the members of Bond-street church, have read the resolutions adopted by the meeting held at Hockley-street, Birmingham, May 1859. We declare them to be mistaken representations. We have also carefully read the reply written by Mr. Chew, and fully corroborate its statements as true."

SAMUEL GILBERT
May 9th, 1859." JAMES EGGINTON

Since writing the above, Lord's Day, May 22, has passed away, and its proceedings stand for examination at the great day of account. As this note is not yet published, which is contrary to expectation, we must just add, that the circus was occupying the building, which is considered to seat 3000 persons, was well seated with a large number of attentive hearers, the number present being estimated at from 2000 to 2600. More would have entered, but through a mistake on the part of the over-crowding of the parts near the doors, the police in charge of the

door announced the place full and refused admission. This is not the season for keeping open such a building on Sunday afternoons, when the fields and green lanes invite the multitude. While, therefore, we may hope to take a position there in the Winter, we only intend one other Lord's day at present. D. K.

CASTLEWELLAN.

I expect that I shall soon have to leave this place and the good brethren here for some other part of the world. All my desire is, that my lot may be cast among the disciples of Jesus, and that I may enjoy the society of those who love the Lord. But though circumstances make it necessary to remove, I do not regret coming here. I have spent six years in the neighborhood of Castlewellan; during that time 26 persons have been immersed, and a Christian church planted where there was none before. At first I found Bro. Bingham and his wife prepared to act, and subsequently much light has been diffused by means of books and the visits of several brethren. Last Lord's day I had the pleasure of baptizing a young man on the confession of his faith in Jesus and his willingness to obey his commands. He had attended Sister Bingham's Sunday evening school for some time, and the Word of the Lord has had its influence upon his heart and mind. I hope it will continue to shed its influence there, and bring forth much fruit. I think that the brethren everywhere should turn their attention to Sunday schools, so that the hours of that day which are not taken up in public worship might be turned to excellent account in training the minds of the young. JOHN LYND.

CROSSGATES.

Since I last wrote you, we have had two additions by baptism to the church in Crossgates, namely, on the 24th of April last, when a man and his wife were immersed into the name of Jesus. May they continue with courage and perseverance in the narrow path which leads to life eternal.

MANCHESTER.

Since our communication of last month we have had the pleasure of witnessing the good confession of four, and in God's appointed way entering the kingdom.—Bro. Milner has just favored us with a visit, and spent a week in public speaking and meetings of the brethren. On Lord's day, 15th, he spoke twice in our meeting-room, which was comfortably filled in the morning, and overflowing in the evening, the subject of his address being, What is justification? On Tuesday and Wednesday evenings fol-

lowing, he spoke in the Independent Methodist chapel, Oldham, on the Christian economy and the Christian life. Two of the preachers connected with the place presented questions at the close of the second lecture with pleasing propriety. Good must result. We were glad of the opportunity of becoming more intimately acquainted with Bro. Milner. W. PERKINS.

NEWTOWN.—PUBLIC DISCUSSION.

According to previous announcement, a public discussion took place between Bro. Rotherham and Mr. John Bevan, a local preacher in connection with the Baptist church, Newtown, in the public rooms of that place, on Thursday evening, May 28. The room was crowded, and the company listened with the most undivided attention to the debaters. Mr. E. Evans, of Pen'rallt, Llanidloes, was moderator on the part of Mr. Rotherham, and Mr. E. Stephens on the part of Mr. Bevan. The particular proposition affirmed by Bro. Rotherham was, "That Sectarianism, as such, was essentially evil;" and in support of the affirmation he submitted nine passages of Scripture, from which he specified ten evil results of Sectarianism. His arguments will be found at length in this number, commencing on page 271.—Mr. Bevan, in support of his denial, adduced the following propositions:—1, Sectarianism is a necessity arising out of the constitution of the human mind.—2, Sectarianism is by no means an anomaly.—3, External unity has been tried and signally failed.—4, Sectarianism has done immense good. After enlarging on the above, Mr. Bevan attempted to wrest a few of the passages submitted by Bro. R. from his argument, contending that the union of which the Psalmist spoke was *subjective* and not *objective*; and alluding to other passages said that Jewish, and not Christian sects were condemned. Although Mr. B.'s attention in the midst of the discussion was called to a number of passages unnoticed by him, and he had time on his hands, yet he allowed the meeting to close without making the slightest allusion to three passages offered in condemnation of Sectarianism. We need scarcely add, that our brother came off with an easy victory, which the most intelligent part of the audience were not slow to appreciate; they have since admitted, though earnest votaries of Sectarianism, that our brother did not fail to handle those passages in a manner which would convince the most incredulous of the evil tendencies of Sectarianism. The *Shrewsbury Chronicle* of May 6, in noticing the debate, observes that "Mr. Rotherham's views seemed to be most scriptural and argumentative; Mr. Bevan's the most popular."

On the 19th ult. Bro. Rotherham lectured in the room on the "Removal of Sectarianism by the union of all believers in one body;" and on the 15th again preached in the open air. S. OWEN.

SHREWSBURY.

In April, 1858, we commenced a Lord's day school, for the religious training of the members' children, which has increased in numbers and usefulness, so that we have now other children as well as those of the members. The necessary expenses being paid out of the church fund, the teachers celebrated the first anniversary by a general tea meeting, which brought together a most interesting company from the different denominations. The old hall was tastefully decorated by the females. After tea several pieces of poetry on moral and religious subjects were recited by the children, who also sang various hymns, and repeated passages from the Bible, these being interspersed with musical selections by Brother Hulme's singing class. The children were rewarded with Bibles, Testaments, &c. A dear friend from the Baptists then, in an impressive manner, thanked Bro. Hulme, sen. for his kindness to teachers and scholars during the year as superintendent, requesting his acceptance of their portrait, as a token of gratitude.—Bro. Hulme acknowledged this kindness in affectionate language. — The male teachers then presented Bro. Davies with a large New Testament, as a proof of their approbation.—Thanks were given to Bro. Buller, for presiding, to the choir, and to all friends who assisted. 130 took tea, including 20 members and 30 children. S. HULME.

WIGAN.

Since our last four have been baptized and added to the saved. — The church has been favored with a visit from Brother and Sister Milner, and on Lord's day morning, May 8, our brother addressed the members on the necessity of progress in the Christian life. In the evening there was a large gathering to hear a clear and powerful discourse on the good confession. On Tuesday evening he spoke on the kingdom of God and the second coming of Christ; and on the two following evenings Bro. M. delivered two excellent discourses in the Town-hall, St. Helens. Several questions were put at the close, and answered in a satisfactory manner. We have been highly delighted and edified with this visit.

J. S. WALKER.

OBITUARY.

BENJAMIN SKENE died in Louisville, Ky. on the 11th March, 1859, in the 79th year of his age. He died as he had lived,

through a long period of his earthly pilgrimage, in the harness of duty to Christianity. The "Christian Union" gives the following sketch of Bro. Skene:—

He was born in Aberdeen, Scotland, the year 1780. In his youth he belonged to that branch of the British army retained at home for the protection of the coast against the threatened invasion of Napoleon Bonaparte. While stationed at the town of Berwick upon-Tweed, in the year 1805, he became interested in Christianity, and was baptized by Mr. Kirkwood, pastor of the Scotch Baptist church. He and about a dozen of his comrades and 'their wives' (who all were persuaded to follow Christ) obtained permission of their officers to organize themselves into a little church, in which, for several years they enjoyed themselves in the fellowship of the Gospel—on every Lord's day breaking bread and exhorting and edifying one another. As their regiment was moved from place to place in England and Scotland, they still maintained their church organization. About the year 1815, after the fall of Napoleon, he left the army and embarked in business in the town of Carmarthen, in Scotland, where, with a few believers, he organized a church. From thence he moved to the neighbourhood of Edinburgh, where, for a time, he worshipped with a little church of congenial spirits at a place called Stabhill. He afterwards united with Robert and Jas. Haldane in Edinburgh, in which congregation he was a public exhorter for a number of years. Then, with about sixty others, he branched off, and formed a congregation which met in Clyde Street Hall, with Arch. Smith and Andrew Kerr as pastors. In this congregation he remained twelve years, exhorting the brethren from time to time. This congregation, though small, was a rare example of piety and talent, containing a large number of brethren able to teach and admonish one another. In the year 1836, he, with his family, emigrated to the United States, and took up his abode in New York, where he united with the church then meeting on Green-street. In this congregation he remained as elder several years. His children being all grown, sought homes in the West. His son Benjamin and daughter Margaret settled in Cincinnati, his daughter Janet and her husband in St. Louis, and his sons William and Robert in Louisville, Ky. About 1842 or '43 he left New York to spend the balance of his days with his children; and until his death shared the homes alternately, but wherever residing he always connected himself with the congregation of disciples. He lived a life of piety more than half a century, and died in the hope of a blessed immortality.

JULY, 1859.

THE ANXIOUS SEAT AND ALTAR.—No. II.

BY A MINISTER.

ANY additions to the Word of God, or appliances not sanctioned by the Great Teacher, for the conversion of sinners, or the building up of the saints in their most holy faith, should be repudiated, as deserving to be classed with Tradition *versus* the Bible, and should be held as "old wives' fables," in opposition to the express teaching of the Holy Spirit. We shall call attention to the oracles of God, on the folly and danger of turning aside from the commandments of God to these traditions.

It is said, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple." If the law of the Lord is perfect, what need have we for any addition to it? And how can human wisdom add anything to that which already is perfect? If the direct tendency of the word is to convert the soul, will not any foreign ingredient disturb the process, neutralize its energies, and render it ineffectual? If the testimony of the Lord is sure, what need is there for anything to render it more so, in making wise the simple? Does it not throw discredit upon the "law" and the "testimony," to ignore their purpose and design, for the conversion of sinners, by introducing something not found within them?

When the Jews said to Jesus, that if one should come from the dead, filled with the traditions of by-gone ages, they would believe, what was the reply of the infallible Teacher? "They have Moses and the Prophets, let them hear them." Now, if the great abyss of Hades—the fountain head of all buried traditions for ages—would be unsafe and uncertain, and our Saviour bade them look to Moses and the Prophets, as containing all the knowledge that

God had furnished them, would he not have reprobated the practice in our day, of employing any foreign and unauthorized agencies to ascertain or to do the will of God?

And still another instance: "There came to Jesus Scribes and Pharisees which were of Jerusalem, saying, Why do thy disciples transgress the traditions of the elders?" The Scriptures at this time had fallen into disuse, and in their stead the traditions of the elders had been adopted as authoritative in all matters pertaining to religion. And now there is started a question concerning tradition—the tradition of the elders. The divine teachings of Moses and the Prophets were set aside and contemned: and the traditions of the elders were held in higher reverence than the precepts and commandments of God. The subject of tradition was now fully presented to the Saviour, and see in what way he disposes of it. He answers, "Why do you also transgress the commandments of God by your traditions?" A serious charge against them truly it was! The effect of these traditions was the violation of the commandments of God. By how much these traditions were observed, by so much was the authority of God despised and neglected. It is this that renders the inventions of men in matters of religion so dangerous and wicked. The whole system of Papal abominations has grown out of this practice. Even the least departure from the teachings of Infinite Wisdom leads to transgression and apostacy.

The same subject in other forms frequently came before the Saviour, and always met with the sternest rebuke. The Pharisees and Scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat

bread with unwashed hands?" He answered and said unto them, "Well hath Isaiah prophesied of you, hypocrites, as it is written: These people honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrine the commandments of men." This testimony shows that tradition, even in the most simple matters—the eating with unwashed hands—involved the "elders" in hypocrisy, was the occasion of lip service instead of the heart, and "vain" worship in substituting "doctrines" for the commandments of God. Surely no juster conclusion could have been reached, and they deserve the serious consideration of all those who substitute any "doctrines," however simple, for the express teachings of God in his word.

One of the great objects to be accomplished by the death of Christ was to redeem men from the bondage and corruption resulting from "the vain traditions of men." These have always kept men away from God's method of pardon under every economy. They prevented the Jews from coming to the altar of sacrifice, for the pardon of their sins, according to the law, and threw insuperable difficulties in the way of enjoying the promises which God annexed to obedience. And equally so have they prevented sinners now from coming "to the blood of sprinkling," and realizing the blessings of redemption in the name of Christ. Surely this is a heavy charge, and deserves our most earnest consideration. Mourning benches, inquirers' seats, and modern altars, unknown in the times of Christ and the Apostles, have been substituted for the gospel and its ordinances; and thousands are invited, urged, encouraged, drawn up, driven, commanded to come to these human inventions, for the express purpose of obtaining pardon. It seems to be the chief effort of the "elders" to induce all to try their efficacy, and to stake the salvation of their souls upon the issues thus made. All the songs

sung, and the prayers offered, (many of which are made as if God "was as if God" or on a journey,) also the preaching and exhortation, terminate just here, and the success of a meeting depends altogether upon the numbers of those who can be induced to "seek the Lord" by coming to these fixtures of human device. They destroy the freshness of the gospel order of pardon, and set up a wall of wood, if not of iron, between the sinner and the Saviour. They place conditions in the way of pardon unknown and unauthorized by the Saviour. They substitute expedients for the express commands of God: they render doubtful and uncertain what God has made sure and infallible. Since the world begun, God has never failed to meet the sinner "in the way of commandments." The idea of coming twice or thrice to God's ordinance to obtain his promised blessings, is unknown under any economy. But the sinner tries the benefit of the mourning bench and altar, as an experiment. "Thousands have used it before with success." "Make the effort, it will do you no harm—it may do you good. Peradventure God will meet and bless you!" Cases are referred to as proof of their efficacy: as if the gospel presented a medicine doubtful in its effect, but which ought at least to be tried. If one remedy will not suit the case, perhaps homeopathy will; and the whole system of salvation is left as much in doubt as the system of medicine in the cure of the diseases of the body. Such is not the case. The gospel presents an infallible remedy for the cure of the soul, and that, too, in its first application; no case is so desperate, none so hopeless, but that a cure will be effected by a hearty compliance with the directions of the Physician. And what is that remedy? Is it to come to the anxious seat or altar? If so, where is the direction found in the New Testament?

it, and it will be seen that on coming the "worshipper will be cleansed." This is God's method invariably. Christ said to the paralytic, "Thy sins are forgiven thee," when the men of faith presented him for the first and only time to the Lord. He said to Mary once, and only once, when she stood behind him weeping and wiping his feet with her hair, "Thy sins be forgiven thee." And to the thief on the cross, by the side of the true altar—our Lord Jesus Christ—"To-day shalt thou be with me in paradise." All his miracles proceeded upon the same plan. A touch, a look, a word, a single command, were enough. And so when he sent the gospel to the nations and to every creature, he said, "He that believeth and is baptized shall be saved." Once complying with these conditions, the salvation was certain and sure.

Is it objected that this makes summary work of it, and renders the method of cure too easy? How could it be otherwise? What can the sinner do? He is helpless and condemned already. No work of righteousness will avail him. He has none to bring. And least of all, any observances not required or commanded, are vain and empty; they are broken reeds, empty cisterns that can hold no water—chaff—the dreams of enthusiasts—the expedients of human folly—that set at naught the grace of God, as exhibited in the gospel of Christ. Our Saviour declared that "his yoke was easy, his burden light;" and this he said when he commanded those who were obeying

the tradition of the elders to "come to him for rest." Paul tells us that we have not to ascend up to heaven to bring Christ down from above, nor yet to descend into the abyss to bring him up from the dead; but that "the word was nigh us, in our mouth, and in our heart." What folly, then, to call upon Christ "to come down," "to come now," when already he is with us! His name, his authority, the whole virtue of his blood, are found in the gospel; and compliance with its simple and easy conditions not only redeems us from our "vain conversation received by tradition from our fathers," but delivers us from our sins, and presents us to God a justified, sanctified, and saved people.

This whole question is an issue between the Word of God and the traditions of men; as such it needs to be briefly stated, and all must see the folly of persisting in a course which places the latter not merely on a level, but on a higher platform than the former.

"The Holy Scriptures are able to make thee wise unto salvation." If this be so, it stultifies and absolutely condemns the introduction of any alien element to attain this object. As well might we set up a feeble lamp in the street to guide our feet by day, or depend upon the glow-worm to direct us through the marsh and glen, when the moon is shining in the heavens by night, as resort to any such agencies to assist us in the way of our conversion.

SYNOPTICAL EXPOSITION OF SCRIPTURE.—No. I.*

Romans i. 1-15.

DEAR BRO. M.—Since our conversa-

* We find in Bro. Campbell's *Harbinger* a series of articles under the above title, which we intend to transfer to our pages, feeling assured that they will be appreciated by every student of the Bible.—Ed.

tion on the wants of the current Reformation, I have found many who concur in the views which you then expressed. Indeed, all our most intelligent brethren, East, West, North, and South, seem to be now fully per-

suaded, that our first and greatest want, as a people, is the more careful, prayerful, and systematic personal *study* of the Living Oracles. It is daily becoming more and more evident that every man must study the Bible for himself, with constant reference to its grammatical, logical, and chronological order. The Word of God is the seed from which, under the genial and fostering influence of the Holy Spirit, must spring up in the heart and life of the Christian, "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance."

Preaching is, of course, still necessary, in its proper place; and many advantages may also result from lecturing on the Sacred Text. But no form of public teaching can supply this want of private and personal *study* on the part of each and every individual. And hence, the demand is now becoming more and more general, that the Bible shall be more carefully and thoroughly studied in the nursery and in the Sunday School—that Bible-classes shall be formed in all our churches—and that the Holy Scriptures shall be introduced as a text-book into all our schools, academies, colleges, and universities.

But you say that neither you nor your scholars can always fully comprehend the meaning of the inspired writers: that in Paul's writings especially, there "are some things hard to be understood, which they who are unlearned" are always liable to wrest to their own destruction. And hence, you think, that some help should be given to the student of the Bible, not to render investigation, on his part, unnecessary, but to encourage it.

This is an important suggestion. The skilful physician administers medicine, not as a substitute for the "*vis medicatrix nature*," but merely to strengthen and to support its weakened energies; not to cure disease, but to assist nature. It is so with every skilful and judicious educator. He labors not to render mind

passive, but to make it active; not to encourage slothfulness, by taking away all necessity for mental effort, but to excite and to arouse into harmonious activity all the powers and susceptibilities of both head and heart.

How far it is possible to meet this object, and to supply the want of families, schools, and colleges, by a brief logical exposition of the Holy Bible, may, indeed, be a question. Certain it is, that just here, most commentators have been unsuccessful; and have not the vanity to suppose that they can do what others have not done. Nevertheless, I have resolved to illustrate what I mean, by a few articles written with special reference to the wants of which you complain.

I begin with Paul's Epistle to the Romans: not because it stands first in the canon, but because it is the fullest and most complete development of the scheme of salvation. To understand this letter, is to understand the economy of redemption. But to fail in this, is to have partial and incorrect views of the most learned, profound, and argumentative letter—is to render ourselves unable to be carried about with every variety of doctrine, from the extreme point of Calvinism, to the no less absurd dogma of Arminianism. Indeed, almost all the creed-makers of Christendom, have sought to lay the foundation of their systems in this epistle; and hence it is the more necessary, that the student of the Bible should *labor* to understand it.

The first seven verses, embracing Paul's salutation to the church at Rome, are a very good illustration of his general style of writing. His manner is eminently suggestive. As one wave induces another, so one thought induces another; and that another: until he finally reaches the boundaries of mental vision; or, until at least, his thoughts are checked by the main object of his discourse.

Unlike most modern writers, he begins with himself. "*Paul*" is the first word of the epistle. But this is not introduced as the name of one in whom the writer is disposed to glory. On the contrary, he does not regard himself as belonging to himself. He is the property of another. He is the servant of Jesus Christ: an Apostle, called and separated to the Gospel of God.

And that there might be no mistake about this gospel, he farther informs us, that it is no new scheme or device of any man, or of any class of men then living; but that it is the same which God had long before announced and partially developed by his holy prophets in the Old Testament: that it is, moreover, all concerning his Son, who was descended from the royal line of David, with respect to his humanity; and marked out and identified as the Son of God, invested with all authority in heaven and on earth, with respect to the holy spiritual nature, after his resurrection from the dead.

From this glorious personage, the Emanuel, Paul had received his commission, or the grace of apostleship for the obedience of faith among all nations, for his name's sake. The Romans were within the limits of his jurisdiction. They were a part of all the nations embraced within the limits of the commission. Many of them had become obedient to the faith. They were among the "beloved of God," the elect saints. And hence, Paul salutes them as such, and fervently prays, that the favor and peace of God might rest upon them.

What a variety of topics, then, is here introduced for our profit and consideration! How full and how rich the flow of thought and feeling that fills the mind, and the heart, and the soul of the apostle! Cannot the students of your academy, and the classes of other similar institutions, as well as the children of every well instructed family, be made to imbibe the spirit of this salutation? Would it not be a very interesting ex-

ercise, especially to the more advanced classes, to trace out, either verbally or in writing, the exact import of the relation expressed by the word "*servant*?" (*δουλος*.) Might not an hour be spent very pleasantly and very profitably in examining what God has said by his ancient prophets, concerning the gospel of Jesus Christ? And might not every other item of this salutation, and indeed, of the whole epistle, be made the fruitful theme of a similar exercise?

But I must leave these details to you, and to others, who have undertaken the responsible charge of qualifying the rising generation for usefulness here, and for happiness hereafter. My present object is to give a mere logical outline of certain portions of Scripture, with such practical hints and suggestions as may be of advantage, especially to the family and to the school.

In the second and last section of the introduction, which extends to the close of the fifteenth verse, Paul expresses the deep and abiding interest which he felt for the Roman Christians. This he manifests in various ways — first, by thanking God that their faith was spoken of throughout the whole world — secondly, by continually praying for them — and finally, by expressing the great desire which he had long cherished to visit them.

Logically, this is the scope of the whole passage; but practically, it is the mere preface or introduction. The Apostle very happily introduces several other matters, which, though subordinate, are, nevertheless, of great practical interest to every devoted student of the Bible. The following may serve to illustrate how very suggestive and how full of meaning are the words and phrases of this most interesting letter.

1. We see how very important it is to have a strong, united, and well regulated church in each of the great centres of civilization. This is well illustrated by the example of the primi-

tive church at Rome, whose influence was felt from the centre to the circumference of the civilized world. Would it not be well, then, either to concentrate more our means and our influence in building up model churches in the principal cities of our own country, after the example of the apostles; or otherwise, to wholly abandon these centres of political, social, and commercial influence, and to devote our means and our energies to the conversion of the country, the towns, and the villages where vice is less prevalent, and where the influence of the world, the flesh, and the devil, is more easily overcome? I respectfully propose this as a problem for the consideration of those who have more experience in the kingdom and patience of Jesus Christ, than either you or myself.

2. It appears that Paul was not only a man much given to prayer, but also that he had great confidence in the efficacy of prayer. This is evident, from his making continual mention of the Romans in all his supplications at the throne of grace. Would it not be well if more of us would follow his example?

3. The object of Paul's long contemplated visit to Rome should be to us all an instructive lesson. It was not that he might see the Golden Capitol, the gorgeous palaces, the triumphal arches, and the numerous temples, the-

atres, columns, porticoes, and obelisks; that he so earnestly desired to make a visit to the city of the Cæsars. It was that he might do good and receive glory; that he might confer upon his humble followers of Jesus Christ in Rome a splendid emporium, some spiritual blessing to the end that they might be established; and that he might himself be comforted through the mutual influence of their faith upon each other. such is the constitution of the moral universe, that no man can confer favor on another without being favored, and no man can do an injury to another without being injured.

4. Paul was full of the missionary spirit. He felt himself under continual obligation to preach the gospel to all men. "I am debtor," says he, "to the Greeks and to the barbarians, both to the wise and to the unwise. As much as in me is, I am ready to preach the gospel to you that are at Rome also." After this rich and appropriate introduction, Paul states his main thesis in the sixteenth and seventeenth verses. These contain the grand theme of the whole epistle, which is discussed with the most found logical precision, especially in the first four chapters.

But I must leave you and your scholars to reflect upon these suggestions for another month. R. MILLIGAN

CAUSES WHY THE WORD OF GOD IS NOT MORE STUDIED

THE Book of God is inappreciably superior to every other book, and so different, that our ardor and perseverance in its study must be characterized by a diligence inexpressibly above that of any other.

Let us ask ourselves, is it thus studied? Alas! but by one or two here and there, and they will confess that their ardor and perseverance are far below what they are conscious should be the case, and that they never can hope to

realize, however they may and do, the best endeavour, the notion plan which they have set before them. But do we ever hear it talked of? every book of a general and powerful interest is talked of? Is it a book which even the indolent and superstitious betake themselves to, because it is so common that ignorance upon it is so graceful? Alas! neither is it so. It is a book the mention of which is almost universally shunned in general society.

is a book of which the world will plead ignorance without a blush. Various are the causes of this treatment. It requires much study, and most men will give but little to any book. Its subject is spiritual, and most men are natural. These are plain and obvious causes; but *one cause* there is not so obvious, but fully as efficacious, and therefore more insiduously besetting us: it is the *notion* that we are *sufficiently acquainted with its contents already*.

How little is the absurdity of such a notion realized! But as its effects are grievously important, let us enter into an examination of it more particularly.

Of what nature is the prevailing knowledge of the contents of this book? It is a loose, traditional information, which floats about in society, obtained orally and not by reading, and known more from being at times unavoidably encountered than by being ever purposely sought. Its highest and purest source is nothing more than the attention which decency demands men to pay to public worship, and this operates but feebly. It mainly comes to men in the great traditional stream of modes and opinions, delivered down by one worldly generation to another, and thus reaches the pupil in the same channel with the law of the land, with the conventional usages of society, and with other accompaniments which entirely strip God's word of its awful and peculiar distinction from man's, degrade its solemn character, and assign it a place scarcely above that of the established canons of society. Such a knowledge must be not only imperfect but erroneous also; yet this is the very sort of knowledge which administers the most certain obstacle to all improvement or correction. This knowledge is adapted to man's corrupt inclinations; it satisfies, therefore, all his inquiries. To alter our notions is to confess ourselves in the wrong, and this our vanity will not allow. At the same time it re-

quires exertion, and this our indolence will not endure. Thus we cling to our ignorance, and in religion mistaking the familiarity of terms (which have been thrust upon our ears, whether we would or not) for the meaning of them, (which we have never taken the trouble to examine) whisper in our careless and overweening spirit, before our teacher, perhaps, has opened his lips, "I know all that is going to be said already." This presumption of knowledge prevents too many from consulting the original at all; and they who carry the prejudices of imperfectly-acquired and therefore corrupt knowledge to the reading of it, are beset with difficulties which it requires great patience and exercise of good sense and judgment to surmount.

The great danger of a superficial reading in this case, is a confirmation rather than dissipation of previous errors. When we look at a building with a passing glance, it will often assume the features [which we expect from some previous but inaccurate information, or are inclined to find. Our senses have not time to contradict our notions or wishes; and the having seen it with our own eyes, convinces us more than ever of the accuracy of our original notion of it. So it is also with the mental eye; everything is as we expect or wish to find it. We turn over the leaves in Scripture, see the same familiar terms, phrases, and facts, and shut the book with the satisfaction of having searched for ourselves; of having found ourselves moreover in the right, and are thus confirmed in our errors. But as when we go up close to that building, and examine it long and intently, the whole appearance alters; magnitudes, places, proportions are changed, windows are found to be doors, chimneys to be towers, pillars to be buttresses, and in fact the very order of architecture different:—so is it when we come to apply our minds closely upon Scripture—all is changed. Those

terms so familiar assume different senses, and are beheld in a different connection and bearing. This relation of the terms to each other it is, which we must endeavour to comprehend every day with surer and wider grasp. From this alone can we gain the clear and sure understanding of the word, and be imbued with a deep and due sense of the awful meaning of its terms. Let us, then, having opened the book, carry on our search with all the activity and perseverance which the investigation of truth demands from us erring mortals. Great, indeed, is the folly, and melancholy is the delusion of satisfying ourselves with the mere familiarity to our ear and eye, of even the least important term (as it may seem to us) in the gospel. Every stone in a building, however magnificent the whole may be, is in itself common-place and familiar; but as our eye carefully travels from it to its neighbours, we are led to survey the harmony and grandeur of the whole; and on returning to it, we are surprised to find that stone, hitherto thought so indifferent, filling some important position in the support or beauty of the entire building. Almost every day, on going forth from our doors in a large city, we encounter familiar faces; but unimportant as they may thus appear, did we inquire about such persons, we should find them perhaps filling, in their respective spheres, useful and necessary stations in the structure of the society by which we are surrounded. Such is also the difference in importance and meaning, with which the most familiar terms and passages of Scripture strike the person who had hitherto been content to take them as they were offered to him, but has now determined to ascertain the meaning for himself. And how happy has ever been the result. How many thus seeking have found that they have been familiar with an angel of God, with a prophet of the Most High—yet knew them not any more than those two carnally minded disciples did the Lord, on the road to Emmaus. How many have discovered in those terms which they had carelessly heard, and still more carelessly, perhaps, employed, and discovered with a surprise of wholesome fear or joy—here a messenger to repentance, there a monitor to obedience—here a minister

of hope, there a dread—here a of his pride, there an encour his despondency—here a chas the conscience and a prober heart, there a comforter to th and soother of his troubles.

Let us proceed to remove which long familiarity has thro some of these terms, and see real features be indeed so insign so uninspiring, so unappalling.

How familiar are the terms *atonement* and *redemption* to the ears of men, but have they ever called up thoughts into their minds, and placed in their hearts, the facts which are included under them—man expelled from bliss, a world lost in iniquity and sin, to death, the Son of God appearing as a Redeemer from heaven, crucified for its sins, and raised for its justification; themselves in particular subjected to shame, and liable to the glory which is in all this cluster of heart stirring facts? Men will speak of grace: but have they learned from the testimony of the Scriptures, the closely questioned hearts, gathered together, well applied experience, and drawn from the instruction of Holy Writ, how much that is called in to repair? Have they followed with generous attention its glorious course through the characters exhibited in Scripture, from the first day of the Spirit's descent upon the Apostles, tracing the healing influence on the weakness and corruption of human nature? Have they examined its means, its conditions, and sought by earnest prayer its application upon themselves? They will speak of the atonement; but have they examined their hearts, leisurely confronted with the beings face to face—sinful, weak, and mortal man, with Holy, Almighty, eternal man, with God; and have they then sought to reach the height of the mercy, to sound the depth of love which is in it, to draw cords of reconciliation between the two such beings? They will speak of the term of future retribution; but have they ever calmly looked in the face of the tremendous aggregate of facts to which that term gives unity? Christ crucified, with the host of holy angels, the clouds of heaven, with the throne of God, to judge the quick and the dead, of all tongues and of all ages, separating the crowd as Moses did once from the Lord on his right hand and on his left, coming the one side to bliss, dis-

the other into everlasting punishment?

They will speak of the Lord's divinity; but have they ever traced him in that glorious attribute through the two covenants, blazing as the angel of the one with fearful signs and wonders, and going about humbly as the minister of the other, doing good with miracles of mercy and of love? Have they reflected how overwhelmingly awful this attribute renders what is already so awful—how it affects his rejection, his agony, his cross, and his grave—and how prominent in responsibility the Christian stands apart from the rest of mankind? For hence, God is in a peculiar manner his Master, and in a peculiar manner his Judge. Such, when unveiled, is the aspect presented by but a few of the general terms of Scripture; and their meaning is such, we see, as must not come and go at man's will and bidding, but abide with him in his heart, being continually kept filled up to their full measure by frequent appeals to Scripture. Thus alone will they have due weight upon our understanding and affections. Otherwise, with advancing years, they will continually drop some of their former fulness, make a slighter and slighter impression, gradually lose all power of affection, and finally sink into the most vague and unmeaning portion of the vocabulary.

Shall, then, anything less than a serious and persevering study of this heavenly volume content us? Can we ever dispense with it? Only let us inspect our own bosoms. What infinite varieties and variations of sense and passion! What changes of shape, of thought, and all their innumerable combinations, are taking place there, within even a short interval, within one glance, I may say, of self-examination. Not for a moment is our frame of mind in one state; yet his word, who knew what was in the heart of man, has ever something wherewith to meet, correct, and turn to the best account

every one of these varieties. Can we, then, ever cease to need its application? As well may our body live without the vivifying soul, as our mind dispense with the life-giving spirit of Holy Scripture. Therefore, should we not urge all to read, mark, learn, and inwardly digest? Above all, ascertain well their present state of knowledge of the word, nor be afraid to discover their ignorance; for as surely as the fear of God is the beginning of that wisdom which prompts us to obey him, so is the consciousness of our ignorance the beginning of that wisdom which leads us to know him; and having known him, to love him with that perfect love which casteth out fear.

We are called Christians. This term, so familiar as to be tossed about from one to another, bestowed indiscriminately on every one around us—nay, in many mouths even synonymous with man—what does it imply? It implies the sworn soldier and servant of him who is God, Saviour, Priest, King, Prophet, Maker, and Judge of the world. In it is comprehended the extreme of earthly humiliation and of heavenly glory. In it we are reminded of man's fall and recovery, Satan's triumph and defeat, of the conquered powers of darkness, of the conquering powers of light, of the kingdom of God upon earth, and in the world to come everlasting. Keeping in sight this meaning of the title we bear, let us look into our own hearts, see their irresolution, rebelliousness, conflict of duty with passion, of spirit with flesh, of darkness with light, and fly to the remedy which God hath set before us, even his pure word. Let this title coming on our ears be a trumpet call to duty, rousing all our spirit within us, as faithful soldiers of our heavenly Master. And thus, even thus, by knowledge, by goodness, by the armour of God on the right hand and on the left, may we have Christ abiding with us, even by the precious word, through his Holy Spirit, making us wise unto salvation. C. D. H.

We should make the same use of a book that a bee does of a flower: extract the sweets from it, without at the same time injuring it in the slightest degree.

In the affairs of life, activity is to be preferred to dignity; and practical energy and despatch, to what may be denominated as premeditated composure and reserve.

THE PROMISES OF GOD.—No. III.

"Be not slothful, but followers of them who through faith and patience inherit promises" (Heb. vi. 12.)

If the history of nations and people is but philosophy speaking by example, then is it true that religion is exemplified to us in the history of God's tried servants. More than once do the Apostles refer to those loyal characters who lived in the anterior dispensations, as worthy examples of faith, of suffering, affliction, and patience. In all these illustrious examples is discernible the power of *promise*. We select one example—that of Abraham. This patriarch's lone long journey in Canaan, his abode as a sojourner with an inheritance, his offering of Isaac, and all his deeds of loyalty, had their origin in this—he had received the promises, and "he judged him to be *faithful who had promised*." For his confident assurance that what "God had promised, he was able to perform," and for its power over his life, he was counted worthy of God to be set forth as a model of devotion, and to be called the "father of the faithful." Canaan, in which he sojourned, had some sort of home attraction for him, though he had no "inheritance in it, not so much as to set his foot on;" because Jehovah had said—"I have given this land to thy seed, and they shall possess it." But there was a promise of deeper import still, and fraught with a closer interest to his loyal heart, which was—"In thy seed shall all the families of the earth be blessed." Through faith in this promise, he could look along the line of future generations and behold a descendant, that beginning with his own family, should hold in store rich blessings for all nations.

These promises he, with Sarah, Isaac, and Jacob, "heirs with him of the same promise," saw afar off, and were fully persuaded of them; but died in the land of their sojourn, without witnessing their fulfilment.

But again, there were promises made to Abraham, in which he had a personal, present, and eternal interest. It is a theme for pleasing reflection, that God never calls upon his creatures for a sacrifice of anything which they may prize, without granting a rich supply of "good things," better adapted to their happi-

ness. There is no *losing* in God's vice, even though the track should "in deserts, in mountains, in dens, in caves of the earth." God, at the time called upon Abraham for sacrifice, said, "Depart," said he, "from your father's house, and all your kindred, into a land which I will show thee." Obedient to the Divine behest, he goes out, knowing whither he went, till he finds himself in Canaan. Now, the promise is—"I will bless thee. * * * I will be with thee, thy shield and great reward. * * * Walk thou before me, and thou shalt be perfect." With such blessing, protection, and society, in this land of idolatrous strangers, he was more than compensated for the loss of home and friends. With no friend but God, and Sarah, he pitched his tent, reared an altar, and amid the smoke of burnt sacrifice, offered up his devotions, in strong faith, and from a joyful heart "gave glory to God." Abraham was happy, for God did bless him.

But death invades Abraham's home: Sarah is taken from him. Deeper and purer the love, the more bitter the affliction; and most keenly does Abraham realize the bereavement. And now, for the first time, does he seek for one spot of earth which he may call his own; he wished a home for the dead: "Give me," said he to the king of Heth, "a possession of a burying place with you, that I may bury my dead out of my sight." The purchase is made, and Sarah is buried. Abraham is told that there he, too, shall be buried in good old age. But Jehovah interposed with a precious promise, which illumined even Machpelah, and veiled the vale of death of all its gloom: a promise that was to be enjoyed through the promised seed. Though not expressly mentioned in the Book of Genesis, yet Paul to the Hebrews speaks of that promise: it was of a "heavenly country" where Abraham should have a real, unending inheritance, including "a city which hath foundations, whose builder and maker is God." Here is the climax of promise; and faith in this was the per-

tion of that will of unfaltering obedience characteristic of this patriarch.

Now, may we not turn to this example of denial, patience, obedience, and say with an Apostle, "Be you followers of them (him) who through faith and patience inherit the promises?" True, some of the promises which Abraham had, the Christian had not. But for these he can substitute *fact*. The law regulating Abraham's fleshly seed, has fulfilled its mission—the seed has come—everlasting righteousness has been brought in—the blessing is extending, and the way into the holiest, or the heavens, has been made manifest through the resurrection and ascension of the Lord Messiah; and an Apostle plainly informs Christians that God has provided *better things* for them than he did for the ancients.

Now, they who believe the *facts*, confide in the *promises*, and walk in the

footsteps of the faith of Abraham, are adopted children of promise, and constituted heirs of an eternal, incorruptible inheritance. No temporal possession is given to the Christian saints by gospel sanction. They are awarded an Abrahamic position of pilgrims, strangers, and sojourners, with this incitive, "Rejoice and be exceeding glad, for *great is your reward in heaven.*" O! for that faith which grasps eternity, and brings down blessings from above to mitigate the ills of this present life! Such full, undoubted confidence in the promises of God can make the joy of hope to sparkle in the tear-dimmed eye, render denial easy, and nerve the soul above all fear of death and corruption. For the gospel containing such unfailing, exalted promises, is the power of God unto salvation to all who sincerely, truly, practically believe it.

A. C—N.

THE MISSIONARY ENTERPRISE.

BY PRESIDENT THOMPSON.

WHAT is it to send the Gospel? It is to send a new and strong stimulus into the muscles of men. It is to increase the productiveness of human labor, for it is, sooner or later, followed by the plough, the compass, the light-house, the railroad, the telegraph, and the steam-engine. It is to husband the resources of man. It is to increase the necessities, multiply the conveniences, and improve the arts of life; for the Gospel hath the promise of the life that now is, as well as of that which is to come. It is to send a new, and powerful, and permanent impulse into the minds of men; for, sooner or later, to send the Gospel is to send the school-master, the alphabet, the map, the black board, the scale which measures the heavens, and the balances which weigh the planets. It is to send Locke, and Newton, and Milton—philosophy, and science, and song, in their noblest forms. But, aside from this, the Gospel is itself the great stimulus of intellect—its doctrines, its promises, its revelations expand, awaken, and engage the soul.

To send the Gospel is to send liberty. It is a great declaration of independence—it is a divine declaration of independence—it is a divine declaration

of human independence—it is the Magna Charta of human rights—it proclaims the dignity, the equality, the immortality of man—it stands him up in the image of his Creator, the child of God, the heir of glory. It points him inward to a tribunal more august than any human bar; it points him upward to a higher law, which sweeps the compass of the universe; it points him onward to the fires of the last day, when, independent of all human governments, each man shall stand up to give account of himself. Once let a man understand his *religious* rights, and he will soon assert his civil rights, for the major includes the minor. The path of civil liberty has always been in the rear of religious liberty, and always will be.

To send the Gospel is to send morality—a perfect rule of right—love to God and love to man—a rule which, though it might not be discovered by reason, commends itself to reason—a perfect motive to obedience, which, because it is infinite, cannot be exceeded—an encouragement to a fallen and guilty man to struggle with temptation, even the promise of infinite aid.

To send the Gospel is to send salvation—to close the mouth of hell and open the gate of heaven.

Does not the world need this Gospel? Let us take a bird's-eye glance at it. Run your eye Northward, toward the Polar Sea. You find a belt of land, whose sterile, frozen soil, symbolizes the moral condition of its inhabitants. On the East, with the exception of a few missionary spots, the Esquimaux sits in his wintry solitude, unwarmed by the beams of grace; on the West, the Aleutian Islander reposes in his subterranean abode, unenlightened by the Sun of Righteousness; while on the broad lakes which lie between, and the streams which bear their waters to the sea, the Pagan red man rears his humble dwelling beneath a cloud that bears no promise on its bosom. Come to that belt on which we stand, and you find Eastward the bright beams of British and American civilization; but Westward, on the slopes of the Rocky Mountains, and the banks of the rivers which bear their melted snows, on the one side to the Gulf, on the other to the Pacific, wandering tribes of red men, without hope and without God in the world. Look Southward, round the Gulf, and down to Cape Horn, and you find mingled with Paganism a Christianity, whose corruptions and imperfections call loudly for your aid. Turn to the world. Here is Europe, so long the radiant centre of science and religion, having thousands of Pagans on one border, and millions of Mohammedans upon another, and scattered from side to side three millions of the children of Abraham; while the Christianity which it presents is, to a great extent, Paganized. Ascend the Ural Mountains, and look down upon Asia, the birth-place of the human race, and the birth-place of its Redeemer; the land on which the floods descended, and on which the ark reposed; where the law came down from heaven, and God's own temple rose from earth; where patriarchs walked with God, and Apostles stood with Christ; the birth-place of science, of poetry, and of art; at whose altar-fires the Grecian and Roman lighted their tapers, and from whose groves there is still wafted to us the strains that left Isaiah's lips of fire, and David's consecrated harp! Do we not owe her something? And is she not worthy of our noblest exertions—the land of broad streams and cloud-capped moun-

tains, of immense empires and thriving populations? Be not alarmed by her magnitude. The Christian will say, as once the Grecian did in view of Persia's hosts, "Show us how many the enemy are, but not how they are!" For the genius of Asia is a driveling dotard, the patron of false superstition, the father of false prophet, the nurse of the follies of Buddhism, and the absurdist of abominations of the Brahminic. Look onward to the Pacific islands, and you witness the same scenes. To Africa, and along its Northern border, and through its interior, you find Mohammedanism, while, with the exception of a few missionary stations, the coast, all else is one black cloud of Pagan darkness.

Throughout this field which we surveyed, humanity is sluggish. You find either savagery, or barbarism, stationary civilizations—no active accumulation, no progress. Soberly, you see either sottish stupidity, or gross ignorance, or dreams of nations. There is no liberty: everywhere you see either anarchy or despotism in their worst forms. Woman, of the race, is depressed, degraded, enslaved—here locked up in the seraglio, there yoked by the peasant to the plough; here bought and sold as chattel personal, and there denied access to the table of her husband, the temple of the gods. Woman's ingratitude, may complain of the gospel as abridging her liberties; let her go beyond the limits of servitude, and she will find that she has left her shield. Man also is enslaved. Look at the great Indian peninsula, where caste prevails; and what is caste but that the greater part of the population must be outcasts? The Sudras are laborers—the most numerous and useful portion of the inhabitants, and denied access to the Vedas, the sacred books. He who teaches them religion is doomed to hell. Almost everywhere in Paganism we find the population divided into masters and slaves, a division which, I am sorry to say, is in some regions of Christendom. It will not be so when Christianity is thoroughly Christianized. There is too, no morality worthy of the name, no perfect rule of life, no sufficient motive to obedience, no sufficient

agement to guilty and fallen man. Every where we find either infanticide or parricide, man-stealing or man-eating, or human sacrifices practiced, not as wrong, but as right. Long as the Indian pursues his foe, with uplifted tomahawk, crying "Revenge is sweet!"—long as the Mahometan mingles with the eternal truth, there is one God, the eternal falsehood, Mahomet is his prophet—long as he sums up the rule of duty in the four precepts, "Pray five times a day, looking towards Mecca—give alms to the widow and orphan—eat no meat by day time during the fast of the Ramadan — and make the pilgrimage of the Canaba"—precepts which the vilest villain on earth may scrupulously perform—long as to his excited imagination the most beautiful hours stretch their arms for the most bloody warriors, and the goodliest gate of glory opens upon the most sanguinary plain of earth—long as the Berber is an habitual thief, and the Hind and the Soories are malignant robbers, and the Bedouin transmits his hostilities to his children, an unoffending family upon the sand, crying, "There is blood between us!"—long as the Hindoo luxuriates in self-torture as the means of salvation, and the Chinese mother eagerly thrusts her infant to the arms of death, and the Malay lifts his murderous cries, and runs his deadly "a muck"—long as the Galla arrays himself in entrails, and besmears himself in blood, and rushes out to push his incursions in every direction, sparing neither age nor sex—long as the Makooas are cannibals, and the marts of Africa are crowded with human stock, and the altars of Dahomey and Ashantee smoke with human victims—so long will I pray the gospel may have free course through the earth.

There is in this field no knowledge of salvation. Viewed in any light, the condition of the heathen is sufficiently alarming. See them in their lust, and blood, and darkness. If the harvest is determined by the sowing, and if the same law prevail in the next world that we find in this, then so sure as there is a resurrection, it must be for them a resurrection unto shame and everlasting contempt. Close now the volume of nature, and open the volume of revelation, and you read that God's first great law was against idolatry; look upward,

and you see over the gate of heaven the inscription, "No idolater can enter;" look downward, and you will see around the mouth of hell these words, "The nations that forget God." I confess I cannot take those cheerful views of the Heathen that some do. I see no other way whereby men may be saved, than through Jesus: "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast sent." Do you say that they will be judged by the law written on the heart? Granted. But do they not violate this law? Is it possible that obedience to a law written by the finger of the true God, should work out such desolating results as we see in the Pagan world? Does not the Apostle Paul conclude that the Heathen are without excuse, because that when they knew God they glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened.

But we are not left to *infer* our duty. We have but to open the New Testament, and we read the great commission, "Go ye into all the world, and preach the gospel to every creature;" a command accompanied by the promise, "Lo! I am with you alway, even to the end of the world;" and illustrated by the closing words of the sacred canon, "And the Spirit and the bride say come, and let him that is athirst come," &c. But the Christian need not open his book: let him but open his heart, and he will find his commission. The first drop of grace let fall upon a human heart makes it a witnessing heart; it cries out, "Draw near, all ye that love God, and I will tell you what he hath done for my soul;" and the next drop makes it a missionary heart, crying out, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh;" and the third drop, methinks, makes it a martyr heart, crying out, "I could wish myself accursed from Christ; I could be crucified, as was Jesus, if by dying I could lead my fellow-men to God." But the Christian need not open his heart; let him but open his mouth, and forth will come the proof of his high calling; for he will, if he pray according to the Saviour's model, say, "Thy kingdom come, thy will be done on earth as it is in heaven." He will testify that he is

apprehended to emulate the angels, to endeavour to spread around the globe the happiness, the obedience, and the anthems of the skies. The object is desirable, is it practicable? Can we, in our own days, evangelize the world? I answer, yes. Look at the history of missions. Modern missions date in 1534, when Ignatius Loyola put some of his disciples under the vow of poverty and chastity, to consecrate themselves to the conversion of the heathen. The first great movement was in 1541, when Xavier, the great apostle of the Indies, set sail for the scene of his toils and his triumphs. What was the result? So encouraging, that the Pope endorsed the enterprise, and engaged the whole church in it. Soon the Indian peninsula, China, and the islands beyond, received the Gospel, and a cordon of missionary posts was placed in the old world around the Levant, and in the new world from Hudson's Bay to the reductions of Paraguay. In the Indies and China there was a reaction, but it was of the political element which the church had mingled with the religious. True, the ministry was expelled, and I am sorry to say, that it was not the gospel, but the missionary that was introduced. Still, it was difficult even to expel him; it took fifty years of a bloody revolution in Japan, while in China and India the chapel and the monastery still stand. In the new world, there has been no reaction. This missionary energy of Rome has been its salvation. If she, with her corruptions and disadvantages, can do so much, what may not we do? The Protestant missionary enterprise is scarcely fifty years old. True, before that, the Dutch, the Danes, the Swedes, and the English had missions, and Constantinople and London had three missionary societies; but the church had not educated herself up to the great idea of evangelizing the world. No denomination in Christendom, if we except the six hundred Moravian exiles, had opened its eye upon the duty.

Since we have commenced with a proper view, what have we accomplished? Although the church has been slow in reaching a conviction of her obligations to the world; and although, in the last fifty years, she has probably given less than one hundred millions of dollars; although this year,

which has probably been the year of her greatest liberality, she gave America seven hundred and fifty thousand dollars, and in Europe about a million, yet what hath she accomplished? She has planted mission stations in every part of the globe, that the Sun, in his march around earth, looks down upon no half of the globe from which the voice of prayer is not ascend, in the name of Christ, the gate of heaven. She has two hundred and fifty thousand communicants in the mission churches, and two hundred and forty thousand children and adults in the mission schools; and her presses at work in almost every station—she has translated the Bible into two hundred living languages accessible to six hundred millions of earth's population. She is, though a warrior, who meditates the subjugation of the whole world, planted his military posts in the most advantageous positions around the globe. Had he fortified these posts, had he garrisoned them with soldiers, had he furnished his soldiers with arms, and ammunition, and skilful officers, and had planned his Paixan peacemakers just when the moment the spark was applied, he would rake the fields of the foe. Can we not finish the work? I say we have not the men—we cannot fill up the chasm! Suppose we need six hundred thousand. Christian Russia can spare more than seven hundred thousand soldiers. Christian France five hundred and eighty-one thousand soldiers, or five hundred and thirty thousand and eighty thousand horsemen, and five hundred and forty thousand more. Christian England six hundred and seventy men of war, and seven thousand marines, besides an immense land force, from productive labour do nothing in time of peace but drill and counter-march, and form squares and long columns, and battle lines, and in time of war with the iron of wickedness, can Christendom furnish six hundred thousand men to fight the battles of righteousness? And observe that the world seems to be multiplying population. Christendom with a view to drain, while all heathendom decreases more than about three millions per annum. Russia doubles her

lation every fifty years, and the United States every twenty years. Observe, again, that this number would not be wanted long, for the heathen, when converted, would furnish their own ministers. But there must be ministers, and we have a scarcity at home; where shall we find them? In that great grave-yard of buried talent—the church of God. Bring him who spoke in the dull, cold ear of death to this spiritual sepulchre, and the spiritual Lazaruses will rise and say, “Here are we, send us.” Look around the world. Lo, the harvest of undying souls—for every acre of it, sure as there’s a God in heaven, he has a labourer on earth. “Pray ye the Lord of the harvest that he would send forth labourers into his harvest.”

But the missionaries must be qualified. True, and we can furnish *qualified* men by tens of thousands—men better qualified than the Apostles, both absolutely and relatively. God has for years past been taking the golden candlesticks out of the heathen nations and putting them into Christian nations, so that they have become the great centres of the world’s illumination; and a man can no more be trained in Christendom without being enlightened, than an angel could dwell amidst the lamps of heaven without being illuminated. The mere Sabbath school pupil—yea, the individual who is even unacquainted with the alphabet—knows more of God, of man, of human duty, than did Socrates or Plato. The church, like God when he came to chaos, says, *let there be light*; instantly light is thrown over every moral and intellectual field.

The Apostles went from an obscure province of the Roman dominions, and encountered prejudice wherever they moved. The modern missionary goes from Britain and America, nations whose flags float in every sea, and are respected wherever they wave. God seems to have been taking power from Pagan nations, and giving it to Christians. A few British cannon battered down the Chinese wall of centuries—thirty thousand British soldiers kept in subjection one hundred and twenty million Hindoo Pagans. It is said in the Bible one shall chase a thousand; but here we see one chase four thousand. Four hundred and twenty-eight Americans marched in and out of Ja-

pan: for what Britain can do, so can her daughter; and the missionary going from either country, can hold up his head better than ever did Roman in the palmiest days of his empire. The Apostles preached to proud, polished Romans—speculative, scornful, and philosophic Grecians; the modern missionaries preach to such as the besotted African, or the stupid Hindoo.

But where shall we obtain the money? The war expenses of Great Britain alone, during the last fifty years, were £1,237,143,931—a sum which, if lent on interest at six per cent. would furnish a missionary for every thousand inhabitants among the heathen for ever. Now, if one Christian nation can spend such a principal for the destruction of men, cannot all Christian nations together furnish the interest of it for the salvation of men? Say six hundred million dollars—the estimate is extravagant, but set it down—well, fifty million for our share; double it—one hundred million—well, let each inhabitant pay four dollars, and the sum is raised. The last census shows the wealth of the country sufficient to give every citizen three hundred and fifty dollars. Cannot each, then, share four dollars for the conversion of the world? Suppose, however, we rely upon the church alone. We have, say four million communicants; let each pay twenty-five dollars, and the sum is raised; and if the wealth of the whole population average three hundred and fifty-six dollars, the wealth of the church must be one thousand dollars per member. Let it be observed that God is taking wealth out of Pagan nations, and giving it to Christian. The best lands, the most productive mines, the richest commerce, and the most profitable manufactures belong to Christendom. The mines of California and Australia have been just given to Protestant Christendom, for which they seem to have been reserved. The Levant once supplied Europe with cutlery: now Europe supplies the Levant. India once manufactured for the West: now the British manufacture even cotton for India.

Mark, too, that missions are remunerative. Thrust but the plough through Africa and Australia, and what untold resources would come forth. Whither would they flow, but into the bosom of the Christianizing nation? Look

at the Sandwich Islands, converted by an outlay of eight hundred and eighty thousand dollars—scarcely enough to build a ship of war, and keep it in action a year; now she is a mart of our commerce, and our half-way house to China, sending out missionaries at her own expense to the regions beyond her.

Mark, too, that this outlay would not long be required, for every year would probably diminish greatly the necessity of missionaries—congregations would become self-supporting.

Observe, too, that Christians would not have to raise their missionary contributions alone; for if the church once resolved to do her duty, infidelity would be silenced, indifference would become alarmed, and men would fly to the gates of Zion as doves to their windows.

Observe the facilities which Providence affords us for the work. The Apostles had to travel on foot, and send out their missionaries in the same way, or, at best, on horseback. We can send missionaries by steam—we can supply their wants by steam. In Paul's day the church had to save their copper and silver, and when the contributions became considerable, despatch a special messenger to travel on foot through difficult roads and over dangerous mountains, often infested by robbers, to convey their beneficence. Now, the wants of a missionary being made known in the metropolis, travel along telegraph wires in no time, to every congregation in the land; and the contributions of the church are sent on slips of paper by the mail (an agency unknown to the apostles) travelling at the rate of thirty or forty miles an hour. We can travel to the ends of the earth in less than the time which Paul required to go from Jerusalem to Rome. The British mail goes regularly from Southampton to Hong Kong, a distance of 11,500 miles, in fifty-five days.

There is no telling what energies reside in a man till he is tried. Who dreamed that there was power in Alex-

ander to achieve the conquest of the world? Yet when he set the object before him, the power came out of him. Who dreamed that there was power in the colonies of the United States to contend successfully with the might of Great Britain? Yet it was; and nothing more was needed to develop it, than to set before them the magnificent object of national independence. Let the church set before her the glorious enterprise of redeeming the earth, and she shall not fail. Any one of this assembly set before himself the glorious object of being the Apostle of the Gentiles, and by the grace of God, he shall go throughout the earth as a flaming Paul.

O that we could breathe into every missionary spirit! Great is the undertaking, but great is the promise. The ancient king, on the eve of a battle, which the enemy were ten times as strong as his own troops, went forth into the darkness, among his tents to serve the spirit of his men. He compared a group murmuring against him, to the opposing host, and declaring his readiness to meet the foe. Throwing off his robe and displaying the insignia of royalty, he said, "But how many of you counted for me?"

Would you go forth against a world? Sit down and estimate how many may be counted for, who have said, "I will be with you always."

In reflections of this kind I have often been alarmed. An Infidel may be the other day, there is as much fidelity in the church as out of it. There is good reason for the remark, that if the Son of Man were to come to earth, he would find faith on the earth; but he were to come into this assembly, would he find it among us? O! if we were faith as a grain of mustard seed, the mountains would be removed and cast into the sea. Lord, we believe in thee, thou our unbelief.

When I was young, I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as before; at present I am hardly sure of anything but what God has revealed.—*Wesley.*

Let your piety be winning by its simplicity. We sometimes excuse the temper of a Christian by saying religion may be grafted on a crab; but when a tree is grafted, it is expected to bear fruit according to the gra-

UNION MEETING—A DIALOGUE.

A METHODIST, Baptist, and Presbyterian met after the close of a Union Prayer Meeting. Each expresses himself delighted at the increased zeal, good feeling, and flattering prospects of the union effort being made. A Reformer enters :

R.—Good morning, brethren !

M.—Why, Bro. R. were you not at our meeting this morning ? The Lord is reviving his work among us, and we would be glad to see you there.

P.—The Lord has blessed our efforts with the gracious influences of his Spirit, and a goodly number has been brought to the foot of the cross.

B.—This is a union meeting : we lay aside all our denominational peculiarities, and labor together for the conversion of men. If souls are converted, we are satisfied. It matters not what branch of the church they connect themselves with afterward.

R.—If I were satisfied that you were laboring according to the will of the Lord, and that you possessed the true "unity of the Spirit," I would unite with you with the utmost pleasure.

M.—You speak of the "unity of the Spirit;" do you believe in the influence of the Spirit ?

R.—I am happy to inform you that it is my undoubted conviction, that no man ever had a just idea of God, of heaven, of religion, of the spiritual universe, of the origin and destiny of man, but by and through the Holy Spirit ; that true religion is begun, carried on, and consummated by the Holy Spirit ; and that all the union and communion enjoyed by the Lord's people are through the Spirit's influence.

B.—If this be your sentiment, you surely ought to unite with us in this great work. We are endeavouring to have the people converted to the Lord, and not to a party. That the Spirit's power is manifest in our midst, is evident from the effect produced. What but the special grace of God could enable us to lay aside our minor differences, and labor together as a band of brothers for the good of souls ?

P.—These union efforts and union prayer meetings are an indication to my mind that the millennium is approaching.

R.—I am not calling in question

your sincerity in all this ; but I think that the Spirit, when it influences men, will induce them to labor according to the will of God.

B.—Do we not labor in that way ?

R.—Not if the Bible is to be recognized as his revealed will. Instead of preaching the simple Gospel as the Apostles did, you deal in experiences, tell anecdotes, and frighten people with the horrors of hell. Instead of telling people to "Repent and be baptized in the name of Jesus Christ, for the remission of sins," as did the Apostles, you teach them to come to something called by you an *anxious seat* and *mourner's bench*, and there to receive pardon through your prayers and theirs. The Spirit, when it came to the Apostles, and guided them into *all truth*, never taught such lessons as this ; and I am unable to believe that the Lord has revealed to you what was hidden from the Apostles of the Lamb ; I am unable to believe that the Spirit sanctions such departures from the truth.

M.—We have tried the *mourner's bench* for a hundred years, and the Lord has owned and blessed it in the conversion of thousands ; and there are myriads of living witnesses to-day, that can testify of God's power to convert souls at the mourner's bench.

R.—The Catholic *confessional* is more than ten times as old as the mourner's bench ; and there are *millions* of living witnesses this day, who can testify to God's power to forgive sins through the priest at the confessional.

P.—Do you pretend to find a likeness between the anxious seat and the confessional ?

R.—Only in this respect—they are institutions of man's device—God never appointed either. Show me your practice—your means of conversion in the Bible, and I will show you the confessional in the same chapter.

M.—But persons who come forward for prayer, *realize* the saving grace of God ; they *feel* that they have passed from death unto life.

R.—So does the Catholic *feel* that he is pardoned : and he thinks that he realizes the pardon of his sins at the confessional, and is happy in the conviction. Read Kirwan to Bishop Hughes : he will tell you that he used to leave

the confessional without a doubt that his sins were all remitted ; and that his conscience, which was before burdened, was fully relieved. Why not take a Catholic experience ?

B.—But the poor ignorant Romanist is deluded.

R.—How do you know that he is deluded ?

B.—Why, because the Bible condemns his course.

R.—You mean because the confessional is not found in the Bible ?

B.—Certainly !

R.—Well, that is the very reason why I have nothing to do with your anxious seat : it is not in the Bible. I reject both on the same grounds.

M.—Do you pretend to say that we Protestants are deluded, like the Roman Catholics ?

R.—I do say this, that where people depend upon human means, and their feelings for evidence of pardon, they are, thus far, upon a par with the Catholics. People will always *feel* as they are *taught*. Catholics *feel* that they are pardoned at the confessional, because they are taught so ; and people *feel* that they are pardoned at the anxious seat, because they are taught so. In both cases the evidence of pardon comes from human testimony and human feeling, and is, consequently, worthless.

P.—Then you reject Christian experience ?

R.—No ! I reject human *experiences* : but believe most fervently in the experience of the Bible ; which is, that sinners should comply with the terms that God has appointed through the apostles ; and then *feel* that they are pardoned, because the Lord has taught it. Now, when you can unite in preaching to sinners what the apostles did, I can unite with you in your labors ; and not till then. But before I leave, I will just add, that the presence of the Holy Spirit is manifested by its fruits, which are "love, joy, peace," &c. See that ye exhibit these fruits as an evidence of your spiritual union. (*Exit R.*)

P.—It is strange how these Campbellites always stand up against the visible manifestations of God's power and experience. He has no desire to participate in the works of grace. Well did an apostle say, that some would separate themselves, having not the Spirit !

M.—I guess he will not be much and we shall be able to get a well, if not better, without him.

B.—Brethren, we are united in conversion of sinners, and we neglect to oppose such pernicious. If we do not preach out-right to them, we may make an impression more solemn allusion to it in our

The parties mutually separated the afternoon B. visits one of the converts.

B.—Well, brother, how do your soul prosper to-day ?

Y. C.—I feel that the Lord has been gracious to me, in pardoning my sins.

B.—Thank the Lord for that. You determined what church you would unite with ?

Y. C.—I had not thought much of it : for you all said it mattered not what branch of the church we united ourselves with ; that if we were converted, and had the one thing needful, all else were mere minor matters.

B.—Brother, I don't wish you to say anything about it now, so that it will not interrupt the business of these good meetings ; but the Methodists and Presbyterians are members of the church of Christ for the only method of getting true church is by immersion : we only sprinkle a little water upon converts—a custom which they learned from the Pope or John Calvin.

Y. C. (astonished).—And do you regard them as members of the church ?

B.—Not at all ! We never to commune with them—it is to our rules — we only invite our faith and order to our common table.

Y. C. — How, then, can you unite with them and pray with them at these meetings ?

B.—We do that in places where there are few in number. We find the most successful method to get converts, but afterward we use our own judgment about these things. One of our converts, not long since, refused to have a Presbyterian minister sit with him at the Presbyterian's own pulpit, (as in Nashville, Ten.) and he assigned the same reason for it that we do now—communing with them ; and I think that this will be the final result.

if we can accomplish a good end by uniting with them for a time, we are justified in being "wise as serpents." Here is a book I wish you to read, to convince you that immersion only is baptism, and that the Pædo-baptist churches are only off-shoots from Catholicism. It is called "*Theodosia, or the Heroine of Faith*." I will call again.

The young convert turns to the book and begins to read—which, by the way, turns out to be a well written novel, compounded of courtship, love, and Baptist theology. And inasmuch as he had formerly been addicted to *light* reading, it goes down with a gusto; he wishes to see the end. While intently engaged in reading it, Presbyterian enters. Young convert lays aside the book, as he understands P. to be opposed to novels.

P. — I come to speak to you of the state of your soul.

Y. C. — I feel a great relief, and I trust that my sins are all forgiven me.

P. — Well, brother, the next step with you is to connect yourself with the church, that you may partake of its ordinances. Have you made choice of your church relations yet?

Y. C. — I have not! I had been told by each of you, in your ministrations, that you were all evangelical Christians, and I thought it was a matter of but little consequence which branch of the church I connected myself with.

P. — I would be sorry to hear that you had joined the Baptists, not that I think there are no Christians among them; but on account of their uncharitableness and low origin — I mean their views in reference to immersion being the only mode of baptism, and their close communion. I should much dislike to see you placed, my brother, in a position where I, with two-thirds of those who are engaged in this revival, could not commune with you.

Y. C. — This is a solemn thought, I confess.

P. — And then their origin as a sect! They descended from the Anabaptists of Munster: and a more low, ignorant, and degraded class of people has seldom been known. It is true, they show off to better advantage in these days, but the spirit of the sect is the same. I think if you will carefully read this

work on baptism, (handing him a book) you will be convinced that there is no authority for immersion in the Bible. Here is another work I wish you to read: it is Dr. Miller on the Presbyterian form of church government.

P. leaves, and young convert proceeds with *Theodosia*. The next day he was fully absorbed in the interesting narrative, and as he reached the point where *Theodosia* had informed her *beloved* (the accomplished young Presbyterian lawyer, to whom she was espoused) that she chose to renounce him, the idol of her affections, as also the good will of many of her most valued friends, to unite with the persecuted Baptists; and where was portrayed the distresses of poor Percy — his heart-groans, his sickness, his deraugement, &c. — his feelings were wrought up to the highest pitch, and tears flowed in profusion. M. enters.

M. — Thank God for the power of religion! Truly the Lord can take away the stony heart, and give a heart of flesh! Praise the Lord, brother, for his goodness.

Y. C. — I feel that I have passed from death unto life.

M. — What portion of the good Word of the Lord were you reading, brother?

Y. C. — It is not the Bible I am reading: it is a book which Bro. B. lent me yesterday.

M. — A religious book, I suppose?

Y. C. — Yes: I suppose so!

M. — What is the title?

Young Convert reads the title, and proceeds to give the outlines of the work; and concludes by telling M. that the book had made a great impression on his mind, and that he was convinced of his duty to be immersed and become a Baptist.

M. — And you have come to this determination from reading that novel! I fear that a heart that can be influenced by a work of fiction is not right before God, and that you have not been soundly converted. You had better pray for religion, than to be led about by such trash.

Y. C. — But I now feel it my duty to be a Baptist, as much as I felt that my sins were pardoned, and you said I had to determine that by my *feelings*.

As Young Convert seemed very determined as to his course, and withal

much affected, M. leaves him alone, and soon after meets P.

M. — I have been to see our young friend, who we thought was hopefully converted the other day, and found him reading and crying over a novel, which B. had left with him, to make a Baptist of him ; and it has made such an impression on his mind, that he is going to join them.

P. — If ever there was a hypocrite on earth, that man is one. He has been all around among the recent converts, and even to some of my members, instilling into them his Baptist notions, and trying to disaffect them against our churches ; and at the same time he professed at the beginning, and all the time in public, that he did not care what church the converts joined. And now it appears, from what you say, that he has his Baptist theology all mixed up with a love-tale, to make an impression on the weak-minded.

M. — This is true.

P. — The Campbellites are great errorists, but they are manly and Christian compared with him. They will tell you out-right where they stand, and oppose you by open argument. They do nothing on the sly ; and I never heard of their descending to circulate love-tales along with their peculiarities, to make them acceptable to the people. Alas ! for our union meetings !

(*R. approaches.*)

R. — Brethren, the millennium approaches—peace and good will — jars and discords have ceased ; denominational peculiarities are laid aside, and we have the demonstration of our eyes, that men, under the influence of the Holy Spirit, can unite in the good work of the Lord, without a jar or a schism to afflict their souls. These must be happy days with you brethren — these days of union meetings !

P. — I am sorry to say that many of our meetings is entirely broken, and that there is now more denominational strife and hard feeling before we had these meetings.

R. — This is no news to me ; I did not participate in your meetings. 1st, Because you did not enforce obedience of the Gospel : but rested upon a human appliance to effect conversion of sinners ; and 2d, because, that where persons hold adverse systems, make a compromise for the time being, there is no union—there is ever an undercurrent of denominational pride, departmental and private electioneering, which will argue that the flesh, more than the Spirit, has to do with such matters. And when this becomes manifest in the community — as it ever will — it does dishonor the Christian union, than a thousand such unions can do to honor it. J.

PEACE.

(EXTRACT FROM AN ADDRESS DELIVERED IN THE CAMDEN HALL.)

THE war has commenced—the booming cannon is heard — the swords and the spears glitter in the light of the Sun — the cold steel pierces the heart of the youthful soldier—men meet each other in deadly conflict, and thousands lie scattered in all the helplessness of death. The God of peace have they not known ; they have put their trust in the sword, and they have perished with it. We have received heart-rending news from the field of slaughter — our spirits are bowed down within us, and we can find no comfort, no hope, only in Him who is the God of peace. We are living in perilous and troublesome times ; men's hearts are failing them through fear,

and those who are great and mighty on the earth are unable to divine what issues will be. The minds of nations are perturbed, the thrones are held by an uncertain tenure, crowns which now glitter upon the brows of tyrants may soon be hurled into the dust. The dependent states await with intense anxiety to know from which side the storm of victory shall come, merchants are perplexed, commerce is in doubt, capitalists are in doubt, thousands are being killed, and millions are suffering. But our God is a God of peace, and He will end the bidding of war, at the bidding of His will, has again, amidst the blasphemous

earth and the plaudits of hell, mounted his chariot of fire ; and he rides forth, cheered by the smiles of the reckless and desperate, to scatter anarchy and desolation amidst the nations of the world. And though he is heralded by the trumpet's blast, and his ears are filled with martial strains, and the banners of the deluded ones float over his head, he is a tyrant from the bottomless pit, and the way of mercy he hath not known. On his dark brow is written rebellion against the God of peace ; and from his right hand is flung the thunderbolt of destruction, which is accompanied by the scattering burning lightning of his own implacable wrath. Flashes of fire, clouds of smoke, yells of madness, shrieks of death, mangled limbs and streams of blood are always in his pathway. The cloud of darkness encompasses his head, and enslaved nations lie at his feet. He marches, gazes, haits ; a dead calm pervades, and all minds are in suspense. At length the first shot is fired ; then what a fearful raging there is of the tempest and the storm. Violence and hatred have met together, and blood and death have embraced each other. All the artillery of the bottomless arsenal is employed in this fearful engagement, for the purpose of murdering the children of men. Oh, my friends, what a consolation it is, that amidst the din and sufferings of war, we can meet together and hopefully trust in the God of peace. The world lieth in the hands of the wicked one. The church is encompassed in the arms of God. The world cannot give peace. It is the Gospel, and the Gospel alone, which can bestow this precious boon. After a deadly conflict the opposing powers, when worn and exhausted, with their foul and desperate hands deeply baptized in the blood of humanity, take their rest for a time, and the world calls it peace. But what a poor peace it is. The spirit of war has for a time glutted itself, and the nations repose. Yet during that time of rest they enjoy not in the best sense the blessings of peace. They have but halted to sharpen their swords, to point their spears, to make the cannons, to clean the guns, to build the men of war, to sing the songs of self-exaltation, and foolishly depreciate others. During the world's peace the mind which now knows good and evil, will exercise the

latter quality in ingeniously manufacturing the most deadly implements of war. Raw recruits are enlisted, the war-fiend again casts his lurid eye upon some desired spot, at once a defiant position is assumed, and the language of imperious dictation speaks only of impending war. During the time of peace, by the genius and industry of the people, the exchequer is improved, prosperity gilds the pathway of the sons of toil, schools multiply, education increases, and social blessings abound. The honest laborer gladly returns to his home, and though humble be his fare, his wife smiles, his children prattle, his heart is glad, and he still hopes for a brighter and a better day. But the expectations are cut off. The greedy and devouring spirit of war has had but a resting-time in order that he might gather strength, and clutching the nation's purse which the people have filled, he spends it in the spilling of their blood. Their confidence and hope have fled, and their songs of peace and gladness are drowned in the shrieks and death-groans of war. What a poor, shallow, empty peace is that which the world supplies ! How lasting and enduring is that which the Gospel bestows ! The God of the church is the God of peace. The god of the world is the god of war. The Saviour of the church is the Prince of peace, at whose incarnation the angels sang the song of peace. In his memorable sermon on the mount he said, "Blessed are the peace-makers, for they shall be called the children of God." To his disciples he spoke of righteousness and peace, and before he left them he said, "My peace I leave with you, my peace I give unto you." Jesus is the Captain of our salvation, and for us he hath conquered principalities and powers. The songs of the church are the melodies of peace, which flow from happy and generous hearts. The songs of the world are all out of tune and discordant, and they only tell us of destruction and woe. The songs of the church are full of life, hope, and immortality ; while the songs of war tell only of pain, misery, defeat, physical conquest, and death. The prayers of the church are the prayers of peace, and they are burdened with good wishes for the children of men. They lovingly connect us with God and humanity ; they give us a hope of heaven, and cause us to be the most useful and

happy inhabitants of the earth. The church prays for the peace of Jerusalem, for the glory of Zion, and for the enlightenment of the world. We shudder when we think of the prayers of those who are engaged in war. The conflicting powers which are in a state of deadly enmity against each other, do impiously dare to pray to the same God. The Emperor of Austria bids his ignorant and desperate soldiers to go forth in the name of God, while the Emperor of the French adopts the same course, and the King of Sardinia, with his priests and people, say Amen. Is this how they love as true Catholics? The prayers of conflicting armies are a mockery. The formal and forced petitions of despots cannot prevail with Him who is a God of mercy and justice, except it be that the insulted Majesty may pour down upon the heads of each the vials of His wrath, and scatter them with the breath of His displeasure. If the Gospel be true, war is practical infidelity; and those who engage in it cannot be followers of the Prince of Peace. The evangelists of the church are messengers of peace. "How beautiful upon the mountains are the feet of those who bringeth glad-tidings of peace and salvation!" Of the emissaries of war it may be said, How terrible upon the mountains are the feet of those who bringeth the tidings of desolation and death! The hope of the church is eternal peace. "There is no peace, saith my God, to the wicked." In war men are killed—in the church they are saved. In war some lose their feet, and others their hands; some are blinded, and others are made deaf, while thousands upon thousands welter in their blood. In the church the feet are shod with the preparation of the gospel of peace—the hands are employed in doing good—the eye is made glad with the sights which are beautiful, and it feasts upon the glories of the promised land; while the ears are charmed with the songs of salvation and praise. Christ is our object, our hope, our all. The King of Salem is the King of Peace, and it is our glory to be peaceful subjects in the kingdom of our Lord. Sinner, you are not at peace with yourself. There is a war raging within you—good and evil are striving, and unless you are careful the evil will obtain the mastery, and involve your spirit in eter-

nal gloom. Have you not heard? Will you not obey the voice and invitation of the Saviour, and come unto him, that you may have eternal life? When the world desires peace, treaties are made and signed, but how quickly some of them are broken. Perhaps they were deemed at the point of the bayonet, and as the menacing instrument was drawn, the parties considered that moral obligation had ceased. When peace is declared between soul and God. Though the threatenings of the Law may fill the spirit with alarm, there stands the merciful, loving Saviour, full of boundless passion, and he invites us to come to him, in order that by his precious blood, all our sins may be washed away. The sinner finds peace with God through the water, the word, and the blood; and the pen of God's love, blots out our transgressions and our pardon in the book of life. He has been dipped in the blood of the Lamb, by which our eternal redemption is made sure. Poor soldier of the cross, what have you in possession as a memorial of your labors, dangers, and toils? Perhaps a small medal, amongst the disabled or wounded, a trifling pension; and for once, perhaps, that your earthly sovereign, at a considerable distance, has deigned to bestow a smile. It is not so with the soldier of the cross; he has no medal, but he has the word of the Lord, which liveth and abideth for ever. There is laid up for him not a pension which will cease, but riches in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal. He has the promise of the Kingdom, which now is, and of that which is to come, and he feels with the great apostle, that henceforth there is laid up for him a crown which shall be given him in that day. He has the approving smile of the King of kings and lords, and he waits with patience for the time when his Great Deliverer shall come to liberate his spirit from its house of clay, that it may become glorified inhabitant in the house made with hands, which is eternal. Unhappy denizens of this world, where is your hope? And amidst such conflicting elements, how can you flee for safety? What has the

nins of war done for you? And what does this spirit of evil send to you? From the dread portals of war the cannon ball may be hurled to desolate your homes, and to destroy yourselves and others. War sends you the recruiting serjeant, who cajoles and leads away your children. The church sends you the home missionary, whose aim is to make you children of God and heirs of the kingdom. War unfolds to you a fearful list of the killed and wounded. The church refers you to those who through much tribulation have entered the kingdom, and are now singing the praises of God and the Lamb. War allures you from your home, and you die in the battle-field. The church is the home of the Christian; there he spends his days in faith and love, and dies amidst the blessings and benedictions of his friends, with a sure and certain hope of a resurrection unto eternal life. Italy, how fair and beautiful thou art! Thy hills, how verdant—thy valleys, how rich and fertile. With thee the spirit is enchanted. Thy nooks and dells are classical—thy poets, sculptors, painters, and philosophers, have filled the world with their fame, and the sweet music of thy ardent sons and beautiful daughters hath echoed and re-echoed from hill to hill, until the trees of the forest, the flowers of the glen, the beasts of the field, and the birds of the air seemed animate with the songs of peace, happiness, and praise. Many of thy sons of science and philosophy have passed away, but they have left behind them imperishable memorials of their fame. Thou canst vie with the world in beauty, and while we speak the glorious sun of heaven is pouring its light upon thee, and all thy gorgeous scenery is eloquent with the utterances of poetry and truth. The most graphic and truthful painters are inadequate to do thee justice, and no bard is sufficiently gifted to award thee aneulogium commensurate with thy elegance, fertility, and beauty. No lover of Nature can speak too highly of thy splendid perspective, where all that is beautiful and magnificent combine to awaken in the soul feelings of the highest admiration and deepest love. Thy glorious sky and gorgeous sun-settings—thy beautiful flowers, plants, fruits, birds of flight, and beasts of toil, all contribute to fill our hearts with love towards thee

—and thy fair sons and graceful daughters alike inspire us with a hope, that the time will come when thou shalt be free from the bondage of political and religious despotism by which thou hast so long been enslaved. The dark shadows of Roman Catholicism have fallen upon thee, whereby thy morals have been blighted, and thy once enterprising spirit hath been fettered by priestly dogmas, and degraded by a bigotry which is both cruel and licentious; and at this moment the bloodhounds of war are desolating thy plains, and some of the strongest of the youths of Austria and France, amidst thy fruits and flowers, are falling by the edge of the sword, wetting thy soil with their blood. The dark cloud of war portends for thee a day of sorrow and a night of woe. Two despots are shedding blood. Farms are desolated, fruit is destroyed, laborers are distressed, and want and horror abound. Ye sons and daughters of a beautiful soil, what a pity it is that thy spirits have not been awakened to a sense of duty and love by the soul-melting strains of the Gospel of Christ! Why should not thy ancient valleys be glad, and thy hills rejoice on either side, in the presence of those messengers of peace who proclaim salvation through the blood of the Lamb? Why should not thy spirits be freed from the incubus which a false religion hath imposed upon them, that they may live in the light of liberty and truth? Let it be so, and thou shalt greatly surpass in moral glory thy ancient liberty and intellectual renown. The cure for thy evils is the Word of Truth and the Gospel of Christ. Belief and obedience will humble thee in the sight of God, and exalt thee amongst the nations of the world. In the presence of the glorious Gospel the sword is beaten into the ploughshare, and the spear turned into the pruning-hook; the cannon is useless, the battlements fall, the war banner waves no more, all martial music is hushed, enmity dies, nations love each other, and Christ is all in all. The millennial rejoicings are the death-knell of war, and the saints of earth and the angels of heaven, with united thanksgivings to God and the Lamb, usher in the dawn of pure and eternal peace.

London.

J. I.

REBEKAH AND JACOB.

THE sins and failings of God's elect, as recorded in the Scriptures, have sometimes occasioned perplexity to the simple-minded Christian, whose standpoint of view is from the platforms of a higher dispensation of divine grace, and a modern state of society materially influenced by the morality of a clearer revelation than that which existed before the appearance of the Great Teacher, who spoke as never man did. On the other hand, the same recorded facts have often afforded subjects of profane merriment on which scoffers have largely descanted, in order to depreciate the book which narrates them, and discard the Divine message which it contains—as if the Bible did not tell us that its saints were men of like passions as ourselves, and every-day experience did not teach us that the blackest crimes of the rudest ages mentioned in the Bible, occasionally find their counterparts in the civilization of the nineteenth century. Yet the Bible, as it is, is better adapted to give us correct views of God and of man, than it would be were it divested of those narratives which sometimes grieve the heart of the Christian to contemplate, and harden the heart of the sceptic against its divine authority: to the one, indeed, it is the savour of life, ending in life; but to the other, the savour of death, ending in death. In the ninth chapter of Genesis we learn, that after Noah and his family were settled on the new-born earth, he planted a vineyard, and when using the fruits of it, in the gladness of his heart, he forgot the temperance which ought to be observed, and became drunk. The younger son, Ham, looked on “his father's nakedness,” and so violated the principle contained in the fifth commandment; but “Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.” The consequences resulting from these actions were very important, and the conduct of Shem and Japheth may suggest a rule for our guidance, in forming an estimate of the characters of the persons mentioned in the subsequent pages of the Bible.

These remarks have been occasioned

by the perusal of an article, coming on page 222 of the current volume of the *Harbinger*, which, to say the least of it, contains a great deal of “aggragation” respecting the conduct and character of Rebekah and Jacob. We have no objections to the writer of the article declaring at length against duplicity, falsehood, and misrepresentation; but I object to his adducing Rebekah and Jacob as the embodiment of these noxious principles, while a stinging rebuke to some unrepentant transgressors, or inculcating important virtues on the observance of the otherhood. That they deceived Isaac to the identity of Esau, there can be no more doubt than that Shem and Japheth believed that their father was drunk, but Rebekah was not “a treacherous wife,” nor Noah a drunkard, to which each of them fell into a sin characteristic of such persons. Some of the faults of the said article appear to consist in applying to Rebekah and Jacob epithets descriptive of unchristian characters, and from the exaggerated view given of her sin, insinuating that Rebekah “died with the guilt upon her soul;” while the writer's sympathy for “poor Esau, the injured child,” might not unwarrantably incline the reader to suspect that he is either an Edomite or an Ishmaelite, or at least that he has but very partially learned the language of Canaan, or studied the tokens of Divine approbation and special promises made to Jacob and his seed.

In treating of the characters of Rebekah and Jacob, it is proper to review the whole recorded facts of their history, and not take one or two questionable actions of their lives as exponents of the habitual state of their minds. Rebekah is introduced to our notice as a damsel who was sent by her Lord to meet the servant of Abraham, that she might become the wife of Isaac. She readily entered into the Divine arrangement, received a hearty blessing from her parents, went home with Isaac, and was married to Isaac, who loved her greatly. Their happy union was attended with the Divine approbation and great prosperity. One thing only was wanting to perfect their life—twenty years had elapsed and

had no child. Isaac entreated the Lord for his wife, and the Lord granted his request. Rebekah conceived twins. Like the holy women of ancient time, she was no stranger to divine communion, and she inquired of the Lord respecting their offspring: "And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." This heavenly communication she no doubt treasured up in her heart, and Isaac would not be kept in ignorance of its import. The characters of her sons developed themselves in accordance with the prediction: Esau, like Nimrod of old, was a skilful hunter, and early imbibed the spirit of violence and murder, and disregard for Divine institutions; but Jacob, like Abraham and Isaac, tended his flocks, and cultivated an acquaintance with Him who "maketh the hinds to calve."

Space cannot be afforded here to dwell upon this interesting history. In course of time, Isaac becomes old, and begins to "set his house in order" by making his favourite son to prepare for the paternal blessing. His mistaken partiality for the profane Esau, "because he did eat of his venison," arrests Rebekah's attention, who knew Isaac's failings as well as his virtues. She could recollect, that at a time when his faith was weak and the fear of losing his life was strong, he taught her to say of himself, "He is my brother;" and now she considered her husband about to do something that would run counter to the purpose of God, as made known to her by the Lord respecting her two sons, and therefore, without waiting for Divine direction under these perplexing circumstances, she repeated to some extent the act of deception, which she had previously been taught to practice to save her husband's life, in order to secure to her elect son the blessing which belonged to him by the promise of God, and to prevent the children of the hated Hittites, whom Esau had married, from coming into the possession of the inheritance of Abraham. Rebekah succeeded in her purpose. The means she took to effect her laudable object we cannot justify, either by the principles of New

Testament precept, or the light of natural reason; but may we not say that the issue of this matter was of the Lord, who said, "Jacob have I loved, but Esau have I hated?" For this election, and its consequent privileges, did not depend on Isaac, who willed to bless Esau, who ran for venison that his father might eat and bless him; but it depended on God, who may bestow his favours as he pleases.

With respect to the state of mind of Rebekah and Jacob at this time, and immediately afterwards, as regards Divine acceptance and holy communion with one another and with Isaac, we can say but little. Let us not seek to be wise above what is written. Particular mention of the repentance of God's ancient people for the sins into which they occasionally fell, seldom occurs in the Scriptures; but from the subsequent history of Rebekah and Jacob, it is evident that they lived in harmony with Isaac — rejoicing in the promises made to Abraham and his seed through Jacob, and consequently, they will inherit the kingdom which God hath prepared for them that love him; while the profane Esau continued his ungodly practices, and was a grief of heart both unto Isaac and Rebekah — a stranger to the institutions of promise, and left to the uncovenanted mercies of God and the retributions of a future state. There appears to me no ground for the assertions of J. I. of London, that Rebekah and Jacob "were both degraded in their own and each other's estimation;" that "both had offended God;" that Rebekah "was guilty of the mean and contemptible practice of *listening*" to what was not intended for her to hear; that she was "a foolish and designing mother, a treacherous wife," and that "for her conduct all ages will rebuke her," &c. Such phrases might be expected to be met with in the columns of the *Infidel Reasoner*, but their appearance on the pages of the *Harbinger* can only be regarded with painful regret. It is well that the Editor constantly announces that he is "*not* responsible for every opinion put forth by the contributors," and we know enough of his manifold duties and feeble health to account for the appearance of an article occasionally, which has not had the advantage of being subjected to his judicious pruning knife.

Paul mentions Rebekah in his writings, but no rebuke is administered by him ; and we should take care that we do not rashly vilify this "daughter of Abraham." She died, and was buried in the same grave with Abraham and Sarah, Isaac and Jacob, and Leah ; and if David could say of *Saul* and Jonathan, "They were lovely and pleasant in their lives," we surely cannot say less of Rebekah and Jacob, though they failed in some instances to exemplify the high morality which, in the Scriptures, we are commanded always to practice.

J. S.

Edinburgh.

[We feel obliged to Bro. J. S. for observations on the lives and character of Rebekah and Jacob ; and had they extended at greater length upon the worldly and unbelieving state of Isaac's mind at the time they would have proved still more interesting to our readers. At the period referred to, Isaac was about 130 years of age ; Esau and Jacob about 70 ; and as Isaac survived fifty years, suffering from deprivation of sight, he had ample time afforded him for reflection on his own conduct, and his dealings of God with him, his predecessors, and the children of men in general.—

BIBLE EDUCATION.

WE wish kindly, in this article, to recommend the Bible as a text-book to those who are actually engaged in the profession of teaching. The system, which we propose on this subject, is not peculiar to us, but one which has been tested successfully by many eminent educators.

The Old and New Testament Scriptures ought, in our opinion, to be introduced into every college, and a thorough course through them be made necessary to graduation. They should also be daily taught in our schools, and studied upon the same principle as the sciences. For why should the student spend years in Horace and Xenophon, and not a day in Moses ? If it is proper for him to cultivate a taste for the beautiful thoughts of Socrates, why not also for the much more beautiful maxims of Solomon ?

It is commonly admitted that no education is complete without much knowledge of the Bible. This desirable information is obtained by the young, in most communities, either from the pulpit or in the Sunday School. Children, however, are not usually capable of appreciating the former ; and the latter is inadequate to their wants. Verse reading and familiar lectures have been adopted by some, with very great success. Although these methods of instruction are excellent, yet I am persuaded that none of them are equal to daily, prescribed recitations in this, the noblest and holiest of all studies. There can, indeed, be no valid objection to the incorporation, into the college

curriculum, of that book, which is more knowledge to embody more wisdom than any other. How praiseworthy is to see the amiable student apply his mind alternately to the Gospel and to the classics. He, by so doing, reveres the Sacred Oracles the more, because, by the contrast, he perceives their superiority.

Partyism would not be fostered by our plan, as some might suppose, by informing the people, it would be destroyed. This question, however, may be proposed, Can the Bible be taught as a class-book in our primary schools ? Certainly it can — and with the happiest results. Portions of it are admirably adapted to juvenile pupils. What could be more simple and suited to their capacity than the story of Joseph, or the still more simple and beautiful biography of Jesus ? The little boy and girl carry the Bible to school, if they prefer, upon their arm that they do their arithmetic, geography, and study it as they go. It will not interfere with any good author or branch of learning, but will sanctify the whole education. The promiscuous and universal use of it in every institution, could scarcely be objectionable. For as the warrior does but little fighting with the sword, so the wicked could do but little harm with the life-giving word. It would meet the approbation of the Father of the Church. He says, "Search the Scriptures," and again, "Let us reason together." Isaiah beautifully adumbrates the happy period, when "the earth shall

full of the knowledge of the Lord, as the waters cover the sea." We meekly urge the fulfilment of this prophecy, by commending a thorough Christian education. In conclusion, we say—Imbue the mother and the teacher with the Holy Spirit, and they will reform the

world. The presentation of themes like this, by many scribes, will at least persuade those who glory in the Bible "alone," to admit it into the modest Academy, as well as the highest University.

J. C. R.

EXEGESIS (LUKE V. 24.)

JESUS said to the paralytic, "Rise, take up thy couch, and go into thy house." Why did he *say* this? Could he not have imparted strength to the paralytic by simply *willing* it? Certainly he could. Why then *say* it? A leprous person once said, "If thou wilt, thou canst make me clean;" and he said the truth. Jesus said it in order to prove the truth of an important claim which he made. He claimed to have authority on the earth to forgive sins. "But that you may know that the Son of Man has authority on the earth to forgive sins," he said to the paralytic, "Rise, take up thy couch, and go into thy house."

The paralytic had been brought to the place where Jesus was, and where each a concourse had assembled, that it was impossible to pass him into the house through the door, and they let him down through the roof. When Jesus saw this faith, or confidence, he said to the afflicted man, "Child (*teknon*) thy sins are forgiven thee."

But "some of the Scribes, who were sitting there, said in their hearts (or reasoned in their hearts) why does this man thus utter revilings? Who can forgive sins except one, God?" Jesus, from whom their thoughts were not concealed, said, "Why do you reason these things in your hearts? Which is easier; to say to the paralytic, Thy sins are forgiven thee—or to say, Rise, take up thy couch and walk?" This question was put to them before he commanded the paralytic to take up his couch. Just as they were making up their answer, which was, that one was as easy as the other, he told the paralytic to rise, take up his couch, and go home. When they saw the man do as he was commanded, they saw the proof that the Son of Man had authority on earth to forgive sins.

We have rendered the Greek word (*eksousia*) *authority*, as that is the exact sense of the word. *Dunamis* is more properly rendered *power*, or *strength*.

S. E. S.

CHRIST'S CHURCH IDENTIFIED.—No. VI.

"Upon this rock will I build my church."

If we would identify a person, we ascertain or prove his sameness. His features, his complexion, the colour of his hair and eyes, his height, his nativity and residence, his name, and other characteristics and circumstances may be brought into requisition for this purpose. If any given person under examination differs from the person sought, in features and complexion, in the colour of his hair and eyes, in height, and especially, if it can be fully and fairly proved that he has, and always has had another name, he cannot be identified as the person sought. The very reverse is proved from that

which was intended. So if the churches of the sects differ from the apostolic church, in their foundation, in their materials, in their terms of admission, in their constitution, in their creed, in their rules of government, in their name, and in their banner, how, by any rational possibility, can they be identified as Christ's church? The different sects of Baptists are not identical with one another, nor with Methodists and Presbyterians! Each differs from all, and all from each—and in many instances, differ more from the apostolic church than from one another! The corollary, therefore, is, that as each of

these sects is a different entity from all other sects, so, each and all them, taken together, are different entities—different organizations from the apostolic church.

In order further to illustrate this question, I will present the reader with a review of a sermon preached by Professor D. a Baptist, some years ago, before an Association, and published, I believe, by request.

The grand object of this sermon is given by the author in the first paragraph :

"Our object is not to trace the history of a *name*, but of *principles* and *practice*. We shall not attempt to prove that the apostolic churches were called Baptist churches ; but we shall endeavour to show that the principles and practice of the latter bear a most striking resemblance to the former ; and shall inquire whether history, in her downward march through sixteen hundred years, takes notice of such a people."

On the 27th page, the author tells us how much he thinks he has proved.

"We think," says he, "that we have proved conclusively, that God has had a people in the world, according to the election of grace, who have kept the ordinances as they were delivered ; that they were called by different names, in different ages. Novatians, Donatists, Puritans, Paterines, Publicans, Paulicians, Leonists, Albigenes, Valdenses, or Waldenses, Anabaptists, &c. ; that in many of their doctrines, and in the observance of the ordinances, these bodies of Christians and the Baptists of the 19th century are identical with each other, and with the model church at Jerusalem," &c.

Having now shown how much Mr. D. thinks he has proved, it remains that we inquire whether or not he is correct in his thinking. We grant that he has proved that in every age there have been multitudes who have stood up and protested against prevalent corruptions—that there have been Christians from the days of the apostles to the present time—that there have been reformers in all ages of the church, as there are reformers now, calling upon their fellow professors to repudiate humanisms in religion, and popular delusions ; but we deny that he has proved either that the apostolic churches were Baptist churches, or that any of the sects which he names were Baptist churches. And he has failed to tell us

when the Baptist church began to be called Baptist. He no doubt feels last question to be a ticklish point, hence he demonstrates his dexterity in passing over it.

He tells us that his "object was to trace the history of a *name*, but of *principles* and *practice*." Now, suppose it had been his object to trace the history of the Baptist name, how far the stream of time do you suppose would have ascended. Comparatively the distance of but a very few years. But suppose he could have traced the name Baptist up to the model church at Jerusalem : do you not suppose he could have done it ? Then we should have had the Baptist church at Jerusalem. We should have had the bride of the Lamb's wife, instead of wearing the name of her husband, calling him her father after an ordinance, or after the name of a servant of her husband. The primitive church, was, in this respect, far from being guilty of any flagrant impropriety.

It is known that the Baptists, as well as other sects, charged us incessantly with attaching too much importance to baptism. Now, how much importance do they attach to it ? Why then do they cate out of it a name ! Passing by the Lord's supper, and all the good works of the Christian institution, and the name of Peter, and even Christ, they fasten the baptismal institution for a name. In this respect they exalt baptism to the superlative degree. What would be said of us, if we, because we believe in partaking of the Lord's supper every Lord's day, should call ourselves *Supperists* ! Would not this be exalting the supper above the whole Christian institution ? This is precisely what the Baptists have done in regard to baptism : and then they turn upon us and say, "O, you attach too much importance to baptism !"

Perhaps this is the proper place to remark, that immersion is the chief mark, or way-mark, used by Mr. D. in this sermon, by which to identify the Baptist church, up through past ages to the time of the model church at Jerusalem. He uses it as the dividing line between the true and false church. Is not this attaching great importance to immersion ? But here a difficulty presents itself. The Baptists, of all years, tell us frequently, that the v

baptize is Greek, and ought to have been translated immerse. The Baptists, then, have got the name in Greek from old King James: and therefore, should be called *immersionists*—the *immersion-church*.

It is worthy of note, that Mr. D. does not undertake to prove the exact identity of the Baptist and apostolic churches. "A most striking resemblance," is all for which he contends. Nor does he contend that the Baptist churches of the nineteenth century are strictly identical with those ancient sects through which he would trace the Baptist pedigree up to the model church. These are his words, "That, in many of their doctrines, and in the observance of the ordinances, these bodies of Christians, and the Baptists of the nineteenth century, are identical with each other, and with the model church at Jerusalem." Thus it will appear that Mr. D. makes out but a partial identity after all; an identity "in many doctrines," and "in the ordinances." But the same kind of identity in regard to "many doctrines," exists between the Baptists and all the reputed orthodox denominations; and between us and the Baptists, not excepting "the ordinances." Will this doctrinal identity prove that all our churches are one and the same church? If not, then Mr. D. has absolutely proved nothing, after all his labour, but "a most striking resemblance." And what is the amount of this resemblance? A well executed counterfeit very strikingly resembles the genuine coin. But is it therefore the genuine coin? Try it once! It is true, you may impose on the superficial with "striking resemblances," but they are not identity.

Suppose that Mr. D. by the aid of his historic lights and "most striking resemblances," had attempted to trace the churches of our reformation up to the model church at Jerusalem, might he not have succeeded better than he has done? Certainly he might. He would have found between many of our doctrines—to speak in the language of Ashdod—and the doctrines of those sects which he has named, and in the observance of the ordinances, "a most striking resemblance," and on his arrival at the model church at Jerusalem, a perfect identity. He would have found no Baptist name upon that

church, nor within it a Baptist human creed or mourner's bench. He would have found the ministers of the word in that church preaching to sinners, "Christ and him crucified;" and that when any of them was pierced to the heart, by the Word of the Spirit, the Word of God, instead of being asked, "Do you *FEEL* that you are pardoned," they were commanded to "repent and be baptized in the name of Jesus, for the remission of their sins," to continue afterwards "in the Apostle's doctrine and fellowship, and in the breaking of bread and prayers."

To give the reader additional light on this "most striking resemblance" that exists between the Baptist church and the model church at Jerusalem, and between Professor D. and the Apostle Peter, we shall present him with a precious morsel from the second page of this sermon:—"You may sprinkle, pour, or even immerse unconscious babes to bring them within the 'covenant mercies of God,' or adults 'for the remission of sins,' and we regard it as trifling with an ordinance of Christ, and not baptism."

Hark! "baptism for the remission of sins," says Mr. D. "is not baptism!" What concord of sweet sounds would the voice of Peter and that of Mr. D. have made on the day of Pentecost, had they preached in concert? Peter would have said, "be baptized FOR remission." Mr. D. would have said, had he dared, "be baptized NOT for remission—Peter, you are trifling with an ordinance!" Reader, had you been there, which would you have obeyed? Had you have obeyed Peter, you would have become a Christian—had you obeyed Mr. D. you would have become a Baptist! How striking the resemblance! How obvious the identity!

I am not to be charged with uncharitableness, for setting aside all the churches of the sects as human organizations, and not the churches of Christ. It is but what they have done for us—even worse—not only repudiated us, but assailed us with ten thousand vile misrepresentations! It is but what they have done, and are doing for one another. I have in my possession a first-rate Baptist book, entitled, "Ten days travel in search of the church;" which holds all Pædobaptist sects as belonging to the apostacy. And the West-

minster confession virtually teaches the same in regard to all the Baptist sects. The following is its language :—"The visible church, which is also Catholic or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children ; and is the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation" (Con. p. 111.)

Now note : "The visible church consists of all those who profess the true religion, *together with their children.*"

1, The Baptist church, then, cannot be the true church, nor any part of it : for in the Baptist church there are no infants. 2, The Baptists, according to this article, do not profess the true religion, because those who profess the true religion, do, in virtue of their faith, introduce their children into the visible church. All churches, therefore, not having infants in them, and consequently, the Baptist churches, are, according to Presbyterianism, untrue, anti-christian, apostate ! I am, then, as charitable towards the sects as they are towards one another ; and if I have truth on my side, a little more so. For would it not be sadly uncharitable, having the truth fitted to heal all the partizan and shameful discords of the bickering discordant sects of Christendom, and not to tell it ?

I will conclude this number by a few extracts from authors of celebrity. These will corroborate the views that I have given ; and to many, it may be, their sayings will be more acceptable than mine.

The great Cumming, the head of the Scotch church in London, uses the following language : "All churches are about to be equally dissolved. Methodism is fast breaking up—Independency is to be shattered ; and the Baptists will not be spared. This great organization of existing institutions is the disintegration of the component elements, in order to form a new and glorious combination—a church where there shall be no more division, where there shall be neither churchmen nor dissenters, but Christ and Christians shall be all in all."

Dr. Adam Clarke, as follows : "The religion of Christ stands in no need

either of human cunning or power—is the religion of God, and it is propagated by his power—this the of the Acts fully shows—and in find the true model after which church should be built. As far a church can show that it has fol after this model, so far it is hol apostolic. And when all church congregations of people profess Christianity, shall be founded a gulated according to the *doctrines discipline* laid down in the Book Acts of the Apostles, then the gate body may be justly called, the Apostolic and Catholic church."

A word from Wesley, the father founder of Methodism. "We God that all the *party names*, and scriptural *phrases* and *forms* which divided the Christian world, were gotten ; and that we all might ag sit down together, as humble lov principles, at the feet of our common M to hear his word, to imbibe his and to transcribe his life in our c

We shall next hear Barnes, a byterian. The existence of sect denominations, and contentions, traced to the following causes. The love of power : and they who control of the consciences of men of their religious feelings and opinions can control them altogether. 2nd, ing more respect to religious ten than to Christ. 3rd, The multiplication of tests, and the enlargement of creeds and confessions of faith. consequence is, that every new doctrine that is incorporated into a creed, cause for those to separate who d accord with it. 4th, The passions men—the pride, and ambition, and gotry, and unenlightened zeal. evidently meant that this church s be one—and that all who were h followers, should be admitted to communion, and acknowledged where as his true friends. And time may yet come when the shall be restored to his long dist church, and that while there may honest difference of opinion mani and allowed, still the bonds of christian love will secure union of h all that love the Lord Jesus, and of effort in the grand enterprise which ALL can unite—that of m war upon sin, and securing the c sion of the whole world to God."

Our Saviour prayed that all who should believe through the teaching of the Apostles, might be one. And all good men pray for the union of Christians, for the present and ultimate triumphs of Christianity; and many of them seem to possess joyous premonitions of this good time to come—the golden age of Christianity, when there shall be but one fold and one shepherd. Let us not only pray, but work manfully for it. Our Divine Master has given us a perfect model; are we tasking all our powers to imitate it, or are we idolizing the workmanship of our own hands—glorying in mere voluntary

associations, called churches? In building a literal house, if any part of the work is not according to the contract, we require that it shall be taken down, and rebuilt according to the design or model. And the lady rips the garment, or ravel the stocking, in order that she may remake, or reknit it, in an approved style of workmanship. So must the church builder do, wherein he has built contrary to the model church at Jerusalem. Pride, bigotry, and denominational selfishness are crying sins against heaven—are peopling hell daily with hundreds for whom Christ died! Beware! O, beware! A. RAINES.

ONE HUNDRED YEARS AGO.

ONE hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, and Illinois territories. Then, what is now the most flourishing part of America, was as little known as the mountains of the Moon. It was not till 1760 that the "hunter of Kentucky," the gallant Boone, left his home in North Carolina, to become the first settler of Kentucky. The first settlement of Ohio did not take place until twenty years after this time. A hundred years ago, Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people. A hundred years ago, the great Frederick of Prussia was performing those exploits which have made him immortal in military annals, and with his little monarchy was sustaining a single-handed contest with Russia, Austria, and France—the three greatest powers of the European Continent combined. A hundred years ago Napoleon was not born, and Wash-

ington was a young and modest Virginia Colonel; and the great events in the history of two worlds, in which these great but dissimilar men took leading parts, were then scarcely foreshadowed. A hundred years ago the United States were the most loyal part of the British empire, and on the political horizon no speck indicated the struggle which, within a score of years thereafter, established the greatest republic of the world. A hundred years ago there were but four newspapers in America; steam engines had not been imagined, and railroads and telegraphs had not entered into the remotest conceptions of man. When we come to look back at it through the vista of history, we find that to the century which has passed was allotted more important events in their bearing upon the happiness of the world, than almost any other which has elapsed since the creation.

TO YOUNG PREACHERS.

SELECTED FROM THE WRITINGS OF ELDER B. W. STONE.

MY SONS, — Hear the advice of an old father, just about to leave you—just about to be discharged from his services in the ministry for nearly half a century. I have been among the early pioneers of the West, in laboring through difficulties unknown to you, to preach the Gospel.

1.—It is a common saying among the preachers of this day, "Old men for

counsel, young men for war." This is often advanced in justification of public debates with opposers, or the clashing doctrines and opinions which now distract and divide the world. "Old men for counsel." Do they counsel you to engage in such debates? Do they laud you for victories won? I will fearlessly answer that no old man of piety and intelligence will give such advice, unless

in an extraordinary case; for they know from long experience that such debates tend to strife, deaden piety, destroy the spirit of prayer, puff up the vain mind, annihilate the taste for the fatness and marrow of the Living Word, and destroy the comforts of true, heavenly religion. Seldom do we see in the same person a warrior and an humble devoted Christian. *Rara avis in terra.* Such acquire a controversial habit and temper. They may proselyte many to their opinions, and greatly increase their numbers; but the children are like the parents, lean and pigmy things. I have known, in the course of my days, great and good religious excitements in certain places, quashed by such debates from the pulpit. I have really thought that the most effectual and shortest way to put a stop to such excitements, is for two debaters to propose a public debating match, or an ecclesiastical duel, on a certain day, and at a certain place. Generally at the close of the debate ends the good excitement. I know it is said in justification of such debates, that Paul disputed in the synagogue at Athens, and in the school of Tyrannus, with the Jews and others. Read the verse correctly, and the force of the objection is removed. He reasoned, or dialogued with them. This should be the constant practice of every faithful minister of Christ. Would to God it were the practice of all our young preachers to reason out of the Scriptures on the important things of the Gospel. But "young men, for war." What war? Not against flesh and blood, for nothing but carnal weapons can affect them; but against the powers of sin and hell, with spiritual weapons afforded us from above — not against men, but against their sins, as did our Lord and his holy apostles, in order to save them from ruin. But are we not to contend earnestly for the faith once delivered to the saints? Certainly. But cannot this be done without set debates, challenges, judges, rules, &c.? Did our great head — did his apostles ever act thus? And who will say they did not earnestly contend for the faith? There must be something wrong in this matter, because these zealous duelists do not like to be called the challengers. Now if this be the proper way to contend for the faith, why not fearlessly challenge every opposer, and thus show

your holy zeal? In these debates, but few persons attend that have not their minds prepossessed in favor of one side or the other. Unsophisticated persons may be misled to your opinions, but one soul is of more value than a score of such proselytes; and such souls are made by the truth uttered in the spirit, and heartily received and obeyed.

II.—I advise you, my sons, to use the Word, the Gospel of the Lord, with all boldness and honesty. If any error or stumbling-block be across the path of truth, which neutralise its effect on your audience, labor with cogent arguments to get it out of the way, without pity for those though sanctified by many centuries and supported by the great and good for many ages. But be careful, ascertain that it is an error, before you point it with your little finger. Truth, like a ploughshare, will tear up the roots of weeds and plants sown and planted by an erring man. Be careful not to condemn any person or people by whom noxious weeds were sown. Tell them you name a Presbyterian, a Methodist, or a Baptist as having done that moment he buckles on the armor, and shields himself against your arguments, however powerful. He cannot profit him by all you say. Be gentle and harmless as serpents, and harmless as doves."

III.—I not only advise you to use the word, but also to preach it in the spirit. In vain we attempt to deliver to others the force of that which we deliver to others. A man may deliver the truth in the letter without the truth. Such preaching is vain—useless to the hearer and sinner. Apathetic and morose lectures on religion have almost everywhere the world, and swelled the number of sceptics. For they thus argue: these people believe what they say, or read, would they be so cold and feeling in their addresses? Would they not cry aloud and spare not? Do they ever know one such preacher who is a sinner from the error of his ways? Every person may also preach with a vociferous zeal and manner. The more mere animal nature, without the spirit, the more they will Live and walk in the spirit, and

and preach in the spirit ; then will the attention of your hearers be arrested, and good effects will follow. When we see our neighbour's house in flames, and the unconscious family within exposed to instant death, we do not take time to study and write an elegant speech in order to read it to them, that they may fly from impending ruin — nor do we write a speech to read to persons whom we see ready to rush down a deathly precipice, unconscious of their danger. No! were we to do so, those people would be apt to disregard our admonitions and perish.

IV.—Be as holy out of the pulpit as in it. Be always sober (not morose); indulge at no time in jesting, mirth, or light conversation; these grow by indulgence. I advise you to beware of what is termed gallantry. It will ultimately sink your influence in the public mind. Be plain, but neat in your dress. Wear not costly apparel, nor tinselled ornaments of any kind. It savours of vanity, and will detract from your usefulness. Be often on your knees, always endeavour to keep God before your mind, and labour to please him rather than man; for if you seek to please men, you will certainly displease God. The friendship of the world is enmity to God. Some are tempted to please man by ostentatious show of learning and talents. This is to preach self, not the Lord Jesus—it is to advance self, and not the cause of Christ—it is to gain the applause of the world, not to save souls from ruin—it is to be popular, not useful. Vain, presumptuous mortal! How despicable in the view of heaven!

V.—In your public addresses, like the householder, bring forth out of your treasure things new and old. The Word of God is your treasure, not the wisdom of men. With this you must store your mind so as to be able to exhibit to your audience, things new as

well as old. Do not for ever harp on one string—on one doctrine, however true. The mind needs variety, and that variety is afforded to the Bible student in the Scriptures. "Warn the unruly, comfort the feeble-minded, support the weak." You should not preach that to another, of which you do not experience the truth yourself. It will be a dry morsel, unseasoned with grace, both to yourself and those that hear. Avoid everything, every expression, every smart word that may excite levity or laughter in your hearers. Your object is to save souls; an object truly serious and important, and should be managed always in the spirit of seriousness and solemnity. What! to excite levity in those on the brink of everlasting woe! God forbid!

VI.—Beware of an avaricious or covetous spirit. Read Paul to Timothy, 1 Epistle, vi. 6-11. Having food and raiment, let us therewith be content. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." Avoid everything like boasting of yourself, or of your success in the Gospel.

VII.—My dear sons, if this advice be good, receive it, and conform to it. I have known it to be good for half a century. Be diligent and faithful, and soon you shall receive your reward. Oh, that we may hear the plaudit of our Lord—Well done, thou good and faithful servant, enter thou into the joy of your Lord!

THE MANIFESTATIONS OF GOD.—No. I.

God was manifest in flesh. This all-embracing fact of the Glad-tidings, may correctly be regarded as the climax to all preceding manifestations of God to this world. All previous manifestations, on comparison, fall into the shade as merely anticipative and preparative to this. Yet the question may wisely be

entertained, whether the Incarnation itself does not stand forth, radiant with a more striking and finished lustre, when viewed in immediate connection with those Divine appearances with which the world had been previously favored. Satisfied that this question must be responded to in the affirma-

tive, we propose an investigation into the leading Divine manifestations recorded in the Scriptures of the Old Covenant.

1.—The first instance of divine manifestation to man, of which we have anything like direct intimation, is, singularly enough, that mentioned (Gen. iii.) in the account of man's primal sin. The serpent had tempted, Eve had yielded, Adam had been ensnared. Guilt perturbed the minds, and shame mantled the persons of the fallen pair. Thence proceeds the sacred narrative, "And they heard the voice of Yahveh Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence (face) of Yahveh Elohim, amongst the trees of the garden." That this was the first manifestation of the Creator to his creature, is, of course, not to be supposed. Still, it is the first time in human history that such manifestation is recorded. Not, indeed, that even here divine appearing is formally asserted; yet it seems obvious on the face of the account. First, Yahveh's *voice* is heard. Next, *walking* is ascribed to the Divine Investigator. Indeed, the reflective conjugation employed by the historian, would seem to indicate something peculiar and express in the act described as "walking." *Gesenius* attributes to it the force of *going up and down*. *Stately procession* is perhaps the most comely and expressive phrase to represent it. This, surely, implies visible manifestation. Finally, Adam and his wife hid themselves from the *face* of Yahveh amongst the trees of the garden. Assuming that they had not as yet, since their trespass, confronted the face of their wronged Creator, does not their hiding themselves *from* his face indicate previous familiarity with the face of their gracious Benefactor? In innocence, they had gazed on Yahveh's face in reverential, confiding love: in transgression, they avoid with dismay its reproaching glances! All this assures us of visible appearing at the time in question, and probably points to the condescending habitude of Yahveh Elohim.

What was the precise external form of this manifestation is not stated—whether human, angelic, or something quite unique. Yahveh's voice and language were certainly adapted to the

human ear—his form also *might* man; it was so on many subsequent occasions. But we shall act most wisely to advance no opinion, lest we show our singleness of aim, which is to accurately what is the precise information conveyed in these singularly brief narratives.

2.—The next intimation respecting the divine appearances, though exceedingly brief and quite indirect, is well worthy passing notice. It is in the account of Cain's punishment (Gen. iv.) Cain has wickedly slain his younger and more righteous brother, Abel. Yahveh at once makes intimation for blood, saying to the murderer, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground (*adhamah*.) And thou art cursed from the ground (*adhamah*) which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground (*adhamah*) it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be upon the earth (*erets*.)" Let Cain's remark be well considered, "And Cain said unto Yahveh, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the ground (*adhamah*) AND FROM THE FACE SHALL I BE HID; and I shall be a fugitive and a vagabond in the earth (*erets*); and it shall come to pass, that every one that findeth me shall slay me." Here it is noticeable that Cain connected the presence of Yahveh with the cultivated soil. In being banished from the home of the infant farmer, he recognized that he should be hid from the divine face. This intimates that God had condescended to manifest himself in a local manner. Whether in the form of a luminous cloud, hovering over, and guarding around the Adamic encampment, or whether in the form of fire, regularly appearing upon the altar in token of acceptance of the worship offered there, whether in the form of man or otherwise, visiting the human abode with unusual frequency and regularity—these things we are unable to decide. Some think that divine appearing there must have been the cause of Cain's banishment from the home; his youth would not have been able to resist itself, in his deprecations, with a face hid from the presence of Yahveh.

Moreover, does not the plaintiveness of Cain's lamentation suggest that Yahveh's appearances to the human family had been characteristically merciful, consoling, assuring? We might have anticipated that the murderous son would have been glad to escape the presence of his father's God, and possibly such a feeling did alternate in his bosom with the opposite sentiment. But even guilty aversion and dread, it would seem, could not stifle in a moment, the holier reminiscences of his soul. The fields his hands have tilled, the home with which his youth has been entwined, the parents who have nursed him up to man, possess an attraction which even the murderer's soul is not too utterly seared to feel. And with these associations he instinctively blends the merciful regard or beaming pity of YAHVEH'S FACE! The fear of Cain was well-grounded. His exile removed him from the manifestation of Yahveh's presence: "*And Cain went out from the presence of Yahveh, and dwelt in the land of Nod (exile), on the East of Eden.*"

In pausing for the present, we remark, How paternal the regard displayed by God to his creature man! Adam and Eve are, humanly speaking, placed on the earth in a fatherless and motherless condition. The benign Creator cares for them with a truly tender, parental solicitude (compare Luke iii.

38.) He visits them, converses with them, directs them. Till sin interposed, no slavish fear of his presence ever sprang up in their breasts. How deformed sin appears in crushing this filial joy!

Again: Can we err in concluding, that, notwithstanding the transgression of our first parents, most expressive tokens of merciful love were granted them? A solemn silence does, indeed, rest on the history of Adam and Eve, respecting their immediate relationship to God posterior to their fall. We crave information about them. They are our parents. Their blood circulates in our veins. Were they ever happy again?—What amount of displeasure did the holy Yahveh Elohim manifest?—Did he ever proffer pardon to the fallen?—With a soft, touching eloquence, that causes the bosom to expand and the grateful tear of sympathy to start to the eye, we learn, at least, the one fact, speaking a volume, that such were the forthbeamings of Yahveh's merciful countenance on the Adam family, that even the jealous, cruel Cain, when he had fallen to the debased position of a murderer—even *he* felt it to be a bitter ingredient in his penal cup to have reason to exclaim—"Leaving the parental home—O! Yahveh, from *thy* face shall I be hid!" J. B. R.

Newtown.

DISCIPLES OF CHRIST, OR CAMPBELLITES.*

SEVERAL important movements of a reformatory nature have occurred in the American church during its past history; one of the most influential and extensive of which was that effected by Thomas and Alexander Campbell, and which is now embodied in the denomination known by the title of "Disciples of Christ," or by the more

popular epithet of "Campbellites." Shortly after the commencement of the present century, the Rev. Thomas Campbell, a prominent clergyman of the Seceder Church, emigrated from the North of Ireland to the United States, and located in Washington county, Pennsylvania. He was accompanied by his son Alexander, at that time a young man, and possessing superior talents, who had just completed his studies for the ministry. Both of these laboured at first among the destitute Seceder Churches in the Western part of Pennsylvania, and as they became more thoroughly acquainted with the state of sects and denominations in this country, and observed the vast variety and number of religious organizations which here existed, they con-

* We extract the above article from the London *Despatch*, in which paper it appears as No. 22 of "Sketches of Religious Sects." The Disciples of Christ, whose views it lays down, are happy to know, that in whatever part of the world their lot may be cast, they are not "Campbellites," nor can any such name be justly employed to designate them. Neither is it correct that they sanction open communion, as practiced by some Baptist churches in this country.—Ed.

ceived the idea of accomplishing an union between them. The restoration of the primitive unity of the Christian church was the prominent purpose for which they determined to labour.

The Campbells began to preach among the Seceders with reference to this object, and to aid in the accomplishment of it, they resolved to discard all human creeds and confessions, and receive the Scriptures as the only course of instruction and authority in the development and determination of religious truth. They denied that confessions of faith were necessary, or even useful, to the success or purity of the Christian church; and they contended that the impartial and enlightened interpretation of the Bible would infallibly lead mankind to a knowledge of the truth.

These views were, of course, very obnoxious to the rigorous sect of Seceders to which the Campbells belonged—a sect who had experienced innumerable splits and subplits, divisions and subdivisions, in reference to the most minute and insignificant points of Christian doctrine and practice. The Campbells accordingly withdrew from them and established a congregation on Brush Run, in Washington county, in this State, in 1810, which thus became the foundation of their future organization—the birth-place of one of the most numerous and influential denominations now existing in the Southern and Western States. The principle on which the new church was founded was simply this: That nothing should be received as a doctrine of belief, or as a maxim of duty, for which there could not be produced the authority of Scripture, either directly expressed or indirectly implied by inference or by example.

Guided by this principle the Campbells proceeded in the free examination of the Bible, and arrived at the conclusion, as among the first fruits of their inquiries, that infant baptism was a usage not enjoined or approved by Scripture, and consequently improper. They also objected to sprinkling, and contended that immersion was the only legitimate and valid method of administering the ordinance of baptism. In consequence of this expression of views, the Campbells and their adherents were invited to become members of the

Redstone Baptist Association. He did so in 1813, and Alexander Campbell was appointed the "Messenger" of the Brush Run Church to that association. Even among these people, however, Mr. Campbell's views were singular and extreme in consequence of their liberality; his talents were commanding, and his influence became so great, that the utmost enthusiasm was excited. About this time he engaged in several public discussions on theological topics, which greatly extended his fame. One of these was with Rev. J. Walker, a Seceder; the other was with Mr. McCallister of the Presbyterian Church. Both debates discussed the subject of Baptism, and the result in both instances was to create many converts to Mr. Campbell's doctrines.

His adherents had become so numerous in 1828, that in that year a convention of preachers took place composed chiefly of members of the Redstone Association, whose object was to consider the ancient and apostolic constitution of the church, and see what could be done to restore it. After proper consideration they determined to reject all human creeds, all ecclesiastical ceremonies, in the shape of confessions and formulas, and receiving the Bible as their sole source of authority, live and preach accordingly. This principle led to the rejection of many usages which had been observed by the Baptists with whom they had formerly been associated. Thus a new sect was organized, based on different principles and characterised by different practices from surrounding sects; but the purpose of the new society was to promote unity, by the adoption of a free catholic principle, which could attract and ultimately embrace, members of the various sects, and thus incorporate them into one. From this period "Disciples" formed a separate organization, the professed object of which was to restore pure and primitive Christianity both in letter and spirit, in doctrine and in practice.

In accordance with this principle the establishment of the doctrinal basis of this denomination has been progressive in its nature, and the different leading theories which they entertain have been developed successively. The starting point was the essential nature and

importance of *Christian unity* in the Christian church. Ten years afterward the doctrine of the immersion of adults was accepted as the only proper mode of baptism, and as the only means by which men could obtain remission of sins, and could appropriate to themselves the blessings of the Gospel. And thus all the other leading doctrines which they now entertain were successively approved and adopted.

Alexander Campbell, the chief founder of this denomination, is without question, one of the ablest polemicists and theologians in this country. He has conducted many public debates, some of which have been with the most eminent men of the day — such as Bishop Purcell, of Cincinnati, on the subject of Romanism and Protestantism, and Robert Dale Owen, on Infidelity and Socialism. In both of these great logical tournaments Mr. Campbell was confessedly the victor. He has spent a long and active life in preaching the doctrines which he believes, and in establishing churches and institutions which are intended to diffuse education and theological knowledge among the community. His efforts have been highly successful. His followers at this time are very numerous in Virginia, Kentucky, Ohio, Indiana, Illinois, and Missouri; and the whole number of communicants belonging to the Disciples' churches is about two hundred and fifty thousand, while their ministers number between two and three thousand.

Among the leading peculiarities of this denomination are the following: they practice weekly communion, the Lord's supper being administered in a simple manner on every Sunday. They are not in favour of close communion, but are very liberal and charitable in this respect, permitting persons of piety,

belonging to other sects, to commune with them. They observe the first day of the week, not as a Jewish or Christian *Sabbath*, but as a day commemorative simply of Christ's resurrection, and useful as a season of religious worship. They condemn all written creeds and formulas of faith. Their church government is congregational, each society having exclusive control of its own affairs. They believe that the Scriptures are the means employed by the Spirit to lead men to repentance, and that the *contents of the Scriptures* are the direct source of that faith by which the Gospel is received savingly and effectually. They discard the use of all human terms and phraseology in speaking of religious truth, such as the "*trinity*," "*triune*," &c.; confining themselves to the very words employed in Scripture. In consequence of this peculiarity, they have been charged with denying the doctrine of the Trinity; but the truth is, that they believe and receive everything which the Scriptures affirm and teach in reference to the Father, the Son, and the Holy Spirit.

This denomination, though little known in the Northern and Eastern States, is very numerous and influential in those States which we have already mentioned. They have established and now conduct two colleges, one of which is located at Harrodsburgh, Kentucky; the other at Bethany, Virginia; besides many minor institutions. They have religious newspapers and theological journals, prominent among which is the *Millennial Harbinger*, published at Bethany. They number among their ministers many men of superior learning and ability, such as Alexander Campbell, Rev. Robert Milligan, Professor in Bethany College, a man of great logical acuteness and power, and Professor R. Richardson, of Virginia.

THE BEGINNING OF THE END.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (Revelation.)

HAD I lived in the days of miracles, I should surely have been a believer, exclaims the sceptic. Had I seen Christ or the Apostles, I should have undoubtedly had my scepticism removed. But Sir, you do live in a day of miracles! How so? You are yourself a miracle. The whole universe

around you is one grand miracle, which your finite understanding is incompetent to solve. Besides, the prophecies recorded in the Holy Scriptures are being fulfilled every day and hour; and yet you clamour for miracles! I tell you, honest friend, you would not believe though one rose from the dead. You are blind. You are deaf. Your heart is callous and your conscience is seared. Now, the blind man sees not the signs in the heavens, or the beauties of the natural world; so neither does the deaf man thrill with joy at the sound of glorious music, and heeds not the voice that warns him of the concealed pit.

Shake off your stupor, O spiritually blind and deaf reader! and open your heart to see the wonders that God is doing and is hastening to do! The world moves—and the time has come when God will speedily judge those who, in olden times, were drunken with the blood of Saints and Martyrs. Eighteen hundred years ago He lifted the veil of the future, and pointed out to St. John, in the Isle of Patmos, what is transpiring in Europe at this very hour. Eighteen hundred years ago He declared that the nations should agree to give their help and allegiance to the Great City until the time of the end, when they should turn upon her in wrath; and then great Babylon should be cast down, even as a millstone is cast into the sea, and her place in the land should no more be found. The vengeance of the Almighty has tarried long: but, judging from present appearances, it will be both terrible and lasting. Italy—poor, priest-ridden Italy—is one seething caldron of passion, and fury, and hardly suppressed riot and bloodshed! Menaced by the cohorts of Austria on the one hand, and the legions of France on the other, she has yet much greater cause to fear her own citizens, ripe as these are for rebellion, and anarchy, and atheism! With an imbecile old man in the chair of St. Peter—with a despot on the throne of Charlemagne, who scruples at neither perjury nor assassination—with a foolish young scion of the House of Hapsburg at the head of affairs in Austria, and an ambitious and unscrupulous King on the throne of Sardinia—the times are surely near at hand, when the curtains will rise on the first scene in the last act of the great drama of time.

Already the stage-manager's bell sounded, and I doubt not but that the will soon begin. It would be preposterous in any person uninspired to attempt to predict *how* the great consummation is to be achieved. It may be that France will take possession of Italy; the Prince Napoleon and the King of Sardinia; it may be, that Austria will take possession of the Pope's dominions for herself; or it may be, that the Republic of Italy will overturn the chair of Peter, and inaugurate a Red Republic. But, let the event be what it may, for Italy! alas for the Great City! days are numbered, her winding sheet is already woven, her pall-bearers are at her grave dug!

"And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and ye receive not of her plagues: For her plagues have reached unto heaven, and God hath remembered her iniquities. Reward even as she rewarded you, and double unto her double according to her works: the cup which she hath filled, fill to herself. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication with her, and have drunken of the wine of her wrath, shall bewail her calamity, when they shall see the smoke of her burning: standing afar off, for the fear of her torment, saying, Alas, that great city Babylon, that mighty city: for in one hour is thy judgment come."

Blessed, indeed, are the men to whom it is permitted to live in this, our succeeding generation. Blessed are the wise, who having eyes see, and have ears hear, and having tongues confess that God is Almighty, and Jesus is the Messiah, the righteous Lord of all earth! O man, whose heart is unregenerate, whose thoughts are vain, whose life is devoted to sense and pleasures of sense, what confusion and tens you—what dismay—what utter desolation! O man, humble and contrite, loving your Maker and doing to your fellow-men, rejoice! for the day of your triumph is at hand—even at the door. Verily, the fig-tree begins un-ly to cast its leaves! D. R.

CORRESPONDENCE.

LETTERS FROM AMERICA. — No. I.

NEW YORK, East 14th Street,
May 6, 1859.

Beloved Brother,—I have for a long time considered it as a matter of importance, that the brethren in England and America should mutually communicate through their respective periodicals the condition of our common cause, for the information and advantage of all; and it is to be regretted that the numerous brethren who have visited the churches in the United States, have hitherto neglected to acquaint the British churches with the character of our cause in the West, which, I am satisfied, would be gratifying and acceptable to them generally. I feel that it is essential to form a more intimate acquaintance and intercommunication, for various reasons, which are too obvious to require enumeration. It certainly would inspire the churches in each country to emulate whatever good quality peculiarly characterises the one, and to eschew whatever is derogatory and reprehensible in the other. These two vineyards of our work are at present too much isolated in action. The true aphorism, "Union is strength," or cooperation is life-imparting, speaks very significantly to our brethren on both sides of the Atlantic, and thus I especially urge the advisability of adopting the course which is now presented for the consideration of the churches, however small and dispersed,—however contracted their spheres and contumeliously regarded. The work of our Master, in whatever country or locality it might be situated, requires to be prosecuted by every means susceptible of propriety, and inviolable to calumny and unholy impeachments. He demands that we should exert every possible influence in our power to effect its advancement, and I conceive we omit one means within our reach for that purpose, by not cultivating a more definite intimacy with the progress of the truth in the several fields of its operations. It is true that some items of intelligence are occasionally culled from the American works relative to its advances there, and these appear in the pages of the *British Millennial Harbinger*, but then they do not convey to the British brethren any distinguishing idea of its quality and its extent. The good news which we received in Britain of large numbers being added to the saved through the instrumentality of our American brethren, has from time to time given an impetus to our zeal for, and our interest in, the truth. We felt encouraged, that though its course

was retarded by the barriers of a politically supported religion, and a cloud of dense sectarian error and bigotry in England, yet in America it flourished in the health of its own undying nature. We know not to what measure of improvement it will attain by its advocates and professors becoming united in the work as far as practicable, and blending more freely their common interests in the common cause.

In West 17th Street, between the 6th and 8th avenues, a building for Christian worship is very conspicuously situated. No massive marble columns of the Corinthian order, decorated with mythical hieroglyphs or enigmatical designs of classic art, surround the humble worshipper who enters its sacred precincts. No gilded casements enclose windows of fantastically ornamented glass, which please the eye and impede the admission of light—no towers and turrets mark the vanity and pride of the people who assemble there; neither does a steeple hold its head of worldly ambition high in the clouds, and look with carnal assumption into the face of the God whom it dares to mock. But plain brickwork is the character of that edifice of Christian worship. Its importance does not consist in its exterior aspect, but in the divine solemnity of spiritual experience which exists within its walls. Our brethren have erected a meeting-house in every point consistent with their principles. It is spacious, very neatly furnished, and is convenient for their services; and it also has a highly-suitable room beneath for Lord's day school purposes. The brethren and sisters composing the church are about 250 in number, and are chiefly from the most intelligent of its people; one of its greatest blessings being, what our British churches lament as a general deficiency, a number of young speakers. There are grave experienced brethren who share the duties of the eldership, and manifest much anxiety for the care and general weal of the flock. About eight years ago they paid 11,000 dollars for the building which they now occupy, and have expended nearly another 1000 in providing a suitable place for the immersion of candidates and other necessary improvements. As evidences of their liberality, to which good characteristic they are ceaselessly inciting each other, they pay our Bro. Stark, as their pastor, 1200 dollars per year, and have given to previous pastors from 1000 to 2000 dollars. For the benefit of our English brotherhood I will add, that several of the brethren here subscribe from 100 to 500 dollars annually for the support of the cause exclu-

sively in New York, besides assisting its progress in other places. Their services are held on Lord's days at 10-30 a.m. and 7-30 p.m. On Tuesday evenings a lecture is delivered to the members, and on Thursday evenings a public meeting is held, when the Scriptures are read by the pastor, and brethren deliver brief addresses. On the whole the brotherhood are very energetic, having zeal according to knowledge, and appear resolved to illuminate their sphere with the light of the Gospel, and are encouraged thereto by prospects of increasing popularity and reliable probability of securing advantageous additions. We rejoice at their success. Your's in the truth,

THOS. BUTLER, JUN.

LETTER FROM VICTORIA.

Erin Cottage, St. Kilda, near Melbourne,
Victoria, March 12, 1859.

Dear Brother, — Your note appended to my letter published in the *Harbinger* of December last, prompts me to address you again. You will be rejoiced to hear, that progress is the order of the day among the disciples of Christ in this colony generally. Talk with whoever one may, whether to worldlyn or to professors, all seem to recognise the fact, that Christianity, in its practical exhibition, is grounded on any thing but a scriptural basis. New Testament principles are becoming more generally understood and appreciated by the public. Prejudice is giving way, and the truth as it is in Jesus is exhibiting its power in arresting the attention, and taking hold on the minds of its hearers.

The church at Prahran now numbers 36 members. Two females were immersed into the name of Jesus last Wednesday evening, and two pastors have recently been chosen. On Lord's day evenings we have a goodly number to hear the glad-tidings: indeed, so well are they attended, that we now propose to apply for the large lecture-room of the Mechanics' Institution, in order to accommodate our increasing numbers.

Our brethren at Moorabbin and East Brighton are also progressing in the same ratio. Bro. Walker has been chosen pastor. Of Melbourne I cannot give you any positive information; but, as in England, so it is here, viz. that the metropolis has its peculiar difficulties, which makes it hard work to impress the truth on the concentrated mass of evil, self-interest, and gross crime that exist therein, to so much larger extent than in the provinces.

We have five brethren at the Dandenong diggings, and on Monday, the last day of

February, Bros. Potts, Willder, and I went there to see them. It was a delightful excursion. We left Bro. Potts' at Moorabbin at half-past four a.m. (having there the previous night): it was a bracing morning, and quite dark when we mounted our steeds. Our road lay through the bush for some 8 or 10 miles, a country, with occasional rising spots, which we now and then obtained a view of our splendid bay; and before us were the Dandenong mountains, rising one the other in sombre grandeur. I know how to describe the imposing scenery: the pleasurable feelings we experienced at the sight. The nearest approach I witnessed to it in Old England, was the country from Wrexham to Ludlow, through the vale of Langollen; or, the Cumbrian hills viewed from the deck of a steamer. Nearly the whole distance we had to travel through a densely-timbered forest, the road being formed by the bullock tracks, traversing the district with provisions, labor must indeed have been great, for the scrub is from 3 to 8 feet high, and it has been trodden down by the teams, as well as the trees felled along the circuitous route. To a cockney, the scene was certainly altogether novel and exciting. "Over the hills and far away" mounted some of them 4000 feet above the level of the sea, surrounded us, with trees from 100 to 200 feet in height. Some parts appeared like a forest of charcoal, all vegetation having been blackened by a bush fire; some of the tall charred trees looked as if they would fall on us. The trees here were never bare of foliage, but while they presented a pleasing and noble appearance, they were hollow and rotten within. We arrived at our journey's end soon after 10 a.m. having ridden 38 miles in about six hours. Our brethren were not a little pleased at our expected visit. We remained five days, perambulating the diggings, during which time we partook of refreshment in Bro. Procter's tent. On our return we visited the famous fern-tree gully, and a gratifying sight it was — so picturesque that a Raphaelite would have gone into ecstasies at the sight. The tall trees on a grassy sloping hill, the trunks quite bare, some and white half way up; the graceful ferns thriving under the shade of their companions, the deep green grass surrounding the roots, with delicate small flowers of forget-me-not and convolvulus in abundance, and parrots in the boughs — plainly depicted as to delight an artist the above school. — The journey was great for one day. The visit was intended to arrange for the brethren meeting in front of their tents on the Lord's day, which was now carried out. — Your's in the truth

SAML. KIDDER.

NOTES ON PASSING EVENTS, CRITICISMS, &c.

THE COMMUNION OF SAINTS.

"We are the circumcision, which worship God in the spirit." So commences an inspired scripture of the church of God (Phil. iii. 3.) The Head of that church, in announcing its establishment, declared of its members, thus qualified, "The Father seeketh such to worship him." The church has a mission in the world, but for that mission it must first be prepared by rightly worshipping God in the spirit. The prophet-mediator's forty days of communion with the Highest must fit him to descend to the people with the tables of the covenant in his hand (Ex. xxiv. 1a.) No simpler law is found in nature than that which is thus laid on the collective people of God. It is, in substance, the early injunction, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xiv. 49.) "Before entering on a work in which all the resources of moral strength and goodness are required, approach the everlasting fountain of both, till, by drinking into His spirit, you shall have become partakers of the Divine nature."

It is a grievous mistake to expect spiritual revolutions in the world, while overlooking the discipline and edification of the church. If all the work had been delegated to a few, and they of a separated and "sacred order," "the many" might well be careless on the subject. But if the church is to be an army, and every member a soldier—or a furnished house, with every vessel and implement "meet for the Master's use"—then the worship by believers, and their right instruction, should be objects of first solicitude, and the right seeking of these must be the surest way of blessing the surrounding multitudes of "them who are without."

Not only is individual worship the preparation for individual service, but common worship for united usefulness. Hence the exhortation, "Let us con-

sider one another, to provoke unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting (one another), and so much the more as ye see the day approaching" (Heb. x. 24-25.) This passage will at once indicate one point we wish to illustrate, viz. worship must be something done *by* the worshippers rather than *for* them. To realize this idea of church-worship, there is required first, *the qualification of the worshipper*. An assembly for worship must be an assembly of *believers*. Let us not be misunderstood. The preaching of the Gospel is essential—never to be neglected. This must be done in mixed assemblies. But it seems to us that the modern systems have confounded two things which the primitive church kept distinct—evangelistic work among the unconverted, and the worship and mutual edification of the churches. When we look into the New Testament, and find the disciples coming "together to break bread" (Acts xv. 7)—speaking of that symbol as the "bread which we break" (1 Cor. x. 16)—doing this when the whole church was "come together into one place" (1 Cor. xiv. 23)—regarding it as an incidental circumstance when there came in "one that believed not" (verse 24)—and making it their business to "edify one another" (1 Thes. v. 11)—and set all this beside a scene in a modern place of worship, where a *mixed* assembly gather to hear one official personage read, pray, and preach—one is conscious of a wide divergence. Especially does this remark apply (strange to say) to Nonconformist churches. Even under the system of which *forms of prayer* and the more manifest priestly symbols form a part, there is often actually a greater *variety* in the ministerial arrangements, and a greater *personal share* in the proceeding by the people, than among many of those who profess to come much nearer to primitive freedom.

But the very presence of the unconverted, the worldling, the formalist, the hypocrite, as a constant and legitimate part of the assembly,* must have a constraining effect on *worship*. Suppose the members of a family never met but in the society of strangers, how formal a thing would domestic intercourse become! Or, suppose that a teacher, having one class of the totally illiterate, and another of those somewhat advanced, should resolve on teaching them *always together*, and adapting every lesson as much as possible to all, must he not constantly either retard the one class or bewilder the other? The effect, then, of habitually worshipping in the presence of the unconverted, must in the same way tend to *lower the tone* of spiritual exercises, and mix up, in mischievous confusion, the preaching of the Gospel and the edification of the church.

But it may be answered, "Our churches do meet *as churches* to transact business and observe the Lord's Supper." The answer simply is, Neither of these satisfies the scriptural idea of an assembly for Christian worship. As to the assembly for business, (business for the most part really secular) no one will say this can fairly be called an assembly for *worship*. With regard to the ordinary observance of the Lord's Supper, our complaint is, that that which the early Christians made their principal object in assembling together, (Acts xx. 7, Cor. xi. 20, compared with Acts xi. 42) is, for the most part, merely "appended to another "service," or thrust into an *afternoon*, that it may not interfere with "the preaching."

To carry out the idea of worship by the people, we add, that worship must be *free*. One man's trains of thought and modes of expression will not do *always* and for *all*! "Where the Spirit of the Lord is, there is liberty." The man to pray, for instance, is he who is in the *spirit of prayer*, and not merely the man whose *office* it is to do that work for all. "How is it then, brethren," says Paul, "when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation?" This is liberty, and the only restraint enforced

is in the admonition, "Let all things be done unto edifying" (1 Cor. xiv. 26). "But will not this plan introduce confusion?" This is the fear of those who have never fairly tried it. The *possibility* of such a consequence is admitted. But it is a possibility that was recognized and provided for even in apostolic days—the days of miraculous power. "If anything be revealed to another that sitteth by, let the first hold his peace. For YE MAY ALL prophesy one by one, that all may learn and all be comforted. And the spirits of prophets are subject to the prophecy of God. For God is not the author of confusion, but of peace, AS IN ALL CHURCHES AND AMONG THE SAINTS" (verses 30-33.)

But will not some be *over* ready to speak? Possibly they will, and therefore the injunction, "Let every man be swift to hear, slow to speak" (James 1, 19, compare Eccle. v. 1, 2.) The remedy for such evils is found in the enforcement of precepts like these, not in the destruction of "the comfortable liberty" the Scripture gives. The principle of the latter expedient, consistently carried out, would lead us the whole way to Rome.

The very idea of *worship* suggests another thought. In all arrangements for united worship, *simplicity*, the handmaid of spirituality, should find a permanent place. To a rightly-disposed mind, love of display is distasteful where, but absolutely distasteful in the church of the living God. But things are often tolerated with a view to conciliate "the world." Is not doing "evil that good may come" And is it the way to lead the world to higher tastes, to begin by flattering it lower? Is not the sinner's *conscience* too, against all such compromise? And, finally, is not the spirit of conformity entirely opposed to the spirit of worship? To our mind, the Church of England, aping the world—the Church of Rome, aping Rome—and Dissent, aping the Church, appear illustrations of stages downward—low, lower, lower, towards uttermost contempt!

TAKING DOWN THE SHUTTERS

No. 1 of a short series of tracts by S. J. Chew, of Bond-street chapel,

* We see no objection to their presence in another capacity, as such generally are at any observance of the Lord's Supper in Nonconformist churches.

mingham, entitled "*Looking for Daylight*," is now published. During the last month there have been indications that others also are rubbing their eyes, and entering upon or preparing for the search. "*Looking for Daylight*!" — When men look for daylight at noon, it may well be asked, Where are they? And the answer would scarcely be, In the open fields, under the clear blue sky. Those who look for daylight when the Sun's rays have started the perspiration from their neighbour's brow, are late in getting up, and must have neglected to take down the shutters. Well, well! We won't quarrel about the past, only throw them open now — the Sun won't blind you, though your eyes may water a little at first. "*Looking for Daylight*!" We once saw advertised "Concentrated Sea-Air," {much recommended for invalids — whether to be supplied in bags or boxes, we were not informed. Daylight, one would almost imagine, has retreated into a black bottle, or been compressed into or under a bushel, so that we have now to run about with a lantern to look for it. Has not the sunlight of Christianity been shining eighteen hundred years? Certainly it has! Well, then, where are those Christian legislators, Christian pulpit-men, Christian pewholders, who are only "*looking for daylight*?" Where? Not in the open plain, but in certain closed-up houses with small doorways and heavy-looking window shutters. On the door of each house will be found an inscription, "Baptist," "Presbyterian," "Wesleyan," "Independent," "Establishment," &c. being of the number. The Tabernacle, evidently for the purpose of excluding light, was roofed with badger-skins dyed red, &c. These houses, for the most part, are covered in with old parchments, curious pieces of antiquity, in the shape of trust-deeds, confessions of faith, and the like. Upon close inspection it will be found the window-shutters are not solid, but frames covered with the same material. Here and there the light gets in through slits and holes, and then you have the inmates running about looking for daylight. On one of these houses there has stood for some time a printed notice to the effect that "persons may enter who subscribe the following," and then you have an outline not at all in apostolic terms. "More

light" has, however, got into the house, and it has been resolved, "That though the old outline shall remain, with the intimation that those who subscribe may enter, the words, '*and others who do not*,' shall be added." The effect of this is, that certain new-comers insist upon opening the shutters, the old house is found an improper abode, and a new one, after the Jerusalem model, will occupy its site. But where are we getting to? It was not our intention to say this much, but to give a few words from Lord John Russell, Mr. Chew, and others. Well, then, "*Looking for Daylight*," No. 1, is upon "*The Pastorate*," and shows that the author somehow has got into the light. It contains a preliminary address, and as we intend to give an extract therefrom, our readers who wish to know what S. J. C. says upon the Pastorate, must send for the tract. The following from his introductory pages, we need scarcely say, is to our mind:—

"There is one objection which answereth all arguments—an objection put in these few words: 'Ah, but the times are so different.'

"How very consoling a plea this is for anybody, and everybody, who wants to get away from any part of God's requirements.

"Wherefore putting away lying, speak every man truth with his neighbour?' Thus it is written, 'Well, yes, that's very good; but—but—you see—there's now such competition in trade—a man has to be so thoroughly wide awake to get a living at all; and it is to be doubted whether a man of business can afford to be so scrupulous. I should be very glad if things were not so, but we must take them as they are; and it would'n't do for me to be a man worse than an Infidel, by not providing for my own house. You see, my friend, how it is—don't you know?—the times are so different.' 'Yes, I see how it is; you want the best excuse you can get, Mr. Worldly Wiseman, for your saying when you buy, 'tis naught, 'tis naught; and then for your going away and boasting.'

"I charge thee; observe these things without preferring one before another, doing nothing by partiality.' 'Yes,' says the preacher, 'that's very good, very good indeed; but you see, Mr. Conscience, if I were to begin to meddle with that influential member who walks disorderly, what a disturbance there would be in the church: and what would become of the cause, it is impossible to say. It may be that the sin of Susan Norton was not half so bad as

his, but I knew that she could be excluded without any rupture, and without any falling off in the funds. But it's altogether different in this case. He has a good many friends in the church who would stick fast to him at all hazards : and for the sake of peace it's better left alone. Nobody wishes more than I do, that we had a better state of things ; but we can't help it : the times are so different now.' And so our time-serving, place-loving preacher gets quieter for his conscience, that for the present answers very well.

"One more preliminary remark. I own not the importance of all the modern talk about essentials and non-essentials. If God plainly tells me to do a certain thing, woe unto me if I do it not : and a presumptuous sin it is to say, 'tis a non-essential, and I can get to heaven without it.' Adam and Eve once thought it not essential to abstain from eating of the fruit of a certain tree : they ate of it ; to their dreadful cost and ours. Uzzah put forth his hand to touch the ark when it seemed in danger : this was a thing forbidden unto him to do ; and for that deed the Lord smote him that he died.

"How God, in the day of judgment, will take exactest measurement of human guilt we cannot explain ; and how he will deal with certain sins of ignorance we cannot tell ; but of this we are quite sure, that 'to him that knoweth to do good, and doeth it not, to him it is sin.' Can any revelation which God has been pleased to make, be so unimportant that I may continue to heed it not ? Can it be looked upon as a trifle, that I declare what may be left undone of all that he has spoken ?

"In what I write, I wish not to offend anyone. 'Measures not men' candidates for a seat in the House of Commons sometimes say. Daylight I want : truth I seek ; and indebted to any one shall I be who will aid me in this search. If I teach error, he will be doing well who will refute it. One thing I know, if I know nothing else—that I am willing to be instructed. Not, however, how to hold my place or my reputation by a compromise with truth and my own convictions ; not how best to say one thing and to mean another : that sort of instruction I hold in thorough downright contempt. 'The Bible, the Bible alone' is my authority, and he who will help me to understand it, is my benefactor and my friend."

A few days back, at the London Tavern, Lord John Russell indicated that a little light had broken in upon him, and found himself longing for the good old paths. He observed—

"I think that all the efforts that are

made are most praiseworthy, to churches and places of worship not belonging to the Established Church ; but they would fall short, were there no auxiliary means of this nature by the poor may have the Gospel preached unto them. Because you are all aware of these places of worship, some of the Established Church are of a very stately character ; one recently opened said to have cost £60,000 ; and there is a number of other places of worship longed to the various dissenting churches that are ample and commodious ; but unfortunately, the poor are not found in great numbers in those places of worship, and I have often discussed with ministers of the Established Church and members of dissenting bodies as to the reason why it should be so. It is, I think, unfortunate although in many respects it seems a great improvement—that we cannot, in these times of luxury and civilization, resort to the simplicity of the early Christians. (cheers.) We are told by a Roman writer—a Pagan writer—that when Christians were brought up to be examined as to the crime they were supposed to have committed, they answered that they held meetings amongst one another, in which they sang hymns to Christ, and encouraged temperance, inculcated moral virtues, and read their sacred books to one another. Nothing could be more simple than that, nothing more likely to induce one to imbibed the consolations of the Gospel. But now-a-days, our places of worship become places where people resort to in the best dress they can afford ; and in so doing, they shame those whose religion does not fit them, to mingle with persons who are sumptuously dressed. A dissenting minister at Brighton told me, that the way he could reach the hearts and souls of the poorer persons living in the streets and lanes at Brighton, was to go into the middle of the streets, and thus be able to converse with the poorer persons, who did not like to appear in a place of worship in their shabby clothes, and put their heads out of the window to see to what he had to say. This is one of the illustrations amongst many, that our places of worship do not reach the whole of the community. That the poor have the Gospel preached to them, is one of the first duties of the Christian minister and the Christian society."

Plain admissions, but not much to be done. It is, however, something to see that modern churches do not meet the wants of the people, and that primitive churches did meet their wants.

At the recent meeting of the Congregational Union, the Rev. S. M.

read a paper on "The State of Pastors and Churches," which produced much discussion.

"The Rev A. Reed asked, would they not find in going back to their spheres of labour, that they must almost inevitably fall into a certain routine order of things? They would find great difficulty in getting the requisite liberty to set themselves free from the thoughts, customs, and expectations of men, and just to pour out the soul according to the inward convictions and feelings of the heart. God help them, and give them more of this sacred liberty that springs from a heart released from the fear of men, and sensible chiefly of the presence of the Lord, and the desire in the best way they could to do his work. Then with respect to the liberty of the people to speak in the meetings of the church. No one would doubt that if they could devise methods so as to encourage all those to speak who were properly qualified, edification and profit would result, and keep alive the interest of meetings for worship. The present plan of conducting those services had some disadvantages, but still it would be necessary that the minister should exercise a due control; and instead of making any sudden change, the people would have to be gradually trained for liberty, so that it did not run into license. Might they not, more than they did, invite members to sing out a hymn, read a portion of Scripture, and as it might be found profitable, throw open the meeting more or less? He had found that when this was done, persons used to pray who had never been called upon. The Independent churches, by God's grace, had been the freest of any in Britain, and he hoped they would not stop where they now are."

Mr. Reed no doubt feels that Independent churches cannot "stop where they now are." *Progress or death* is the order of the day. But the people (members of Independent churches) — poor things! — "must be gradually trained to liberty." It just occurs to us, that if they are not by this time pretty well through with their training, the ministers to whom they have so long been in subjection had better give up, and let the training be carried on by other masters. Mr. Reed appears to think that his class must keep their hands upon the window shutters — too much light would be dangerous. The people — those sad creatures — "would run into license." Well, who are these ministers that take upon themselves to measure out liberty to the church?

Has the Lord given liberty in ministry to his people? To what extent has he given it? Dare any man say they shall have less than He has given? Will any presume to give them more? Who is this presumptuous man that says the pulpit (which means control over the entire edification of the church) is mine? Did Jesus or his Apostles call such an officer into existence? Never! Whence then is he? Of the Apostasy! An eldership in each church, "apt to teach," taking part in and overseeing the teaching of the brotherhood, we can find in the New Testament; but one man over a church, "gradually to train it for liberty," and keep his thumb upon the window-shutter bolt, lest the full light of day should find entrance, we must leave Mr. Reed to defend.

"IS THERE NOT A CAUSE?"

"A LAY-SERMON, preached in the New Temperance Hall, Birmingham, on Sunday, May 8, 1859, by John Brindley, LL.D. a layman of the Church of England," is just published, price 2d.

A cause there must be, for every effect has its cause—a good or justifying cause there may not be. The reader will say, "Cause for what?"—and the answer is, Was it requisite, and is it proper, that within a few yards of three or four churches of the Establishment, a layman should open a meeting-house and minister to members of that church at the very times the worship of the church is conducted in consecrated buildings near at hand—that he should collect and consolidate into a regular congregation, under his own ministrations, members of the Church of England, still claiming for himself membership with that church? Now, notwithstanding the Doctor's effort to establish the contrary, we submit he has "no case"—that he is bound to direct these people to the churches and clergy of the district, or to come out from the Establishment. For his anomalous position *there is a cause*, but not a justifying cause.

The sermon proposes and answers the question, "What is Dr. Brindley?" and the reader learns that John Brindley is a schoolmaster and LL.D.—that he did good service in assailing the late

Robert Owen and other Socialist leaders—that recently he took foremost position in dispersing the deluded Mormons, who had made Birmingham a strong hold—that subsequently he continued street-preaching, and that on Easter Sunday, the happiest day of his life, forty-nine (of the persons brought in by his preaching) kneeled with him at the Lord's table in St. Philip's church, to whom others have been added. After showing that Birmingham is a very ungodly town, the Doctor urges that there was a cause for his preaching. The proper reply we consider to be this—Every believer in Jesus, in whose heart love for God and for sinners is shed abroad, is bound to preach Christ whenever and wherever he can find people to hear, and that to the full extent of his ability. But that one is at liberty to form converts thus made into a church, gathered around himself, to be ministered to by him, while in that neighbourhood there is a church in which he claims membership, and which does not approve that step, is not only not justifiable, but is to constitute himself a schismatic, and to violate alike the laws of the New Testament and the spirit of the Church of England. To defend himself Neighbour Brindley takes to statistics, and shews that Birmingham is in a worse condition as to church and chapel accommodation than several large towns in England—that there are not half the sittings provided which would be wanted, were the adult population to attend only once on the Lord's day. This may be a good reason for out-door preaching by those whom Dr. B. calls laymen, if the laws of the church to which he belongs allow such preaching, and if not for leaving that church; but it can present no reason whatever for forming and ministering to a congregation as Dr. B. is doing. According to his own shewing, there are provided in Birmingham places of worship 66,812 sittings, while the number of persons attending on the census-Sunday was only 43,540. There is, then, cause for preaching to fill these sittings, but none for Dr. Brindley's determination to keep them empty in order to fill others he has provided; and that, too, while he proclaims himself, not a dissenter from the polity or faith of the Established Church, but a member thereof. What, then, has moved the

Doctor? The sermon answers the question, though not intended. John Brindley, LL.D. desired to the Rev. Dr. Brindley. The Doctor was again and again appealed to a view to the ordination of, and salary for, Layman Brindley. A stipend of £50 per annum would be accepted, it being understood by the Doctor that the people would add £100 per annum. But the Doctor insists that he has no room for Dr. Brindley, so the layman continues his clerical work, takes a better place, and asks, "Is there not a cause?"

Yes, Dr. Brindley! There is more preaching, and also for more meeting-places, or for considerable attention in those only partially filled, as things are, the people are repelled than attracted. Let the Doctor Brindley, like a dutiful son of the Established Church, do all he can to churches around; or, let him resign himself to the Apostles' order, in which he must abandon the Church—denounce its subjection to civil power, its infant membership, its unscriptural polity, and its antient distinction of clergy and laity. Let him set before the people, with better arrangements than the Church offer, the good old ways of Apostles' times, and then to the question, "Is there not a cause?" the answer will be, "Certainly there is, and may it bless the work!"

HOW TO READ THE BIBLE

MR. EDITOR,—How is it that the Bible you say are so plainly set forth in plain English are not seen by those who read it as much as you do? An answer to this question will much oblige you truly,

It is one thing to search the Scriptures for truth and quiet, and another to read them to ascertain what will apply in support of certain views. The Bible is read only for the purpose of defending previously formed opinions, and not to have their reward. Want of a true view to the scope and context of passages under consideration, is a most common source of error, without which no dogmas would not have one Scripture pleaded in their support.

The following remarks upon the Bible, and rules for reading it, are from the pen of one who stands second to none in his close attention to the Word of Life, and who has the experience of a long life bearing upon the subject.

"One God, one moral system, one Bible. If nature be a system, religion is no less so. God is "a God of order," and that is the same as to say he is a God of system. Nature and religion, the offspring of the same supreme intelligence, bear the image of one father—twin-sisters of the same divine parentage. There is an intellectual and a moral universe, as clearly bounded as the system of material nature. Man belongs to the whole three. He is an animal, intellectual, and moral being. *Sense* is his guide in nature, *faith* in religion, *reason* in both. The Bible contemplates man primarily in his spiritual and eternal relations. It is the history of nature, so far only as is necessary to show man his origin and destiny; for it contemplates nature—the universe—only in relation to man's body, soul, and spirit.

The Bible is to the intellectual and moral world of man, what the Sun is to the planets in our system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race, that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK.

The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is. It speaks of man as he was, and also as he will hereafter be; but it dwells on man as he is, and as he ought to be; not as he is physically, astronomically, geologically, politically, or metaphysically; but as he is and ought to be *morally and religiously*.

The words of the Bible contain all the ideas in it. These words, then, rightly understood, and the ideas are clearly perceived. The word and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man

in his own language, he spoke as one person converses with another—in the fair, stipulated, and well established meaning of the terms. This is essential to its character as a revelation from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind.

We have written frequently and largely upon the principles and rules of interpretation, as of essential importance and utility in this generation of remaining mysticising and allegorizing. From our former writings we shall here only extract the naked rules of interpretation, deduced from extensive and well digested premises; fully sustained, too, by the leading translators and most distinguished critics and commentators of the last and present century.

RULE I.

On opening any book in the sacred Scriptures, *consider first the historical circumstances of the book. These are, the ORDER, the TITLE, the AUTHOR, the DATE, the PLACE, and the OCCASION of it.*

The *order* in historical compositions is of much importance: as, for instance, whether the first, second, or third, of the five books of Moses, or of any other series of narrative, or of even epistolary communications.

The *title* is also of importance, as it sometimes expresses the *design* of the book. As *Exodus*—the departure of Israel from Egypt; *Acts of the Apostles*, &c.

The peculiarities of the *author*—the age in which he lived—his style—mode of expression—illustrate his writings. The *date*, *place*, and *occasion* of it, are obviously necessary to a right application of anything in the book.

RULE II.

In examining the contents of any book, as respects precepts, promises, exhortations, &c.; *observe who it is that speaks, and under what dispensation he officiates.* Is he a Patriarch, a Jew, or a Christian? *Consider also the persons addressed: their prejudices, characters, and religious relations.* Are they Jews or Christians? Believers or unbelievers? Approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New.

RULE III.

To understand the meaning of what is commanded, promised, taught, &c. ; *the same philological principles, deducted from the nature of language ; or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.*

RULE IV.

Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification ; but when words have according to testimony, (i.e. the dictionary) more meanings than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning : for if common usage, the design of the writer, the context, and parallel passages fail, there can be no certainty in the interpretation of language.

RULE V.

In all tropical language ascertain the point of resemblance, and judge of the nature of the trope, and its kind, from the point of resemblance.

RULE VI.

In the interpretation of symbols, types, allegories, and parables, this rule is supreme :—*Ascertain the point to be illustrated : for comparison is never to be extended beyond that point — to all the attributes, qualities, or circumstances of the symbol, type, allegory, or parable.*

RULE VII.

For the salutary and sanctifying intelligence of the Oracles of God, the following rule is indispensable :—

We must come within the understanding distance.

There is a distance which is properly called *the speaking distance*, or *the hearing distance* ; beyond which the voice reaches not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills.

Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance, cannot understand God ; all within it, can easily understand him in all matters of piety and morality. God himself is the centre of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Right-

eousness to our spiritual or moral as in adjusting the light of day eyes. The light reaches us without effort of our own, but we must open our eyes, and if our eyes be sound, enjoy the natural light of heaven is a sound eye in reference to natural light, as well as in reference to spiritual light. Now, while the philological principles and rules of interpretation enable many men to be skilful in critical criticism, and in the interpretation of words and sentences ; who can perceive nor admire the things sent by those words ; the sound eye contemplates the things themselves and is ravished with the moral light which the Bible unfolds.

The moral soundness of vision consists in having the eyes of the understanding fixed solely on God and his approbation and complacency for us. It is sometimes called a *single eye*, because it looks for one thing supremely. Every one, then, who reads the Book of God, with *one aim* and *one desire* — intent only to know the will of God ; to such person the knowledge of God is easy : for the light framed to illuminate such, and such, with the salutary knowledge of things celestial and divine.

Humility of mind, or what is called the same, contempt for all self-born pre-eminence, prepares the heart for the reception of this light ; and is virtually the same, opens the ear to hear the voice of God. Amidst all the arguments from the flesh, the world, and Satan, a person is enabled that he cannot hear the still small voice of God's philanthropy. But, removed from pride, covetousness, and ambition—from the love of the world—in coming within that circle, the circumference of which is unfeigned humility, and the centre of which is God himself, the voice of God is distinctly heard and clearly understood. All within that circle are taught by God : all within are under the influence of the wisdom of God.

He, then, that would interpret the Oracles of God to the salvation of his soul, must approach this volume with humility and docility of a child, and meditate upon it day and night. To such one there is an assurance of understanding, a certainty of knowledge, to the man of letters alone never attained, and which the mere critic never

ITEMS OF NEWS.

BIRMINGHAM.

Last month, among the prominent items of intelligence from this place, were our occupation of the Circus, and an attempt on the part of the authorities to put down all open air speaking. Since the last communication Bro. King has delivered another discourse in the Circus — subject, "Primitive and Modern Preaching." Samples of both were presented, and the effects generally produced were contrasted — the nature and extent of the results were exhibited, and numerous questions from divers sorts of persons followed. Though the second day was unfavorable as to the weather, (a settled rain came on about an hour before the time of meeting) a large company assembled, and great attention was paid throughout. Increased attendance at our ordinary meetings and interesting inquiries are among the results.

The crusade against open air preaching increased in its vigor; some speakers moved off at the command of the police, others released and were fined, three had some 13s. each to pay, and were given to understand what they might expect should they again appear. Bro. King continued to preach in South field and behind the Town-hall, and though the police stood near, in no instance did they in any way attempt to interfere with him, while in the same places, both before and after his discourses, when others attempted to address the people, they were ordered off or their names taken. The committee formed in consequence of the magistrates' conclusion in Mr. Chew's case held a meeting in the Odd Fellows' hall, from a lengthy report of which in the *Daily Post* we give the brief extracts following:—

"Last evening a meeting, convened by circular, 'of friends favourable to open-air meetings,' was held at the Odd Fellows' Hall, Upper Temple Street. There was a numerous attendance. The circular stated, that the recent interference of the police with various persons connected with religious and other societies, while holding open-air meetings, and several such persons having been summoned before the magistrates, under the pretence that they had obstructed, or caused to be obstructed, the public thoroughfare; a committee had been appointed with the view of protesting against this interference, and also, if necessary, against the decision of the stipendiary magistrate, by which those meetings were declared to be an infringement of the bye-laws. — Mr. David King was called upon to preside, and after a few preliminary observations in explanation of the

object of the meeting, which he said was intended for the purpose of devising measures for a future course of action, called upon the Secretary of the Committee, Mr. A. G. Mackenzie, to read a minute of the proceedings of the committee since its formation. — Mr. Mackenzie afterwards read several letters apologizing for absence, including notes from the Rev. Dr. Mackenzie, Rev. J. Burton, Alderman Mantou, Rev. Dr. Miller, and Mr. George Dawson. Mr. Dawson's brief note remarked, that he was not aware the law forbade all meetings in the open air. If so, he broke the law during the recent election. On his return home he should examine the law carefully on this point. — Mr. Bridge then moved 'That in the opinion of this meeting, the recent decision of the magistrate, forbidding open-air meetings, ought by lawful means to be opposed, as an infringement of our liberties and rights as Englishmen.' — Mr. Grove (one of the persons summoned and fined on Wednesday) supported the resolution. He said, that though for many years he had held open-air meetings, he was never summoned before. When he considered the whole circumstances of the case for which he was fined, he came to the conclusion that it was regularly planned. He believed that no policeman, of his own accord, would have laid an information; he must have been ordered to do so. — Rev. E. Derrington followed. He expressed his belief that the course which had been taken in opposition to open-air meetings, was a combination against the Alliance and Teetotalism on the part of the publicans. Whilst he thought the interference of the police was an infringement of their rights, he held it to be their duty not to put themselves in the way of the police. He was not 'in the know' personally, nor would he mention names, but he knew a man who had charged a publican with having a policeman in his care on the particular morning on which the information was charged against Mr. Grove and his two friends. He was of opinion that this movement would do good to the promoters of open air meetings. He considered they had been too lukewarm, and that some sort of association in out-door efforts was desirable, and if they would now combine it would be beneficial. — Before putting the resolution the Chairman said that he regarded the decision of the magistrate as a stretching of the law; but if it came to a question of imprisonment, let them like Peter, on being released, go back to the place from whence they had been removed. (Hear, hear.) This would probably induce the

magistrates to reconsider the construction they had put upon the bye-laws. Believing the law to have been strained, there was an alternative, if necessary, which was to appeal to the Court of Queen's Bench. If this failed, happily there was a *dernier ressort*, which was to appeal to the town, and there would be, he was satisfied, such a response as would compel an alteration of the law. The motion was then agreed to unanimously.—Mr. Carter then moved the following, and it was declared to be carried, 'That a subscription list be commenced for the purpose of obtaining funds to take any steps the committee may deem advisable, when in any approved case a person shall be summoned and fined.'—The meeting then separated."

After this meeting several town missionaries were brought before the magistrate, but in the meantime numerous letters had appeared in the daily papers, a deputation had waited upon the watch committee, legal gentlemen had spoken upon the subject, the effect being that the chief of the police announced that in future, where obstruction was not caused, the police would not interfere. The next day, when three persons summoned before the magistrate appeared, the police asked permission to withdraw the charge. We are therefore now at liberty to preach the Gospel in the open air, as was the case last year, which we have not at all ceased to do during the agitation.

On the cover of this month's *Harbinger* we expect some allusion to what we consider desirable for Birmingham in connection with the expected meetings in August.

Four lectures of the course announced as under have been delivered, followed by discussion. A gradually increasing company pay much attention.

"The Past, Present, and Future of the Christian Dispensation.—Tuesday evening lectures will (p.v.) be delivered in the meeting-room Cherry-street, corner of Union-passage, by D. King. This course will embrace the introduction, progress, and perfecting of the Christian economy; also, the rise, consummation, decline, and coming destruction of the Apostacy. The progress of the church will be traced for the purpose of marking our present position, prospects, and duty. After each lecture opportunity will be given, under proper regulations, for free discussion upon the leading points of the lecture."

As our space and time are now pretty well exhausted, other matters must stand over till, if spared, we write again next month.

D. K.

June 22, 1859.

LEIGH.

For some time we have laboured great inconvenience for want of a room to meet in. We have now succeeded in obtaining a very suitable place, Lord's day, June 12th, we opened it ren from St. Helena, Manchester, a ton visiting us, and we had three interesting meetings. On the 19th Bro. and McDougale visited us. On the instant a young female made an interesting confession of her faith in Christ, and immersed by Bro. Coop at Wigan. A young disciple is added to our little community, and we pray that she may be a burning and shining light. She has attended our meetings some time, but was fully decided for God, till, on Good with some of our friends, she went to Wigan to visit the church there. At a tea meeting there were five immediate public confession, their solemn dedication to God in this institution, together with a pithy and powerful appeal from Bro. S. J. Chew, of Birmingham, convinced her to come to this conclusion, "people shall be my people, and thou shalt be my God;" and consequently has given herself to the Lord and church, according to his will.

WILLIAM TUCKER

REVIVAL MOVEMENT IN IRELAND.

We have received the *Belfast News* of June 17th, which contains reports of revival meetings held in Belfast, and other places. On the 16th a prayer was held in the Music-hall, when the place was filled, and numbers could not obtain admission. About 100 ministers of all denominations were present—the service consisted of singing, prayer, and addresses by various ministers. The evening the different churches in the town were open for special service, prayer-meetings, and they were all well attended. Indeed, the paper quoted says that the movement continues to increase in strength, and that the work is extending in the country districts. The instantaneous conversion recorded are numerous, and some instances, remarkable.—At a revival meetings, numerous attendances were also being held. Mr. G. St. minister, stated that at first he was doubtful as to the character of the movement but now he was convinced of the work of God; the bodily prostration which was witnessed in the converts was the result of mental depression consequent on a recognition of sin, and so soon as the soul saw Jesus as their Saviour, these prostrations passed away. A variety

interesting facts in relation to the conversions were also narrated by other speakers. The meetings were adjourned.

FOREIGN ITEMS.

CANADA.—Bro. G. Garraty, of Gardiner, Maine, reports a tour of ten weeks in the Queen's dominions, during which time he baptized sixty nine believers for the remission of their sins.

ILLINOIS.—Bro. Francis Apperson, Vermont, Fulton county, says, under date 20th April, 1859, that six persons had been added to the church in that place. He also reports a meeting at Whetsell's School-house, McDonough county, which resulted in nine additions; these, with a similar number previously baptized, were organized into a church, two being voted into the office of bishop, and two into the office of deacon.—Bro. J. M. Harris, writing on May 4, reports a meeting at Mill Creek, when four made the good confession.

OHIO.—Bro. W. A. Belding, writing from Mentor, Lake co. in April, states that he has baptized 172 persons during the Winter in that district.

TEXAS.—Bro. H. Thomas, reports a meeting at Hallettsville, Lavacca co. on March 31, with thirty additions.

OBITUARY.

THOMAS BREWER.

On the 21st of May last, our beloved brother, Thomas Brewer, took his departure from this world of sin and sorrow, to that where all is life, joy, and love. He was one of the three brethren who, about 20 years ago, commenced meeting together for the purpose of attending to the institutions of the Gospel. Our brother was much esteemed by his employer as a diligent and faithful servant, and he was beloved by the brethren for his usefulness in the church. His affliction, which was long and severe, was borne with patience and submission, sustained by the joyful hope of a glorious immortality.

" 'Tis finished, 'tis done, the spirit is fled—
The Christian is gone, the brother is dead;
The Christian is living through Jesus' love,
And gladly receiving a kingdom above."

J. NORTON.

Banbury, June 10th, 1859.

FAMILY CIRCLE.

THE GATHERED LILY.

"My lovely little lily, thou wert gather'd very soon
In the fresh and dewy morning, not in the glare of noon;

The Saviour sent his angels to bear thee hence, my own,
And they'll plant thee in *that* garden where decay
is never known.

My lily! oh my lily! I saw thee hour by hour
Still dropping nearer to the earth, my pale and precious flower;

And as I mark'd the glazing eye, and felt the cheek
grow cold,

The mingled thoughts that fill'd my heart, they
never can be told."

THE views which nature takes of death are surrounded with gloomy terror, because of the consciousness that death inflicts the punishment of separation, loss, and absence; but, blessed be God, the Scripture gives brighter views of this wonderful change of being and of worlds, and in describing it often presents imagery of a soft, sweet, consolatory nature. What picture can be more grateful for the mind's eye to contemplate, than a richly cultivated garden, with its verdant graceful slopes, its fruitful valleys, and cool fertilizing streams? And the beloved Lord of the plantations going down into the garden to gather the clustering lilies. They are shining in the pure lustre, and diffusing their costly fragrance; one bends its young

stalk, and He puts forth His hand to strengthen and support it, that it may obtain greater brilliancy of color and elegance of form. He gently breathes upon another, whose white cup is filled with golden dust, which it scatters from its delicate petals, perfuming the atmosphere around. He passes on, permitting that one to stand a little longer, that more of the golden dust may be scattered. And now He lingers by a sweet flowret; He stoops to caress it, and firmly clasping the trembling bud, He snaps it from the stem, and plants in those bright, pure, celestial regions, where no dark cloud intervenes, where no storm ever happens, where no bleak chilling blast can ever blow; but where, in serene skies, warmed by the genial heat of the Sun of Righteousness, it shall expand its glowing loveliness, and blossom in never-fading gloom.

We had fondly hoped to rear this promising bud for ourselves—we had looked forward to the unfolding of its beauteous leaves, we had seen their rich tints, and clasping it to our loving hearts, we had inhaled its balmy odour, and valued far above all price its exotic beauty. But He who gave this fair flower all its sweetness has gathered it, that He may preserve its sweetness and pure whiteness from decay.

Oh! there is love even in the gathering, that is soothing to our wounded feelings. He has transplanted it to the paradise of God, that He may water and cultivate its opening beauties. The Beloved came into the garden to gather lilies, and He has chosen our much loved and cherished one, and clothed it with immortal life, that it may join the garland for the King's palace, where its surpassing loveliness shall never fade away.

Bitterly, and with broken hearts, had we asked the Father to spare our little lily—it was so entwined around the parent stem, every tendril was so closely attached, that in severing the bud the stalk has bled in every vein. But though now suffering, the time will come when the Beloved will remove the root to His everlasting bowers of peace and joy, where, reunited in congenial soil, they shall flourish together throughout the countless ages of eternity.

Had we retained this precious flower, it might have withered, or its fragile tenderness been crushed by a cold unfeeling hand. But now it is safely sheltered by a Father's warm love—it has gone where it was welcomed by the King of kings and Lord of lords; and we will strive to say with grateful submission, "Thy will be done." And we do hope to strike our harps with the melodious anthem heaven resounds with, and waft this note above all others, "My Jesus hath done all things well." E. T.

PROFANITY REBUKED.

THE Rev. Samuel Wesley, Rector of Epworth, and father of the celebrated John Wesley, once went into a coffee-house in London for some refreshment. There were several gentlemen in a box at the other end of the room, one of whom, an officer of the Guards, was swearing dreadfully. The rector saw that he could not speak to him without much difficulty: and therefore desired the waiter to give him a glass of water. When it was brought, he said aloud, "Carry it to yon gentleman in the red coat, and desire him to wash his mouth after his oaths." The officer rose up in a fury—but the gentlemen in the box laid hold of him, crying out, "Nay, Colonel, you gave the first offence; you see the gentleman is a clergyman, and you know it is an affront to swear in his presence." The officer was thus restrained, and Mr. Wesley departed.

Some years after, being again in London, a gentleman joined him whilst walking in St. James's Park, and inquired if he had seen him before. Mr. Wesley replied in the negative. The scene in the coffee-house was then recalled to his mind, and the gentleman added, "Since that time, Sir, I thank God, I have feared an oath."

I NEVER FORGIVE.

IN the course of a voyage to America, Mr. Wesley heard General Oglethorpe, whom he sailed, making a great noise in the cabin, on which he stepped in to know the cause. The General immediately dressed him, saying:—

"Mr. Wesley, you must excuse me, I have met with a provocation too great for a man to bear. You know the only wine I drink is Cypress wine, as it agrees with me the best of any. I therefore provided myself with several dozen of it: and a villain (his servant who was present) most dead with fear) has drank up the wine of it. But I will be revenged on him, and have ordered him to be tied hand and foot, and to be carried to the man-of-war's sails with us. The rascal should have been careful how he used me, for I never forgive."

"Then, Sir," said Mr. Wesley, calling to him, "I hope you never sin."

The General, confounded at the reply, threw his keys to the servant and bade him do better in future.

Here, then, is the point. If we never forgive, we must never sin. Our very proneness to sin which we find in ourselves should be a most powerful incentive to the cultivation of a spirit of forgiveness.

PEACE.

THERE is peace where the spirit of Jesus dwells:
In the heart of the lowly and contrite ones;
There is peace, where the anthem of gratitude
To the throne of the Father, from ransomed ones;
There is peace, where the brethren of Jesus unite
Though confronting the legions of Satan and
To contend for the faith with their armor of light
From the leagu'd powers of darkness their brethren win.

And there's peace, where the sinners, forsaking
The way,

Embrace the Redeemer, believe, and obey.

Oh! there's a peace and there's joy,

The world cannot destroy.

In obeying the Saviour's commands!

Here abiding with love,

(One with Jesus above,

To make his name known in all lands!

"Tis my peace," saith the Lord, "not the peace
Of the earth.

That I give to my children while sojourning here
For the world will afflict you—not knowing
The worth:

But in me you'll have peace: therefore be of good
cheer!"

Yes, there's peace, though the wicked, with sin
and with fire,

Assail unto death the blest children of day:
For the Comforter whispers of peace by the pyre.
To his triumphing martyrs a sure shield and
And there's peace, when at last 'neath the shadow
of death.

For the sake of the truth, they with joy yield their
breath.

Oh! there's a peace from above—

From our God who is love,

When the terrors of death are destroyed;

When the grace of the Lord,

And the might of His word

Are felt in the soul, and enjoyed!

J. W. Symonds

August, 1859.

THE AGENCY OF THE HOLY SPIRIT IN CONVERSION AND SANCTIFICATION.*

THE chief cause of misapprehension in regard to spiritual influence, is, as it appears to me, to be found in the fact, that most persons confound the agency of the Spirit in the *conversion of the sinner*, with the influence he exerts as *indwelling in the heart of the believer*. Hence the vague and unscriptural notion, that the Spirit may be received before faith, and that faith itself is something wrought in the heart by a special and supernatural operation of the Spirit. This, indeed, seems to be with many, the beginning and end of all spiritual influence, and they depend, accordingly, upon certain mental or emotional impressions, of which they have been the subjects, for their evidence of conversion, their assurance of pardon, their means of sanctification, and their hope of heaven.

We regard, however, the conversion of the sinner and the sanctification of the believer as distinct matters, accomplished, indeed, by the same Spirit, but in a different manner, and from a widely different position. We conceive the Holy Spirit to stand to the sinner in a relation very distinct from that in which he stands to him who is a member of the family of God. With the former, he is an outward witness for the truth; but the latter "has the witness in himself." To the first he is an unknown visitant or stranger—to the last, he is an indwelling and cherished guest. To the sinner, he is as the rain which falls upon the surface of the earth to soften and subdue—to the believer, he is as a fountain *from within*, springing up into everlasting life. In short, to bring the matter at once to an issue, we deny that there is any scriptural authority for the notion that the unbeliever, or

man of the world, can receive the Spirit of God. We hold this dogma to be in direct opposition to the Divine testimony, since Christ himself declares to his disciples that he would pray the Father, and He would give to them another Comforter, "even the Spirit of Truth," continues he, "WHOM THE WORLD CANNOT RECEIVE" (John xiv. 17.)

That which is pure, must be received into a pure vessel; and it is not until the heart is "purified by faith," that the Holy Spirit may enter to dwell therein. This is the view everywhere given in the Scriptures. Peter said to the believing penitents on the day of Pentecost, "Reform and be baptized for the remission of sins, and you shall (then) receive the gift of the Holy Spirit." Paul wrote to the Ephesians, "in Christ ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom, also, *after that ye believed*, ye were sealed with the Holy Spirit of promise, which is the earnest of the inheritance." And also to the Galatians: "*Because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." It is, on the other hand, nowhere stated that the Holy Spirit was *given* to any one to make him a believer, or a child of God.

But you may ask, is not every convert born of the Spirit? Must not every one be regenerated before entering the kingdom of heaven? True, but being "*born of the Spirit*," or *regenerated*, and *receiving* the Spirit, are matters quite different. No one can be born by *receiving* the Spirit. No one can be born of anything that he *receives*, for the simple reason that he must be born before he can receive any

* From the Bible Advocate.

thing. Hence the Scriptures say that the Spirit is *given* to those that "are sons." How, then, you will inquire, is an individual "born of the Spirit?" — In order to comprehend this, we must be careful to maintain consistency in our interpretation of the figure, and must remember, that in the Scriptures, comparisons are employed with the utmost accuracy and suitableness, in illustration of the particular points to which they are applied.

The figure of a *spiritual* birth is drawn from a natural or *literal* birth : a re-generation from a *generation*. Hence, in all leading points, a just resemblance must be preserved between the fact and the figure. This we find, accordingly, in the language which the Scripture uses whenever this striking figure is introduced. James says, "God, according to his own will, hath *begotten* us by the word of truth." Peter says, we are "regenerated, not of corruptible *seed*, but incorruptible, even of the Word of God, which lives and abides for ever." Paul says to the Corinthians : "Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you *through the gospel*." And John says : "Whosoever believeth that *Jesus is the Christ*, is begotten of God." It is the gospel, then, which constitutes the incorruptible seed of which the children of God are born ; as in the parallel figure of the sower, (Mat. xiii.) it is the gospel of the kingdom which is sown by the Son of Man, and which falling into good and honest hearts, brings forth abundant fruit to God. To believe that great proposition, that *Jesus is the Christ*, is, in John's expressive language, to be "begotten of God." It is thus with this sublime proposition and its proofs, as we formerly stated, that *God first meets the sinner*. In a word, it is the *gospel* that is *received* by the sinner, and not the Holy Spirit. Yet if he receive the gospel, spoken by the apostles in words

inspired by the Holy Spirit by them "with the Holy down from heaven," and " demonstrations of the Spirit," he is justly said to be " God," or of the Spirit, " the word of truth ;" and when tism, he comes forth from t from the womb, the figure of tion is complete — he is bo and Spirit — he is born a above." Being thus born f he is prepared to *receive* the adoption, that Holy Spirit ter, which God bestows u children, and which become an internal indwelling with earnest of their eternal and produces in them, thro tifying influences and th truth it had revealed, the p of love, joy, peace, and right

The communication of th rit may, then, be justly reg great end of the ministr gospel. Unless the Holy s ceived and enjoyed, all faith all professions are alike n in vain. "If any man ha Spirit of Christ, he is none consequently, can have n with him—no sonship to G nest of a future inheritance session of the Spirit is inde evidence of sonship, and the the gospel has been truly be

Nor is this enjoyment Spirit momentary or tran nature, as many seem to mistake for it those evanes ments of feeling which may version. The Comforter i with the Christian for ev latter is hence taught to supply of the Spirit of Chri that he may receive ; to s may find ; to knock, that opened to him." "For if evil," said Christ to th "know how to give good g children, how much more

heavenly Father give the Holy Spirit to them that ask him." The graces and the blessedness of the Christian are alike "fruits of the Spirit." The peace of God, which passeth all understanding, and which keeps his heart and mind; the joy that animates, and

the love which warms his soul, are inward feelings or emotions which must be produced by the presence of the Divine Spirit, no less than those outward works of piety and humanity which the gospel enjoins.

THOUGHTS BY THE WAYSIDE

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. i. 8, 9.)

THAT the Apostle Paul is embraced in the word *we* is clear; but we think, from the peculiar mode of the expression, that others besides Paul are included; and as he preached the gospel by divine authority, those coöperating with him must have equal authority with himself: and as none others had equal authority except those who received the apostolic commission, the conclusion inevitably follows, that *we* includes all of the Apostles, and consequently excludes all others, or who are not Apostles. The word *we*, as found in the Apostolic Epistles, is inclusive and exclusive; and so with the word *us*—in most cases embracing or meaning only the Apostles. "Therefore, whether it were I or they, so *we* preached, and so ye believed." "We are of God: he that knoweth God, heareth *us*; he that is not of God, heareth not *us*." The Scriptures abound in such examples, sustaining the position assumed; but other quotations are unnecessary. It is true that Stephen, Philip, and many others, preached the gospel under the influence of the Holy Spirit; but the gospel was taught them by the Apostles, and hence they did not, like the Apostles, receive it by the revelation of Jesus Christ. The Apostles preached first the gospel of Christ, and the only gospel, so far as known to us, that will prove to be the power of God unto salvation to all who will obey it;

and if we do not receive the gospel as they preached it, but receive and believe some other gospel, it matters not by whom preached, we have no promise of everlasting life; and they who preach another gospel, whether angels, men, or demons, are anathematized world without end. The gospel that saves is the gospel that the Apostles preached, and to them must sinners look for the conditions of eternal life. This truth should be written upon every heart, read and known of all men. We should not go to the Law, the Prophets, or the Psalms—but we should sit at the feet of the holy Apostles of the Son of God, and learn the way which leadeth unto life eternal. This truth learned, believed, and practiced, one of the most important steps is taken toward the union of all God's people in the faith formerly delivered to the saints. We are not to be understood as teaching, that none will be saved who lived before the days of the Apostles, for we believe there are many; but we are to be understood as teaching *emphatically*, that none now who have an opportunity of learning the gospel, and of choice refuse to hear, believe, and obey it, as preached by the Apostles, can reasonably expect to have a right to the tree of life, and enter in through the gates into the city. To hear the Apostles, is to hear the Lord of Glory, "Him that speaketh from heaven." All the ingenuity and so-

phistry of all the rabbins in Christendom cannot persuade sober-minded men, that the pure gospel of Christ is not perverted by the so-called evangelical ministry of the present day, by written formulas in the shape of creeds and confessions of faith, that fetter down the consciences of men and perpetuate error from generation to generation. Before there can be a counterfeit bill, there must first be a genuine bill. Before there can be a spurious coin, there must first be a genuine coin—or an error, there must first be truth—a perverted gospel, a true gospel—and so on the principle holds good throughout. But when we apply the right *detector*, it is an easy matter to distinguish the *real* from the *unreal*—the gospel preached by the Apostles, and a gospel preached by men. “We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error” (1 John iv. 6.) This is the divine test or rule. There are three serious objections to all human creeds. 1st, There is no divine authority for them. 2nd, There is no necessity for them. And 3rd, They perpetuate error. This scripture we think has a bearing upon the point—“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. xxii. 18, 19.) This, in connection with other portions of the Word of God and the above objections, should for ever seal the doom of human inventions; and all the creed mongers in the world can never meet and refute these objections.

In this paper we propose taking a general survey of the gospel as preached

by the Apostles, and for a more full development would recommend the Testament to our prayerful study. Notice, first, the meaning of the gospel, which is a word answering *evaggellion* in the Greek language is a compound word from *eu*, good, *aggella*, to bring news; thus shew the gospel to be good news concerning Christ. The same original word translated in Luke ii. 10, “An angel said unto them, Fear not, for I hold I bring you *good tidings* of joy, which shall be to all people.” The gospel, then, is good tidings of joy to all people, and whatever do bring such news to all people is a version of the gospel. The good message carries joy to all people—willing hearts. It elevates our thoughts heavenward, and lifts up a hope, a rainbow that spans the cold waters of Jordan and encircles the throne of the heavenly city, where tall angels continually bow before the King Imperial, and all the sons of God clap hands and shout for joy.

“A hope so great and so divine
May trials well endure,
And purify our souls from sin,
As Christ himself is pure.”

Having ascertained the meaning of the term gospel, we shall give some particulars of the good tidings the Apostles preached as none ever did the gospel in fact and in power. It is important that we should know where they began; for, taking account of the gospel as preached, from first to last, we have only divinely-authorized schemes or ever will be offered, for the salvation of the souls of men. In determining the beginning point, there are a few little words of great significance—*what*, and *where*. For a solution of these words, and for enforcing their meaning before us, we appeal to the Scriptures, words recorded in the 24th chapter of Luke: “And that repentance and remission of sins should be preached in his name among all nations, begin-

at Jerusalem ; but tarry in the city of Jerusalem until ye be endued with power from on high." They are to begin the proclamation *when* they were endued with power from on high. Repentance and remission of sins were *what* they were to preach, and the *where* they were to commence was the city of Jerusalem. Upon the first Pentecost after the resurrection of the Lord Messiah, the Apostles were endued with power from on high ; they were in the city of Jerusalem, and preached repentance and remission of sins in the name of Jesus. Upon that day the Holy Spirit descended upon the Apostles. Upon that day the foundation of the Christian church was completed. Upon that day the long-promised reign of the Messiah began. Upon that day the gospel, in fact and in power, for the first time was preached. Upon that day the kingdom of heaven was unlocked, and converts for the first time introduced under the reign of Jesus as Lord and Christ. In the city of Jerusalem, and on the day of Pentecost, is emphatically the *beginning*. This truth will stand for ever, for its foundation is on the Word of God, and all the powers of earth and hell combined can never shake it.— "What millions of millions of mighty billows have dashed upon the rock of Gibraltar, and yet it stands unshaken. What fierce tempests have burst upon its summit, and yet it stands unbroken. What mighty thunders have rolled over it, and lightnings played around it, and yet it is unscathed. So this truth, holy truth, stands upon the Rock of Ages, and here we stand undaunted, unappalled, and unconquered." The Apostles began to preach the gospel by declaring that God had raised his Son from the dead, and exalted him to his right hand in heaven, angels and authorities and powers being made subject unto him ; that he was delivered for our offences, and was raised again for our justification. They also preached repentance and baptism in the name of

Jesus, for the remission of sins ; and whatever they preached for the gospel at the beginning, they preached wherever they went, even down to the close of their ministry, for they delivered one and the same gospel to all. Paul thus wrote to the Romans : "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth : to the Jew first, and also to the Greek" (i. 16.) "Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (vi. 4.) "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (vi. 17, 18.) To the church at Corinth the Apostle wrote : "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures ; and that he was buried, and that he rose again the third day, according to the Scriptures" (1 Cor. xv. 1-4.)

In Acts we have the following facts stated in reference to the Corinthians : "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house, and many of the Corinthians hearing, believed, and were baptized" (xviii. 8.) To the Galatians who had obeyed the same gospel the Apostle exhorts : "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (chap. v. 1.) The same Apostle, in his epistle to the Ephesians, says : "There is one body and one Spirit, even as ye

are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (iv. 4-6.) The Philippians who had received the gospel were exhorted "to press toward the mark for the prize of the high calling of God in Christ Jesus" (iii. 14.) The Apostle Paul declares that the Colossians, in obeying the gospel, were "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 12.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii. 1.) "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thes. ii. 13-14.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22.) The Apostle James says, in his general epistle : "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James i. 25.) These are the words of Peter in his first epistle : "The like figure whereunto even baptism doth also now save us (not the putting away of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ, who is gone into heaven and is on the right hand of God ; angels, and authorities, and powers being made subject unto him" (Peter iii. 21-22.) In the first general epistle of John we hear him say, "That which we have seen and heard, declare we unto you,

that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3.) "And this is his commandment, that we believe on the name of his Son Jesus Christ, and love one another as he gave us commandment" (1 John iii. 23.)

Thus we see, by commencing with the Apostles at the beginning, and following them through their entire ministration of the word of life, the same truths of the gospel are preached, the same duties enjoined, and the same promises given to all nations. No man ever will take the trouble to be acquainted with the sayings and doings of the holy Apostles, will not find in preaching one gospel to the Jews and another to the Gentiles ; Paul preaching one gospel in Rome and another in Corinth ; and James an entirely different one to the twelve tribes scattered abroad—but will discover the golden links in the gospel chain all perfectly complete, nothing added to or taken from, harmonizing in all of its parts, thus affording the strongest evidence and proof of the divine wisdom displayed in the gospel of Christ. We will now state the principal or chief facts of the gospel to be the death, burial, resurrection, and the lifting up of Jesus on the right hand of the Majesty on high ; the commands to be faith, repentance, baptism, and a life of righteousness ; and the promises to be forgiveness of sins, the gift of the Holy Spirit, sustaining grace, and everlasting life. All the commands, and promises, make up the sum total of the glorious gospel of the Son of God, as preached by the Apostles ; and whatever scheme or system not contain these facts, commands, and promises, is a perversion of God's plan for redeeming a sinful, guilty world. If any man shall add to these things, God will add unto him the plagues of the last day. If any man shall take away from the words of the gospel, God will take away his part out of

book of life. God's wisdom saves the soul—man's wisdom destroys the soul. There is no salvation in the gospel facts without the commands, none in the commands without the promises, none in the promises without faith in the facts and obedience to the commands. As a whole, the system is perfect, complete—perverted, it is powerless, valueless. To preach more than the Apostles, is to preach too much—to preach less, is to preach too little—to preach just as they did, is to honor God, to save ourselves and those who hear us. O that we would realize the fearful position we occupy as stewards of the manifold wisdom of God—the strict account we must give to Him in the last great day, and thereby learn to appreciate the boundless love of the Father of all our mercies in the gift of his Son, and the gift of the glorious gospel of our salvation. Whenever we can bring ourselves to the determination to

stand aloof from the doctrines and commandments of men, and every earthly consideration, and learn of Jesus and the Apostles the one consecrated way to heaven, then will reason ascend her wonted throne, and in peerless majesty sway her sceptre of peace over the hearts and consciences of undying mortals. "Then will the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose." Then would we catch the lofty strain of Israel's sweetest bard, and exclaim, "O clap your hands, all ye people, shout unto God with the voice of triumph, for the Lord most high is terrible, he is a great King over all the earth." "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

THOMAS.

CHRIST'S RELIGION : ITS BASIS.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men" (John i. 1-3.)

"CHRIST IS GOD."

The first words of this remarkable passage antedates creation, carrying us back into boundless eternity—the term "in the beginning" being a Hellenistic term indicative of eternity. The Psalmist indicates the eternity of God in the following lofty language:—"Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting, thou art God" (xc.)

Whatever is indicated by the term, "the Word," it must have existed prior to creation, since it created all things; therefore, it must be uncreated, eternal, having the attributes of God.

Our holy religion has this as its basis

* From the *Banner of the Faith*.

—the Messiahship and Divinity of Jesus; and grateful indeed are we to our heavenly Father, that the oracles of heaven upon this vital proposition are clear and specific. "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."—"I came forth from the Father, and am come into the world: again I leave the world and go to the Father."—"But unto the Son he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom."

From these Scriptures we learn the absolute eternity of the Word, which became incarnate and abode among men, and is unquestionably Jesus our Redeemer. "And the Word was made

flesh, and dwelt among us." He became the medium of divine communication—the channel of salvation—the fountain of life—the source of immortality. John further declares that "the Word was God," placing the proposition beyond dispute, resting upon direct revelation—a declaration having the corroborative testimony of all the ancient manuscripts, the strictest criticism sanctioning this as an authentic oracle of heaven—a brilliant ray of divine truth, entering the heart to cheer and comfort.

The Apostle had just used the term *Theos*, God, as applicable to Jehovah, and in the same verse he uses the same noun applied to The Word which became flesh and dwelt among men; and the lofty appellation of God we find applied to him in the following Scriptures:—Rom. ix. 5, 1 John v. 20, John xx. 28.

"The same was in the beginning with God," showing clearly an eternal coöperation and fellowship—language inspiring to his sincere followers. "All things were made by him." What unmistakable evidence of his omnipotence! All created intelligence the result of his power—the Great First Cause of the moving masses of matter revolving regularly in boundless space. Is it possible that God could invest a creature with omnipotency, creating all things, (himself in the catalogue) and taught to worship him, in harmony with the oracle that our hearts are to be placed supremely upon God? Would it not be treason to draw away the affections of our race from the source of life and light, and place them upon a creature?

To make the matter incontestable, and to confirm the previous statement, it is declared that "without him was not anything made that was made." We therefore are permitted to behold his power and matchless wisdom everywhere in the wonderful adaptation and design observable all around us. "The heavens declare the glory of God, and the firmament sheweth forth his handiwork." The beauties of nature, the sublimity of the scenery around us, the

music of the voice, the faculties mind, the roar of the ocean, the order of the storm—all speak the wondrous work of Jesus, the only Begotten the Father.

All that lives, and moves, as sprang into being by his power, and goodness; he created, sustains, holds, blesses, and governs. May we not therefore refuse to yield our hearts to another, but be faithful to him ever, worshipping Him as the Co-worker with the Father.

"In him was life, and the light of men."—For as he hath life in himself, so hath he the Son to have life in himself."

"Life and immortality are brought forth by his resurrection from the dead." "Ye will not come unto me that ye might have life." He therefore has the power to confer spiritual life. A man cannot rise higher than his source; therefore must have this life in himself, different from any creature, since all created intelligences possess not the power to confer, but only to enjoy life.

We sometimes hear Rev. iii. 14, 15, used as an objection to the absoluteness of Jesus, as though the arbitrary and superficial interpretation of the passage could counteract a clear and specific revelation. "The beginning of the creation of God" (*archee*.) Beginning means, as properly origin, or the beginning of the creation, which relieves the reader, and agrees with the unerring tenor of inspiration. May the faithful rejoice in the glorious hope of the Divine Redeemer and Intercessor, who we worship him as supreme, loving, because he first loved us. Could we be induced to lean upon the mighty arm of the Son of God, the bright would be the journey of how hopeful the hour of death, and how happy the unending cycles of eternal life. May we actively labor to inspire the hearts of perishing mortals around us with these lofty spiritual realizations, that our lives may furnish a record of noble deeds in the conflict with the arch-enemy of man. W. T.

An opponent of pews thus puts the question:—"It is to sell the privileges of the gospel at so much per head."

Jesus gives *his* people their tithes, and there is no mistaking that, but party men wear *their* colors.

SYNOPTICAL EXPOSITION OF SCRIPTURE.—No. II.

Romans i. 16-32.

PRESUMING that you and your scholars have fully and thoroughly investigated the various topics of Paul's introduction in his letter to the Romans, I now respectfully invite you to the consideration of his principle thesis. This he submits in the following verses: "I am not ashamed of the gospel of Christ—for it is the power of God unto salvation to every one that believeth—to the Jew first, and also to the Greek. For therein is the justification of God by faith revealed in order to faith, as it is written, But the just by faith shall live."

To the Roman Christians, the Greek original of this thesis was, no doubt, quite intelligible. They were a very highly educated people—and many of them wrote and spoke the Greek language with great fluency and precision. But since that time, it has ceased to be a living language. Its idioms are, in many respects, essentially different from that of our own vernacular; and it is, therefore, the more important that we endeavour to understand the precise meaning of the Apostle; that we fully and clearly comprehend his thesis, the "quod erat demonstrandum," before we proceed to his proof.

We shall, therefore, in the first place, consider very briefly, some of his leading terms and phrases. The word "*Gospel*" is fundamental. It literally signifies "good news" or "glad tidings." But in the New Testament it is restricted to the glad tidings of salvation. And as everything else depends on the death, the burial, and the resurrection of Christ, Paul by synecdoche, limits it still farther to the mere comprehension of these three fundamental facts. "Moreover, brethren," says he, "I declare unto you the *Gospel* which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I declared unto you first of all, that which I also received, that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, ac-

cording to the Scriptures" (1 Cor. xv. 1-4.)

But in his thesis to the Romans, he evidently uses it in a more comprehensive sense; to denote the whole scheme of redemption through Christ, embracing all its facts, its precepts, its promises, and its privileges, as these were first proclaimed to the world by the holy Apostles, and afterwards recorded in the writings of the New Testament. In this sense it is generally used in the Acts and in the epistolary writings.

The phrase "*power of God*," simply means that the gospel is the means and instrument, by and through which God manifests and exercises his power in saving all men who believe it. See also 1 Cor. i. 18-24.

The word "*believeth*" is to be understood in its common apostolic usage. In this sense, it always implies the *obedience of faith*. For an illustration of this, see the eleventh chapter of Hebrews.

The names "*Jew and Greek*," are equivalent to Jew and Gentile, or to the whole human race; for every member of which, the blood of Christ was, by the grace of God, most freely poured out.

In the seventeenth verse, Paul explained how the gospel is the power of God for salvation to every one that believeth it. It is owing, he says, to the fact that in it, and as an element of it, God's plan of justifying men by faith, has been revealed in order to produce faith. As saith the prophet Habakkuk, "The just by faith shall live" (Hab. ii. 4.) And as Paul afterwards adds, "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17.)

You are, doubtless, aware that much has been written on the phrases "righteousness of God," and "from faith to faith," as these words occur in the Common Version. But my object is not to criticise commentators, but to ascertain the meaning of the Apostle. And this is, I think, sufficiently evident from the whole context.

The proposition, then, which Paul

here submits to his Roman brethren and which he afterwards proceeds to prove, is that the gospel as it was then proclaimed by the inspired teachers, and as it is now revealed in the New Testament, is the scheme ordained by God for the redemption of all who believe and obey it.

This is all that is expressed in his thesis as it is here submitted; but something more is evidently implied. He not only proves an affirmative, but he likewise illustrates and sustains a negative. He not only demonstrates that the gospel is the power of God for salvation to every one that believeth; but he also shows that it is the only means by which any one can be saved; that to be saved by law, the only proposed alternative, and the means by which the great majority of both Jews and Gentiles were then seeking to be justified, was practically impossible.

With this last clause he connects the very first link of his argument. That it is impossible to be justified by law, says he by implication, is evident. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

It is not my purpose to trouble you or your scholars with details. You have your Greek Testaments, Lexicons, and Concordances, by the aid of which, you may extend your investigations to any desirable degree of minuteness. But you will allow me to call your attention particularly to the phrase "*the truth*" (*την αληθειαν*) as it occurs in the eighteenth verse. On it the scope of the argument very much depends. It does not mean all truth—for then the article would have been omitted. Nor does it comprehend the truth of the gospel; for this sense would not suit the scope of the argument. But it evidently means the great and important truth respecting the nature, the character, and the government of God; implying, of course, our relations, duties, and obligations to him. Against all who hold this truth in unrighteousness, the wrath of God is revealed from heaven. But (to supply the ellipsis) all men have done this. And therefore, all men are subject to the wrath of God, and must suffer the penalty of the law unless saved by the gospel, which, if not the

only practicable scheme of grace, at least the only one that God has provided for our fallen world.

It is true that Paul does not here to draw this conclusion. He hastens from the mere statement of his major premise, to meet an objection which some might be inclined to urge against the application of the argument to the Gentile world. It might be alleged that the Gentiles did not know God, and therefore, that they could not be charged with the unrighteousness of holding "*the truth*" in unrighteousness. To this Paul replies, that the Gentiles certainly are responsible in this matter. "Because that what may be known of God is manifest to them—for God hath shown it unto them. For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Many have been greatly perplexed in attempting to reconcile this with what Paul has written to the Corinthians. But the difficulty is purely imaginary. There is really no discrepancy in the case. In his letter to the Corinthians the Apostle states as a *fact*, that the world, by wisdom, knew not God (Cor. i. 21.) And in his letter to the Romans the very same thing is implied, and much more is expressed. The facts here recorded, it appears, only that the natural men, or, please, the natural philosophers, did, by their wisdom, acquire the knowledge of God; but that by their speculations, they did actually pervert what knowledge God had at first communicated to Adam, in Paradise, of his own immediate presence; and that this knowledge was transmitted through Noah to the whole postdiluvian world, illustrated though it was, at the same time, by every page of nature's awful volume.

Paul does not say that men acquire a knowledge of Jehovah from the book of nature; nor does he affirm that men ever did acquire this knowledge from the lights of tradition and philosophy. Quite the reverse. The tendency of human speculations has generally been to corrupt theology—to pervert the knowledge of God—to promote idolatry—and of course, to degrade human

But the error was more in the heart than in the head of those concerning whom Paul writes. God had made himself known to men personally ; also by revelation, by tradition, and by the light of nature. Had men really desired to retain the knowledge of God, they might have done so. And had any honest inquirer after "*the truth*" been hindered by a want of capacity, or by any other cause beyond his control, he would doubtless have been judged according to the light afforded and the knowledge acquired. But the fact is, *they did not want to know God*. "Because when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish hearts were darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things ! Wherefore, God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves ; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." "*And even as they did not like to retain God in their knowledge*, God gave them over to a reprobate mind to do those things which are not becoming ; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers, backbiters, haters of God, deceitful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable,

unmerciful ; who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Here, then, ends the general argument of Paul respecting the Gentile world. He does not even pause to draw his conclusion. It is, alas ! but too evident, that persons guilty of any one of the preceding vices, can never be justified by a law which requires nothing less than a perfect obedience and conformity to the whole revealed will of God ; and consequently, that if any of the Gentiles are saved, it must be through the grace of God, as it has been revealed in the gospel of his Son.

What a rich field of thought, then, does this chapter open up to the student who has a mind to comprehend all its logical and practical bearings ! How exceedingly degraded is fallen man ! How prone to forget God, and to form and worship idols of his own character ! How powerful, and how divinely adapted to our condition, must be that gospel that can elevate, change, and adorn human nature — that can transform "the raven to a dove, the lion to a lamb !" How necessary, even to morality, is the knowledge of God ; how evidently true is the maxim of Solomon, "The fear of the Lord is the beginning of wisdom" (Prov. ix. 10.) And how necessary, therefore, it is to recast the minds and the hearts of the rising generation in the mould of God's own construction.

Let us labour, then, my dear brother, thus to educate the youth of our country, and to hasten on that glorious era, when the knowledge of the Lord shall fill the whole earth as the waters cover the sea.

R. M.

LETTER FROM A FATHER TO HIS DAUGHTER, AND HER REPLY.

DEAR DAUGHTER, — I take this opportunity to write you a few lines. For some time I have been pondering in regard to the step you have taken. You alone are responsible for your conduct ; but, as a father, I feel that I should like to express to you my feelings in the matter. I have a deep interest in your future welfare ; as much so as any father can have. You say that you have been influenced by nothing but the

truth in taking the steps you have. I sincerely hope you are not denied of the Father, for it would indeed be an awful thought. I could have wished that I might have had the privilege of seeing you before you took the step, but I could not. Jesus says he is the truth and the life ; and if he has influenced you by his Holy Spirit to do as you have done, I ought not to object. But if Mr. Lowel has influenced you to be-

lieve that all you needed was to be baptized, it is a different thing. Mr. Lowel does not believe in the operation of the Holy Spirit in regenerating the soul, and that is denying Christ; for he says, "I am the way, the truth, and the life."

My prayer is, that you may not be led astray, for to be deceived is awful beyond description. I wish to be plain, but kind and faithful. I ask your forgiveness for my unfaithfulness to you, in that I have not lived more as a Christian ought to live. Though you have been baptized, it will not benefit you, unless your soul has been regenerated by the operation of the Holy Spirit on your heart, and you have Christ formed within you, the hope of glory. Jesus says, "I am the Word;" and the Word was made flesh and dwelt among us. O, dwell upon that name — the only name whereby you can be saved. The Psalmist David prayed that God would, by his Holy Spirit, open the eyes of his understanding, to make these things plain. The teachings of the Holy Spirit will do more to enlighten your mind than the best human teacher. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. Now that sect who call themselves *Disciples* deny this. I have heard Mr. Lowel say, that no person was influenced by the Spirit of God. Paul says it is the Spirit that maketh intercession, according to the will of God; therefore, we cannot pray acceptably to God except the Spirit maketh intercession for us; *hence they do not believe in prayer*. I sincerely hope you do not believe that all you need is to be baptized. They do not teach anything about newness of life, because they do not believe in being influenced by the Spirit.

It is remarkable that a few in that locality have had such a wonderful revelation of the Scriptures. Men that have been preaching and searching for forty years don't begin to know anything compared with them. Daughter, believe me, I feel deeply on this subject; and why should I not? I suppose they told you there was no difference between them and the Baptists; but it is not so. There is as much difference between them and the Baptists, as between the Baptists and any

other denomination. If there is a difference, why should we be separated?

To be a Christian and to live as a Christian, is to be actuated by the love of Christ, which is the life and power of religion. My prayer is, that you and your husband may enjoy that which is better than life. I have talked much with the kindest of feelings, but must close. I should like to write more. Come and see us. — Your affectionate father, J. K.

REPLY.

DEAR FATHER, — We were happy to receive your kind letter, though it makes some grave charges against the disciples. You say Mr. Lowel teaches that "all an unregenerated man needs is to be baptized." No wonder, assured, father, that we believe that. So, of course, if Mr. Lowel teaches as you intimate, we have been influenced by him. We do not believe one solitary thing that he says; he believes; hence, you will be more about our being persuaded by Mr. Lowel to believe. But if he teaches as you represent, he would be more unscriptural in his views than he who says "that the special operation of the Holy Spirit is all we need for salvation depends on one single thing, the Holy Spirit, what becomes of the rule of judgment which suspends the rewards and punishment of man's own deeds? (See Matt. x. Rom. ii. 6, and 2 Cor. v. 10.)" He says, "He that believeth and is baptized shall be saved" (Mark x. 13). Now, if Mr. L. says that baptism is needed for salvation, he speaks in text, and virtually disbelieves in his own words. He is a hypocrite, and does precisely the thing as he does who says that baptism only is necessary. Jesus has promised both together for salvation, and God has joined, let no man dare asunder. Again, we believe the revelation of Paul (Gal. iv. 6) "Because ye are sons, God hath sent forth the Spirit of his son into your hearts, Abba, Father." We do not believe because we are not sons, therefore he sends forth the Spirit of his Son into our hearts to make us sons. That is which is but human tradition, and we do not believe. We do believe Peter says, "God gives the Holy Spirit to them that obey him" (Acts v. 32).

do not believe that God gives the Holy Spirit to them that disobey him in order to make them obey him. We believe that the world cannot receive the Holy Spirit (See John xiv. 17.) We do not believe, however, that the Holy Spirit enters the hearts of the world to convict and convert them. The former we believe, the latter we do not believe, because we find it morally impossible to believe both, and we prefer to believe the Bible. It is true, the Spirit does reprove and enlighten the world; but he does not enter their hearts in order to do it, but does it *through the truth*. (See John vi. 63, viii. 32, and xvii. 17; also James i. 18; 1 Cor. iv. 15, and scores of other texts.) Thus you will not fail to see that the Spirit operates *through the truth*, and not *through the air*. It is one of the greatest privileges of God's children to pray to their Father in heaven. But we believe Jesus when he says, "He that believeth and is baptized shall be saved." We believe Peter when he says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins" (Acts iii. 38.) We do not believe men when they say, "Repent, and pray for the remission of sins." We believe Ananias when he says, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xii. 16.)

We do not believe men when they say, "Kneel down and pray, and pray away your sins." You say the Disciples do not teach anything about a new life. O! father, if you had heard Bro. L. address the converts as to their new relations, new lives, new duties, you never would have preferred this charge. But how can you suppose that the Disciples told us there was no difference, between them and the Baptists? There is a very great difference.

1. The Disciples of Christ take Christ's name, while the Baptists, like the carnal Corinthians, take the name of John the Baptist. You exhorted us

to think of Christ's name, and we, like dutiful children, have been thinking of it.

2. The Disciples take the Bible *alone* as their rule of faith and practice, while the Baptists take the Bible and human articles of faith with it. A world of difference!

But it may be confessed that the Disciples of Christ are like the sects in one thing. The Wesleyans take the name of Wesley, their leader—the Lutherans take the name of Luther, their leader—the Baptists take the name of John the Baptist, their leader—and the Disciples of Christ take the name of Christ, their leader. They are alike, therefore, in taking the names of their respective leaders. You will not think this too severe, when you reflect that you have said that the Disciples deny Christ. You could have said nothing worse to Judas or Thomas Paine. You seem to think it strange that a few in this place should be right, while so many learned and pious men are opposed to them. What truth is there in the universe that could not be put down by such an argument? It would have put down Republicanism in the days of Jefferson, Protestantism in the days of Luther, and Christianity itself in the days of the Apostles. It would have disapproved the very existence of America in the days of Columbus, and it would this very minute prove the Baptists wrong on infant baptism. Nine-tenths of the Christian world teach infant baptism. Now, is it not remarkable that the few people about here have had such a wonderful revelation on the subject of infant baptism, that the most learned and pious men in all Asia, Europe, and America, who have spent forty years in studying and preaching, can't begin with them? We trust that you yourself, upon reflection, will give this up as a bad argument.

Please accept our thanks for the interest you have manifested in our welfare. In hope of eternal life, I remain, your affectionate daughter, C.

Never envy any man. All have their burdens; and He that "tempereth the wind to the shorn lamb," hath endowed habit with the power of alleviating the heaviest loads.

Study the Word of God, and you will love it the more; frequent the sanctuary, and you will take increasing delight in its services; believe in Christ, and your faith will grow stronger.

CHRIST'S CHURCH IDENTIFIED.—No. VII.

“Upon this rock will I build my church.”

In a number of the *Christian Journal* we have the following :—

“A LETTER MIS-SENT. — Among the letters advertised at the Concord (N. H.) post office, is one directed to the ‘Church of God.’ The religious establishments of that place refused to take it in, and thus acknowledge that it has been *mis-sent* !”

Yes! they “refused to take it in!” Did they not thereby identify themselves as sects, and not the church of God? They felt in their hearts and consciences, that this letter was not intended for them. But how different would it have been had one of the apostolic churches been in that city? Do you not think that this letter would have fallen into its hands? Most certainly: and by common consent. But, had it been written by Jesus Christ, containing instructions of the most vital importance, the sects of Concord would not have been benefited by it, having cut themselves off, both by their *organizations*, and the *names* of their organizations, from its appropriation.

On one occasion I addressed a letter to “the Elders of the Church of Christ, Lawrenceburgh, Ky.,” and on another, to “the Church of Christ, Augusta, Ga.” I heard from both these letters afterwards. The postmaster at Lawrenceburgh, although a zealous Methodist, never seemed to have dreamed of handing it to one of the Elders of the Methodist church, but on the first opportunity, handed it to one of our Elders; and the postmaster at Augusta, a Roman Catholic, sent my letter promptly to a principal member of the Christian church in Augusta! Thus, our bitterest opponents are compelled to acknowledge that their party organizations and names are of human origin, and not in the Bible! Indeed, there is not one fragment of Bible truth addressed to any merely sectarian organization. The epistles, the only specific addresses to churches, are addressed to “the saints,” “the church of God,” &c. And as the sects are not addressed, or spoken to, so they are not spoken of in the Divine records, unless it be in some apocalyptic prediction concerning

the apostacy. There can, of course, be no divine authority for either their origin or their maintenance. The thing willed to them in the New Testament of our Lord and Jesus Christ. What would you think of a man who should claim authority under a will in which he is not named? What would you think of a man which should claim certain rights and privileges, from a charter, in which there is not one word by which he can be identified? Self-originate churches have originated their own charters; but Jesus has never given his signature and seal to any one of them, or, if he has signed and sealed them, as the Presbyterian, he has not the *Magna Charta* and *vice versa*; or if he has signed the Baptist charters, or any other, then, he has vetoed all the other sects, unless it can be proved that he has put his hand and seal to all antagonisms and to palpable and irreconcilable contradictions! No, never!

I do not intend to be hard on any denomination. I do not say of the membership of the different denominations, what I say, and wish to emphasize, of their organization. There are Christians *in heart*, in the “evangelical sects,” and probably some considered by “the orthodox” as unevangelical, is what I am here to admit—even in the *Romish* church. God forbid that I should dare to abstract a single iota from the religious worth of a member of any denomination in Christendom. I love myself, I must “do to others as I would have others do unto me.” It gives me exquisite pleasure to say that the gems, yes, stars of Christian exhortation in all the churches with which I am acquainted — men of endowment, not only intellectual, but spiritual, and of a truly excellent! But this I say, have gotten into the wrong place, organizations that are not Christian. Why else is it, that our preachers have been pleading in the breadth and

of the land for *Christian union*? Why, but to unite the Christians now severed, most cruelly and impiously severed, by human organizations, in that one, and only one organization, of which Jesus, the head and foundation of his church, is the author and the finisher! If we did not believe that there are Christians in all the sects, there would be none among the sects whom we could invite to the heaven-appointed, and blood-consecrated, and self-sealed platform of Christian union—the foundation of prophets and apostles, Jesus Christ himself being the rock of salvation, the chief corner stone. At this stage of the investigation, permit me to say to any member of a sectarian organization, who may deign to read this communication, that the time speedily approaches, when he will be compelled to occupy the position sought to be established in this essay. We will illustrate as follows:—The Baptist, or the other seceder, goes after death to heaven's door, and knocks. It is asked, "Who comes?" "A Baptist," or "a Methodist," or "a Presbyterian," or "an Episcopalian," or "a Reformer!" A startling response is heard from within, "Those names are not recognized here. They are not in that divine charter in which are guaranteed all the promised blessings of the New Covenant. There is nothing promised to the wearers of those names in the last will and Testament of Jesus Christ!" What, then, will you do? I will tell you what;—if you can, in truth, say a "Christian comes!"—"I am a Christian—a disciple of Christ," all will be well; but, if you cannot, all will be ill for ever! The mantle of your orthodoxy will be stripped off, and you will walk naked, and men and angels will see your shame! Party pride and denominational selfishness will there be hideous deformities. Party peculiarities will become lighter than the chaff; nay, if they shall have prevented you from following the truth, so far as is rendered accessible to you by the Father of Lights, they may become fanged vipers to sting your soul with undying agonies! Why, then, not divest yourself of all that is not purely Christian now? Why not at once put on "the wedding garments" of original apostolic Christianity? If you can, but through bigotry or prejudice will not, at the

great day of solemn accounts, you will be "speechless."

In the report of a late Presbytery, our church has been published as a pirate ship, because it has no human creed: and that report represents the creed of a church as being its flag or banner. Now, not to dwell on the fact that the church of Christ, in its palmiest days, had no human creed, what shall we say of a church whose flag is a human fabrication—which has never been recognized by the King of saints—which never existed in the world until more than fifteen centuries after Christ had built his church upon the rock of salvation—and which those who muster under it endeavour to impose upon the world as the banner of Christ's church? I will not say that this is *piracy*. Nor will I say that it is either *forgery* or *counterfeiting*; but I will say that a procedure, such as this, under our government, or in any well regulated earthly kingdom, would be *treason*, and hanging would be the penalty!

This Presbytery makes much ado about official grace. I wonder if they know whence their official grace was derived. Follow the turbid stream to its fountain, and you will find that fountain to be the Church of Rome. They have neither ordination nor baptism from any other source. And the same is true of all the Pædobaptist sects. Is the Church of Rome the church of Christ? If this question is answered in the affirmative, it follows that the Presbyterians, and other kindred sects, are not churches of Christ, for they were excommunicated and accursed by the Roman Catholic church of Jesus Christ; but if the Romish church is not the church of Christ, but the "beast," "the man of sin," "the scarlet lady," "the mother of harlots," &c.; she had no Christian ordination, nor Christian baptism, nor official grace to impart. How has the son of pride fallen from heaven! Take which horn of this dilemma you please, and the Pædobaptist sects, on their own principles, are without ordination; and consequently, without official grace and baptism!

I will here give the views of an eminent modern Baptist writer on this subject. Speaking of the old reformers, such as Calvin, Luther, &c. he says:—

"They reformed upon the doctrine, and reformed upon the manners, and reformed upon the morals of the church of Rome; but they did not cast Rome away and go back to the Bible, and search there for the original model, as we have done, and confine themselves to it; or look for the church in the wilderness, where Rome, the great dragon, had driven her for that Christian baptism, and that Christian ordination, which Rome, as anti-Christ, could not confer. They were content to protest against Rome, and denounce its fearful hierarchy as the very man of sin and son of perdition; but to this very day they dare not officially declare that the baptism and ordination of this anti-Christ are not true and valid Christian baptism, and good and lawful Christian ordination; or to do so, would be utterly to invalidate their own, since Calvin and his co-presbyters were all baptized and all ordained by anti-Christ. The question came up in 1854, in the New School General Assembly, which met at Buffalo, whether as Presbyterians, they should recognize the baptism of the Roman Catholics as valid Christian baptism; and while they denounce that church as the very anti-Christ foretold in the word—while they know that it has been in every age the great enemy and bitter and bloody persecutor of the true followers of Jesus—they did not dare to decide that it could not and did not confer the sacraments of Christ. Its hands, all reeking with the blood of martyred saints, conferred the only baptism which those men ever received who gave baptism to the Presbyterian church; and when they venture to decide that this was not and could not be Christian baptism, they, by that act, decide that they have never been themselves baptized.

"The facts concerning this discussion should not be forgotten. The question which had been referred to the Assembly for its decision, was a very simple one, and to an uninterested spectator would have seemed very easy of solution. It was in substance this: Is baptism and ordination conferred by the church of Rome valid and lawful Christian baptism and ordination? It was referred to a special committee to examine and report. The majority of this committee reported that our standards declare the Pope to be anti-Christ, and the baptism or ordination of anti-Christ could not be Christian baptism or Christian ordination. But a majority of the Assembly voted for the indefinite postponement of the whole subject, which was simply a refusal to decide the question either way. And the reasons given for the course were, that if they ventured officially and authoritatively to deny that Rome was a true church, and her baptisms and ordinations lawful

and valid, they would by that act of unchurch themselves, since their ordinances came to them through Rome; the baptisms and ordinations of Rome invalid, then Luther and Calvin were neither baptized nor ordained; and so who constituted the first churches of the Reformation. If they were unbaptized, then they are not true churches, since a company of unbaptized believers, hypocrites, have ever been regarded as a church. If their ministers were unordained, according to Presbyterian usage and authority, they had no right to baptize or ordain others; so the churches never have received through them the ordinance of Christ, and therefore, must be now out them."—*Ten Days Travel in Scotland and the Church*, p. 412-413.

The Presbyterians have no less than four courts, which they presume to style courts of Jesus Christ. When did Jesus constitute these courts? Is there any authority for them? Is there any charter or constitution which gave his church? None whatever is known, from history, that even ancient councils were not held until the middle of the second century. Jesus constituted his church, and after four hundred years constituted four Presbyterian courts for its government. Alas! alas! poor, proud human nature! No! Jesus Christ never did anything! If they say he did, let them produce the proof, or acknowledge treason. A court not named in the constitution! This may be all very well in ecclesiastical hierarchies, but would be a little dangerous and troublesome should such privileges be used in instituting civil courts, in any State, unknown to their constitution. How much authority would they have? Just none at all. They would not be unconstitutional, but against the constitution. So, beyond all successful controversy, it is, and must for ever be, with all ecclesiastical rights, not warranted by the Scriptures.

While we are on the subject of Presbyterian courts of Jesus Christ, it is not be amiss to give Finney's account of Christ's *supreme* Presbyterianism. "These things," says he, "in the Presbyterian church, their contentious janglings, are so ridiculous, so wretched, so outrageous, that no doubt their jubilee in hell every year about the time of the meeting of the General Assembly. And if there were ten

heaven, no doubt they would be shed over the difficulties of the Presbyterian church. Ministers have been dragged from home year by year, perhaps leaving a revival in progress, and gone up to the General Assembly, and there heard debates and witnessed a spirit, by which their souls have been grieved and their hearts hardened; and they have gone home ashamed of their church—and ashamed to ask God to pour out his Spirit upon such a contentious body.”—*Finney on Revivals*, p. 269. Finney was, when he wrote this, the pastor of the Presbyterian church in the city of New York.

And now, whilst many sectarian combinations are being formed against us to put us down, or at least to hinder our success; and since the Baptists sometimes are found in the puling embraces of these loving combinations, I will treat the reader with an extract from a book by the Rev. John Flavel Bliss, A.M. entitled, “Letters on Baptism,” &c. This Mr. Bliss had been the pastor—he tells us, on his title page of several Congregational and Presbyterian churches in Western New York; and as we learn from this preface, was converted to Baptist views upon the subject of Christianity. He declares himself as follows:—

1. “No being in the universe, besides the great Jehovah, shall have liberty to make a fold, or a constitution of a fold, in which to gather the friends of the Saviour.
2. “Jesus Christ is to be sole King—exclusively to reign—to have all the power and the exclusive jurisdiction.
3. “All legislative, judicial, and executive powers are vested in Christ.
4. “All Christians, as soon as converted, must come into the fold, or kingdom of Christ, so as to be one, and enjoy free communion together.
5. “The laws are all written in the Bible.
6. “As people naturally are estranged, they must become the hearty friends of the King, in order properly to take the oath of allegiance.
7. “Baptism is the voluntary subjection of himself, on the part of a believer, to the exclusive jurisdiction of Christ, within his kingdom.
8. “This subjection to the exclusive jurisdiction of Christ, in his way, is necessary to membership under him, and membership to privileges.
9. “To alter either the form of that oath, or the principles of it, so as to recognize

other jurisdictions, other rules, or other folds, or to build them up with other subjects, or with another oath, as it would be in all governments, so, here, it is high treason against the King.

10. “An opposition line of things, or *imperium in imperio*, or competing folds—as in all other governments, so, here, is high treason against the King.

11. “Church discipline is exclusively the exercise of delegated power from the rightful sovereign, and in manner, form, spirit, and purpose, precisely as he has prescribed, and for his interest and that of his kingdom.

12. “To aid, abet, or assist in building up any state of things, as in all other governments, so, here, is treasonable rebellion; and more heinous, as the character of the King is infinitely more glorious than that of any other king.

13. “Jesus Christ alone has the appointing power to the ministry.

14. “All divisions must be nipped in the bud.

15. “Jesus Christ is recognized as the only fountain of power in all things.

16. “None are within the kingdom of Christ, but those who after conversion, are baptized into the exclusive jurisdiction of Christ.

17. “Free communion to all Christians by keeping the avenues into that kingdom free and open to all real Christians.

18. “No churches may be so joined together as to control each other at all, in any way which will in the least interfere with the exclusive jurisdiction of Christ as sole monarch; and no rules are ever to be admitted that will interfere with his exclusive dominion and jurisdiction as sole King.

19. “All action in relation to the ministry is under the King, and within the kingdom. Membership, and piety, and qualification to be judged by those within the kingdom according to the rules of Christ, are indispensable” (pp. 178-182)

Whether or not the Baptists will adopt, or have generally adopted these principles, I presume not to say. But I do presume to say, that they are substantially correct, and worthy of universal acceptance. Take, then, together the testimony of Bliss, or the reasonings and proofs of the author of “Ten Days’ Travel,” and the Pædobaptist sects are not churches of Christ, but rebellious and treasonable institutions against the King of saints; and it is altogether probable that the Pædobaptist denominations entertain just about as favourable an opinion of the

Baptists. The Church of England, and the Episcopalians of the United States, believe and teach that all sects are unauthorized — lack the grace which is supposed to percolate through the fingers of the authorized ministry in broken, or, perhaps, unbroken succession through all the Popes from the Apostles! Anan, a Presbyterian, has written a book against Episcopalian Methodism, which has been endorsed by a number of the Presbyterian *literati* in

the East, in which he labors to show that Methodism is a system of fanaticism and enthusiasm. And there is nothing earthly, scarcely anything divine, which the Methodist more than abhors, than the "five points of Calvinism." Call us uncharitable, but we learn charity among the "A kingdom divided against itself cannot stand, but cometh to desolation."

A. R.

THE FINAL JUDGMENT.

Most men who have lived under the light of the gospel, and who die in their reason, feel themselves compelled to pronounce a judgment upon their own character, which either inspires them with the hope of the gospel, or else leaves them to utter despair. Why, in any case, that judgment which an individual, under the light of the gospel, and in the last moments of reason and of life, passes upon himself, should be reversed at the final judgment, must argue a degree of self-flattery and self-righteousness, that leave him as ignorant of himself and of the Divine love, as he is destitute of that holiness which alone can fit him for the bliss of heaven.

The view of the final judgment which we have given us in the 25th of Matthew, represents all the nations of the earth assembled before Him who, as the Son of Man, is both our Peer, our King, and our Judge. All nations, we see, are assembled before Him. Amidst myriads of angels he takes his seat on the throne of his glory. And this vast assembly of nations gathered before him, in the language of the metaphor used, he separates as a shepherd divides the sheep from the goats. The sheep he places upon his right hand, but the goats on his left. In these grand divisions they stand, not as nations, but as individuals taken out of all nations, kindreds, tongues, and people.

Reader, do you imagine yourself one of the vast multitude whom no man can number, and that you shall one day stand before the Son of Man, by whom you shall be judged as by a peer. Be assured it is no vain imagination. It is a serious reality, as true as that you live. He has the fixing of your destiny, for all judgment is committed to the

Son, that all may honor the Son who honor the Father who sent him. You may be prepared to stand before the Son of Man.

In the judicial proceedings of that day, no mention will be made of soundness or unsoundness of doctrine, nor of the orthodoxy or heterodoxy of our creed, nor of our forms of government. Nor will any man be commended for his regular life and going habits; nor blamed for any of these moral qualities.

Nothing of all that now so much engages the intemperate zeal of those who defend their religious opinions, forms of faith and doctrines, will be considered, or enter into the question, or constitute any part of the character, that shall determine the destiny of every man. The systems of moral or religious reform affecting the state of the heart towards God—none of the religious enterprises of the day, or of any age, or to come, that leave this great question out of view, will avail against the eye of Him who sits in judgment upon the real character of men.

Men there are and have been of rank high among men as philosophers and religious reformers, who then be found on the left hand of the Judge. They may have given their fortunes to ameliorate the condition of man. They may have evinced much zeal in combating religious error. They may have done much in the cause of religion and humanity. They may even have performed mighty works in the name of God, may have cast out demons, and have sealed their testimony with blood, who nevertheless shall

found not entitled to a place on His right hand. But is it asked, why such characters shall ultimately have no inheritance in the kingdom of God and of his Anointed, the answer to the why may be found in the fact that ambitious men, smitten with the mere love of distinction amongst men, can as well indulge their native vanity and pride in these ways, as other men who seek the gratification of the same passions in the acquisition of worldly renown from riches, statesmanship, or military honors. Self-gratulation in the acquisition of the adulation of the multitude, constitutes them all alike idolators—self-worshippers.

No man can have a just regard for a fellow-man who perceives not his true moral and spiritual relations to God and his fellow-men. But understanding these, he can do much in the name of God and humanity. The cause of God is, indeed, the cause of humanity. For He so loved the world, dead in sin, that He gave his only begotten Son, that whoever believes on him may not perish, but have eternal life." The intelligent and true believer has perceived this Divine love, and feels it beating on his heart, and evinces it to be a great reality by the fruits which it bears, prominent amongst which are the acts of piety and humanity that speak a heart filled with love to God and man. Such an one sees in every other man an object of the same Divine compassionate love. And for the reason that he was loved, he perceives that all men are loved; therefore he loves all men. But as he loves the character of the Saviour above all others, he especially loves those who resemble him in character. And while a most benevolent feeling pervades his heart, and actuates him towards all men, he loves with complacency those who most resemble Him whom he most loves. What pleasure, then, must such an one enjoy in works of humanity. Especially great must that pleasure be which is derived from ministering to the necessities of those who bear the moral image of One whom we love supremely.

And here, may we not see, is the culminating point in evidence of our discipleship. No mere nominal disciple ever affords such evidence. No lover of the world ever attempted it. For where no moral beauty is seen, there can be

no admiration nor delight in beholding the picture. Hence the Saviour, when he assumes the official character of a judge, and gives the evidence upon which alone a just decision can be made, omits whatever men might conceive to be of an equivocal character. Hence the infallibility of the test for determining the genuine character which he has given us.

The ground of our final acceptance is thus stated by the Judge. To those on his right hand he says, "Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you fed me: I was thirsty and you gave me drink: I was a stranger and you took me in: naked and you clothed me: I was sick and you visited me: I was in prison and you came to me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And He shall answer, and say to them, Verily, I say to you, inasmuch as you did it to one of the least of these, my brethren, you have done it to me."

Alas, for the present Christian profession, if this indeed be the true test of Christian character! Piety and humanity, evincive of love to Christ is, it would seem, the only test that can stand the scrutiny of the Judge, or the ordeal of that day. If such be not the fruit of our faith, the hope built upon it is all a delusion, and the testimony upon which it rests will be our final condemnation. The Founder of the Faith always intended that these fruits of it shall characterize his people in all the ages of time, and that nothing else, or less, shall be the ground of final acceptance. If, therefore, our forms of faith and doctrine, and church governments, and church doctrines, and ethics, and family worship, and private devotion, or any other religious service, rendered by way of afflicting our souls—if they yield not the fruits of piety and humanity, from love to our adorable Redeemer, it is all Pharisaism, self-deception, an awful mistake, incorrigible.

A. W. O.

THE MANIFESTATIONS OF GOD.—No. II.

3. THE next divine manifestation recorded, occurs on the arrival of Abram in Canaan from Haran. It is thus briefly narrated:—"And YAHVEH appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto YAHVEH, who appeared unto him" (Gen. xii. 7.) Abram had but newly arrived in the land of which God had said, "I will shew it thee." "The Canaanite was then in the land." Hence the patriarch may be regarded as, at the time, weary with his pilgrimage, a stranger in a strange country. Whether he knew what were the Almighty's designs in bringing him to this foreign clime, we cannot tell. However that might be, how seasonable, that as soon as Abram has completed his journey, God should appear to him. The same God who commanded his obedience in Haran, accepts it in Canaan. Surrounded by the alien and degenerate sons of Ham, who probably viewed him with suspicion, how refreshing to meet with One to sympathize with him, One in whom he could confide, and He the possessor and disposer of the whole earth! Such were the circumstances in which "the Coming One" came to the Mesopotamian sojourner. He had already "become" to Abram a gracious, promising God, announcing that he should be a great nation, and that all the families of the earth should be blessed in him. He now "becomes" mindful of the severe test to which he has put his servant's faith, and "comes" forth to the vision of the patriarch with a further specific promise, expressly suited to his circumstances: "Unto thy seed will I give this land." So affected is the man of God with the divine regard thus exhibited, that forthwith he erects an altar to YAHVEH, on which to give expression to his thankfulness, and at the same time testify his unworthiness to live thus to enjoy the divine favor. Let the reader observe how careful the historian is, to connect the building of the altar with the appearance of YAHVEH. "YAHVEH appeared to Abram—Abram built an altar—an altar to YAHVEH—to YAHVEH who appeared to him!" Such fulness in so brief a record is of the utmost force. "Who appeared to him," if we would avoid charging the

writer with unmeaning tautology, be taken as equivalent to "when—because he appeared; and memorial of that instance of God's gracious and memorable condescension."

Before commenting on the next instance of divine manifestation, we call attention, in passing, to the peculiar phraseology of chap. xv. 1: "these things the word of YAHVEH came unto Abram in a vision, saying, The peculiarity is, that the word YAHVEH should be said to have come in a vision! A spoken word is visible, and, strictly speaking, cannot come in a vision. A speaker, created or uncreated, may come in a vision, and scenic representations like those of the Prophets and in the Apocalypse may be presented to human vision, but such language seems unsuited to simple oral communication. Can we record before us be legitimately supposed to intend the personal Word? "was in the beginning with God." To his coming the intimation wholly appropriate; and ancient Jewish tradition might be quoted in support of such an idea, seeing that Gen. iii. 8 the Targums unanimously render, "And they heard the voice of the Word of the Lord God walk in the garden;" and that of Jerusalem goes on with the next verse, accordingly, "And the Word of the Lord called unto Adam." Declining to any conjecture, whether Jewish or Christian, we content ourselves with having called attention to the remarkable style of this verse, and simply affirm respecting it, that it is the obvious course to suppose, that Abram heard the words preserved in the record, his eye was greeted by some manifestation of the presence of the Divine Speaker.

4. We now advance to a most interesting manifestation of God granted Hagar, narrated in chapter 16. Afflicting her bondmaid, the latter, from her face, and is found by the angel of YAHVEH* "by a fountain of water in the wilderness." "And he said to Hagar, Sarai's maid, whence comest thou? and whither wilt thou go?"

* Or "Angel YAHVEH," *malak y* being susceptible of either rendering.

she said, I flee from the face of my mistress Sarai. And the Angel of Yahveh said unto her, Return to thy mistress, and submit thyself under her hands. And the Angel of Yahveh said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." With astonishment we hear the angel say, "I will do it!" What angel can this be? "And the Angel of YAHVEH said, Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael (God will hear); because Yahveh hath heard thy affliction. And he will be a wild man; his hand against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." "And she called the name of YAHVEH that spake unto her"—"of Yahveh that spake unto her!" Was it then Yahveh who had been speaking to Hagar? Does the Messenger of Yahveh bear the name YAHVEH? Even so: just as in the New Testament the Son of God bears the name God. Hence this Messenger must be distinguished from all created messengers, celestial and terrestrial. "She called the name of YAHVEH that spake unto her, THOU GOD OF VISION: * for she said, Do I, indeed, here see (i.e. live) after the vision?† Wherefore the well has called, THE WELL OF THE LIVING VISION." Surely this narrative is radiant with divine beauty! To whom is this vision granted? To Hagar, the Egyptian bondmaid. She is a daughter of Ham—an alien from the chosen family—not in the line of the promised seed. Yet it is to her that Malak YAHVEH comes as an angel of light, mercy, peace, condescension. And what were Hagar's present circumstances? Alas! the most distressing conceivable. The poor woman expected soon the pains of child-birth, and here she was an outcast in the wilderness. Provoked by her own ill-conduct, Sarai had been so afflicting her, that she had fled from

her face. And Abram had acquiesced. Oh! accumulation of distresses. Whither should she go? What would become of her? This is the precise juncture selected by YAHVEH for his manifestation to the bondmaid. And how does he appear? In surroundings of terror, uttering words of severity? On the contrary, he stoops to the humble rank and distressed condition of this Egyptian female, and in lowliest love inquires, sympathizes, counsels, promises, reassures. That Hagar returned is evident. Abram heard the story, accepted this solution of the difficulty, and memorialized the kind interference of his covenant God. "And Hagar bare Abram a son; and ABRAM called his son's name, which Hagar bare, Ishmael." Yet, comforting as was this vision of God to Hagar, it was such as fully to impress her with the majesty of the divine presence. While she realized in the Angel *The Coming One*, she was conscious that this Coming One was God: "Thou God of vision."—"Thou mighty One, to be dreaded in the greatness of thy power and majesty, the Creator of the heavens and the earth, ruling and controlling all things as thou wilt, hast thou then thyself appeared in vision to thy handmaid; and do I yet live? How great is thy kindness towards me! Henceforth my soul shall remember thee, not as the God of power or majesty—but as the God of vision."

We cannot dismiss this beautiful, descriptive name of Deity, without remarking that it seems to carry the Christian mind onward to the Incarnation itself. It is one of the superlatively grand facts announced in the Glad-tidings, that God has been *seen* on earth by sinful men; *seen*, traversing the hills and vales of Judea, stilling the tempest, walking the sea, multiplying bread, healing the sick, raising the dead, preaching the glad tidings of pardon to the guilty; and thus giving forth an impression of the depth and sincerity of his love, which else would have remained incommunicable. Those who gazed on God manifest in flesh, did not perish through the sight. Perish! nay, the sight, when viewed with believing eyes, was life-giving. Hence the herald cried aloud, Behold the Lamb of God! And we, too, as we look and live a diviner life, exclaim with wonder and

Septuagint renders it *angelos kuriou*—"angel of the Lord;" and Stephen (Acts vii. 32) so quotes the expression from Exodus. We are not sure that this settles the question, nor do we imagine its settlement of any practical importance.

* According to the best Hebrew scholars.

† Lit. "Do I, indeed, here see, after the sight?"—a fine paranomasia.

love, "Thou God of vision! Do we not see all things in a purer, truer light, since by faith we have seen the match-

less vision of thy manifestation on earth?
J. B.
Newtown.

QUEEN VICTORIA.

THAT Alexandrina Victoria should ever have ascended the English throne, is, perhaps, the only remarkable event in her life. George III. left five sons, the elder, of course, the heir; the others, in all likelihood, for ever debarred from the accession. The heir, the Prince of Wales, reigned as George the IV. and died childless; the second son, the Duke of York, died without reigning, and likewise childless; the third son, the Duke of Clarence, reigned as William IV. and died childless; the fourth son, Edward, Duke of Kent, died without reigning, but left one child, a daughter; and to her, thus remote from her inheritance, descended the patrimony of the Houses of Hanover and Brunswick.

When Victoria was six years old, her mother appointed the Rev. George Davys her preceptor; and his fidelity and zeal proved the wisdom of her choice. The Baroness Lehzen was associated with him as instructress. Up to her eleventh year the Princess was totally unaware of her claims upon the succession, or of any possible concatenation of events by which her condition in life would be materially changed. In 1827 the Duke of York died, and in 1830 King George followed him. The accession of King William, whose two daughters were already dead, placed her next the throne. Her education was now what would best fit her to wear the crown. Without overtaking her mental and physical energies, her instructors supplied her with every species of knowledge by which a Queen might profit. They read together the numerous treatises which had been written—for the most part in the continental languages—upon the education of a Princess.

She was familiar with the lives and actions of all who had conferred honor on the human race, whether as sovereigns, statesmen, scholars, inventors, discoverers, benefactors, poets, or divines. While yet in her teens, she spoke English, French, and German, with equal fluency—she read Italian, and translated Virgil and Horace—she was

a proficient in mathematics, and she a decided talent in all branches connected with the science of numbers. Accomplishments were not neglected. The Princess danced, sang, and sketched from nature. She laid aside a portion of her pocket-money to aid in disguising the indebtedness of her father. A sound religious training lay at the base of the fabric thus reared, and Victoria was made to realize, that as she was to reign over a nation professing Christianity, she must prove, by her private conduct, and in her domestic life, her right to the glorious title of Defender of the Faith.

On the 17th day of July, Victoria made her first public appearance as sovereign of the nation. She pronounced Parliament in person, addressing members of the two chambers from the throne in the House of Lords. Her palor betrayed her emotion, but her manner was calm and composed, her bearing at once child-like and majestic. Her voice was distinct, though tremulous. It was a proud day for Great Britain—the people unreservedly gave away their hearts, and became the more at once of love at first sight. And she has never regretted the spontaneous precipitate act.

Victoria I. was crowned in Westminster Abbey, on the 28th of June. The venerable pile was dressed with usually unprecedented splendor. The nation in Christendom, and several of its pale, had sent their representatives, and the maiden Queen was "separated"—to use the solemn continental expression—in the midst of the imposing and gorgeous assembly, which any country had witnessed, either in Westminster Abbey, Notre Dame de Paris, or the Kremlin of Moscow. Victoria knelt and devoutly implored the Divine guidance for herself, and a blessing for her people. From that time forward she has discharged with exemplary fidelity, every duty which has devolved upon her as Queen, and sought to enlarge the sphere of her duties as a woman, that by

charging those also, she might offer a model to the mothers, wives, and sisters of her subjects. She felt how im-

peratively needed was an example of strict virtue on the British throne.—*Goodrich.*

LETTER FROM A. CAMPBELL TO THE "AMERICAN HARBINGER"

NEW ORLEANS, May 10, 1859.

BRO. JAMES A. CAMPBELL. — My Dear Sir: Your favor of April 29 was duly received at Jackson, Mississippi, a few days since, from which we were much gratified to learn that you all at Bethany were in the enjoyment of your usual good health, and that all things were moving on in their wonted channels, both in the church and in the college. We, too, have been on the wing, pregrinating portions of Tennessee, Alabama, Mississippi, and are now in Louisiana, whence we are about to proceed to Columbus, in Mississippi. Thence we intend to direct our course homeward.

We have delivered many discourses on the great themes of the Christian Scriptures, not forgetting the claims of Bethany College. For, indeed, Christianity and Christian education are kindred themes, and inseparably connected and cooperative in the full development of each other.

In the Universities of Great Britain, at least in my Alma Mater, the studies of the Greek and Roman tongues were called "*humanity*"—and those classes were not unfrequently called "*Humanity classes*." Poets say:—

"Tongues and sciences happily combined,
Softened the rude, and calm the boisterous
mind."

Education, as contemplated by a Christian philosopher has, at least, and at most, four distinct departments. These are the literary, the scientific, the moral, and the religious. These constitute its four cardinal points. We have arranged them in this location in their proper order. They are severally and essentially distinct from one another. And yet they may be found from boyhood to manhood simultaneously conducted and prosecuted.

In this order we are rationally and scientifically compelled to contemplate the great elements and themes of human education. The religious element, we are sorry to say, while admitted by Christians of every creed as all-essen-

tial—transcendently important, is the least understood, the most mismanaged, and the most neglected by all. The reason most obvious is, that not a tithe of the so-called teachers were, in the proper sense of the word, themselves *educated*. The stream cannot rise above its own fountain. Learned men are comparatively few; but educated men are still fewer.

I sometimes hear men saying to their pupils—"I will learn you a lesson." I would travel a hundred miles on foot to hear one of these pedagogues "*learning his pupil*" a lesson! It would be a full-orbed miracle. The Great Teacher himself never *learned* one of his pupils, or disciples, a single lesson. *Pupils learn, and teachers teach!* "*Jesus taught his disciples.*" He merely taught them. They themselves learned. This only by the way.

But the Great Teacher himself never propounded a theory. The word *Christianity* is not once found in any Holy Writ. It is a *speculative*, or, as we now use the word—a *philosophical* term, incompatible with the diction of the Holy Spirit. No inspired man did ever propound one speculative view. Hence, the absence of the term *Christianity* in the inspired diction, of which we now have so many theories. We might as rationally expect to meet with the terms *Calvinism*, *Arminianism*, *Trinitarianism*, *Unitarianism*, or *Sabellianism*, in the inspired Scriptures, as the word *Christianity*. Such terms are the mere monuments of obsolete philosophies.

Was any man ever healed of any malady by admitting a theory of his own malady? *Doctors* study theories of diseases, and sometimes teach them; but *patients* are healed by taking medicines congenial to their case and their constitution, and not by assenting to any orthodox theory of their disease, or of the *modus medendi*—or the manner of treating it.

Now, as the Great Physician alone understood the true theory of sin and its cure, he alone could prescribe for it,

and he alone has rationally and wisely prescribed for it.

He has given us no theory to propose to saint or sinner. He has given to us in person, and by the Holy Spirit in matters of fact — palpable, demonstrable, and divine, the whole necessities and comforts of spiritual and eternal life.

These, too, are presented and adapted to the reason, the conscience, and the heart of man; and so demonstrate themselves by their fruits and effects, in every form and condition of humanity, to be worthy of God and of the universal acceptance of man, all potent to renovate and beautify all who cordially embrace it.

Philosophy or theory, according to Paul, "puffeth up, but love buildeth up." Faith, too, has to deal with facts and realities, with positive precepts and veritable oracles of God, and with no theory whatsoever.

One veritable fact, moreover, if it be a veritable one, is worth more in all matters of human interest, than the most plausible idea or imagination ever uttered concerning it. Such is the experience of all mankind, and therefore, it needs no proof. "He that believes and is baptized shall be saved," is an oracle of Jesus Christ; and "he that believes not shall be condemned," is another oracle of Jesus Christ, and just as true as the former. But the belief of this last oracle never gave one pleasing emotion to any one in a state of unbelief and consequent alienation from God. While the former rejoices with joy unspeakable in his faith and hope in God, the latter is crushed in spirit, cheerless, and foreboding endless misery and woe.

It is not believing, but that which is believed, that produces joy or sorrow, hope or despair. The power of faith is, therefore, in its object — *in that which is believed*, and not at all *in the act of believing*.

How much darkness, doubt, and bewilderment, in the absence of a clear appreciation and of a positive assurance of faith in the sublime, glorious, and blissful objects presented to us in the stupendous developments of the love of God, of the grace of the Lord Jesus Christ, and of the sanctifying and consoling influence of the Holy Spirit, which, when seen in their own true

and proper light, and fully appreciated, give us "a joy unspeakable and full of glory."

There is nothing in the whole of thought, or vision, or imagination that can meet and satisfy the craving of humanity, but the well-attested of the Gospel of Christ; and therefore it is truly said to be "the power of unto salvation to every one that believes," and entertains it in his heart.

And what should or could produce man, did he gain the whole world, lose himself? And why substitute the Gospel any theory, speculation, or imagination of man? What has Gnosticism, Mahometanism, Scepticism, Atheism, or Deism achieved for man? They have, in fact, done nothing. They delude, they bewilder, they destroy.

And why should not all sects and discords, and their alienations be sacrificed and consumed on the altar of the Lord, one faith, one baptism, one Lord, one spirit, one hope, one God and Father of all, who is above all, through all, and in you all?"

It is never said in any passage of Holy Writ, on the subject of union or communion amongst Christians, that there is but one opinion, or one theory, or one orthodoxy. Opinions, theories, speculations, orthodoxies, are not named in Holy Writ, in Old Testament or New, as a bond of union or a condition of communion. And, in all religion, faith, and conscience, why substitute any one of these, or all of them together, for any one of the seven promises which the Holy Spirit, under the sanction of the Lord Jesus, has proposed, sanctioned, and sealed by the Lord and Apostle to the Gentiles.

MOBILE, ALABAMA, May 11, 1858.

P.S. The great amount of rain which has fallen in the Valley of the Mississippi, covering very many plantations, has operated considerably against our journeyings, and against our success in raising funds for the rebuilding and replenishing Bethany College. The Mississippi has been, in its overflow, reported in the newspapers, in many places, over forty miles wide. Immense damages have accrued to our planters in the loss of fences, live stock, and in deposits of sand, injurious to the soil and to the prospective crops. It will, meanwhile, be a considerable

entrenchment upon their liberality, though we have succeeded better than we could have anticipated under the circumstances; and, in some cases, much more liberality has been shown

than we could or did expect, and we have yet many promises which we expect to realize within a year or two.

A. C.

AMERICAN AND FOREIGN BIBLE SOCIETY AND BIBLE UNION.

THE Saviour designed that the renovation of humanity should be accomplished by "his body," and he committed the entire work to that divine fabric. The congregations which were to make up that body, were composed of members which were called branches, the Christ himself being the vine; and upon these congregations, as a unit, cemented in perfect oneness, was placed the responsibility of "converting the world," by which the earth was to be rid of sin. Everything was to be done by the body, under the direction of the Head, so that the entire work should redound to the Christ, through the fidelity of the body. As soon as the fatal work of sectioning began, all this glory departed, and while division prospered in its wickedness, the human mind necessarily lost the vitalities of revealed truths, those truths ceased to pierce the understanding, and men began to grope in that darkness which they called light. Divine truth is so pure, so ethereal, so perfectly *sui generis*, that it will not mingle with humanisms; hence, the absolute necessity that every mortal is under is, to abide alone in God's truth. There is a test, an *experimentum crucis*, indeed, by which any one may determine the difference between divine productions and the devices of humanity. All the parts and parcels of divine organisms dove-tail into each other in perfect homogeneity; all the parts run for ever in parallel lines, and can never clash. The mind that may study the teaching of Jesus the Christ, His parables, His miracles, His precepts, His example, and the utterances of the Holy Spirit through the Apostles, with a view to ascertain whether there is a perfect harmony and unity of all the parts, and an utter absence of all inconsistency, will be rewarded with masses of the richest fruits that were ever garnered in the understanding or in the reason. We know of no other method of measuring the mind of the Holy Spirit that is at once

so edifying as this. To start with a proper appreciation of its immeasurable value, let any one endeavour to manufacture the record of a miracle or a parable that shall harmonize as perfectly with all revealed truth as each miracle and parable of the New Covenant does, and he will discover that he has undertaken a labour that is beyond the utmost powers of humanity. All the boasted intellect of man, even with the models of the miracles and parables of the New Institution to work by, cannot accomplish what we have proposed. The work of man must partake of his nature. The organisms of man always betray their origin. They are imperfect, as a matter of necessity, because a stream cannot rise higher than its fountain. Hence, in all the schemes that men have devised for carrying on God's work, or that they may devise, we easily find inherent evils, clashings and inconsistencies that form no part of Divine plans. God has declared that "His ways are not man's ways, nor are His thoughts as man's thoughts," and reason says at once that this is an essential truth. If a man could have devised anything for his spiritual welfare, he could as easily have devised all that was essential to it. Hence, there could have been no necessity for any Divine interference, if man himself had been equal to any part of the renovating forces.

God's plan for redeeming the world, for renovating all humanity, for promoting and prospering the *universal salvation* of the whole human family—for Divine love has never indicated a desire that any ONE member of the human family should be lost—is through the perfect oneness of all the members of the body of Christ. Nor is there any other device for this grand and glorious result. God abundantly furnished the means for the removal of every particle of wickedness from the earth, and the united apostles and saints, all being as ONE, were rapidly developing (the

all-conquering power of this device, when division and sectionizing schism stepped in to shew their handy schemes. The divine work was thwarted and arrested by "sectionizing," just as the plans of Yahveh towards the elect race in Canaan were thwarted, arrested, and scattered towards the winds of all the earth, by rebellion against God's ways. That which the Christ of the New Institution gave as the responsibility of his one body, was never given, nor could it possibly be given, to "sections of the visible church." Those "sections" could as easily create a planetary body similar to the Sun, and endow it with the Sun's agencies in the universe, as they could perform any part of the work of the body of Christ. Finite things can only seem to approach the infinite; the reality is ridiculously absurd. Take an example: The united body in the apostolic age destroyed wickedness and worked righteously as a compact unit in Christ—drunkenness, lasciviousness, theft, murder, and all other forms of iniquity were destroyed within the range of that unit. That body formed no temperance societies outside of its own paths of duty, because it was within itself an all-powerful temperance society, such, indeed, as the earth has never seen since party divisions began, such as cannot possibly ever be seen again until all the branches are once more in the vine, until the body of Christ shall again present that unity that was the essential fitting for its work, its whole work. Everything that was appointed for the labors of that party was based upon its unity, and without that its labors are comparatively profitless—they are a show of work without its results. Hence, in exact keeping with what we have said of the test between divine and human organisms, what has the divided, distracted "Church of God," as it is profanely called, what have "the sections of the visible church" done in our day and generation, with the wickedness of drunkenness and its multiple evils to society? In their divided condition they were powerless over public opinion, and vast numbers of their members were deeply involved in portions of the crimes. But "the sections of the visible church," knowing their utter incapacity to accomplish what the Christ had ordained to be accomplished only by his body, and in

utter repudiation of their claim to considered his body, did not dare attempt, as the church of Christ promote temperance movements, formed alliances with "worldlings" to order to succeed! Is this the way which Christ was to present to him without spot or wrinkle? Answer "sections of the visible church:" "the utmost altitudes of your 'orthodoxy,' from the loftiest platitude of your 'evangelicalism,' was this prohibition of the power and labor of the body of Christ, in ridding the world of only one of its greatest vices? Apostle, any of the saints taught by the Holy Spirit, would have hung their head at such a deed as this. But 'sections' worshipped this 'golden rule' rapturously for a while, 'but INTEMPERANCE has triumphed over the sections of the visible church' and 'unholy alliances,' drunkenness fixed institution, and will remain there until all who desire to be members of Christ's body shall be once more united.

All the various human organisms of the day for religious purposes, have the same features that we have described as the organism of "the sections" for conquering intemperance. The Tract Societies, the American Temperance Society, and all their various congregations are of the same school. They are of the earth, earthy; they are an amalgam of brass and clay. gross inconsistencies among the several parts of each of these institutions palpably what their origin was, their labors must be, what their results will be.

These remarks are preliminary to the obsequies of one of these pretended bodies, which undertook to do the work after a pattern of their own manufacture.

In some of the recent debates among the active men of the American Foreign Bible Society, this fact was pronounced: "How can any society expect to prosper that stand upon such inconsistency as marks the action of this society? It proclaims the necessity of having faithful translations of the Holy Scriptures for all people except those who use the English language. This society refuses to make the English version faithful." This was a bold blow, made by one who was not in

cal toward the American and Foreign Bible Society. In May, 1836, steps were taken to organize the American and Foreign Bible Society. This organization was made at a convention of numerous delegates from different States in the union. The first article of the constitution of this new society declared that the "single object" was "to promote the wider circulation of the Holy Scriptures, in the most faithful versions that can be procured." This principle was dear to all the members, and was often proclaimed. In 1838 provision was made for the distribution of the Scriptures in the English language, in the commonly received version, *until otherwise ordered by the society*. Thus the friends of faithful versions served this society until 1850, when the society reversed all the constant expectations of most of its early friends, and repudiated all thought of fidelity in an English version. This conduct drove Drs. Cone and Armitage, Rev. Wm. H. Wyckoff, Deacon Colgate, and others from the society, and inaugurated the American Bible Union. The American and Foreign Bible Society became a bitter and unrelenting persecutor of the American Bible Union, and in its rejoicing strength laughed to scorn the puny efforts of the American Bible Union, as Sanballat scoffed at Nehemiah's wall around Jerusalem. But its hour of retribution has come. It is now regarded by the Baptists as a piece of misplaced furniture, that is neither useful nor ornamental to anything. It had an anniversary meeting a few days since, and Dr. Dowling congratulated it upon its vitality, usefulness, and prospects. But alas! the sword of Damocles was then suspended over its head, and when the Baptist Consolidation Convention met, on the first instant, the sword fell with a telling blow. The movement in that convention, to turn over the decaying remains of the American and Foreign Bible Society to the Baptist Publication Society, was regarded as a death blow. The friends of the society pleaded for its life to be spared. The Rev. Dr. Fish, of Newark, was earnest in trying to save it from going into Coventry, into undignified retirement, but Dr. Fish declared that "the light of the society went out when they said, 'we will not change the version.'"

The Baptist Examiner says that this

American and Foreign Bible Society expended sixteen thousand dollars in collecting eighteen thousand. The Rev. Mr. Taylor, one of the former champions of the society, wished to save it from utter annihilation by squeezing it into the Baptist Publication Society at Philadelphia. Mr. Taylor "cited cases where agents had been sent into new fields, and for \$500 collected in one case, only \$10.50 were paid into the treasury; in another case \$700 were collected, and only \$5.75 cents came into the treasury, and so on."

The Rev. Mr. Corey said :

"There is no use of disguising the truth. The American and Foreign Bible Society has ceased to have a mission in this world. When Spencer H. Cone, William Colgate, Thomas Armitage, and Wm. H. Wyckoff, went out from us, they carried away with them the light of this society. Ever since then we have been trying to galvanize life into a dead carcass. We thought to do this in building for it the 'marble palace,' but the glory was not there. Then we thought to do it by means of 'colportage,' but this was the life of another body, and could not be translated into this. Some talk as though we were trying to kill the society. But they mistake the facts. It is already dead, and it is our work to bury the body."

The Rev. Mr. Westcott implored the brethren not to lay rash hands on the society, but he could not save it. As a preliminary to the funeral obsequies, old Father Maclay was elected one of the chief mourners. He has been denouncing the society for years, and now receives an office as pall-bearer to the effete body. Poor old man!

A terrible retribution has overtaken this American and Foreign Bible Society. The past week was a stormy one in the city of New York among the Benevolent Societies. The Baptist Consolidation Convention met on Tuesday, in the Oliver-street Church. Ex-Gov. Briggs presided. About eight hundred delegates were present from the various Northern and Western States. The exciting subject was, "*What to do with the American and Foreign Bible Society?*" Nearly two days were taken up in the discussion. The Bible Union brethren took no part in the discussion. The persons who, in 1850, put out the light and glory of the society, by stamping it as a "circulating" corporation,

and not a body at liberty to "*procure* and circulate a revised English version," were now ready to bury the institution as a useless concern. Their eyes have been opened. Nine years' warring against the principles and work of the Bible Union have taught them a sorry lesson. Excepting about thirty men, such as Drs. Welsn, Dowling, and *Mac-lay*, with Rev. Mr. Cromwell, of St. Louis, and Westcott, of New York, and some of the acting Board of Managers, the entire convention, and afterwards the society itself (400 to 30) voted to instruct the board to unite the society with the Baptist Publication Society at Philadelphia, under one board, if practicable.

Nine years ago the American and Foreign Bible Society had death and life set before it. It chose death rather than life. It defied God and man in its attempts to make faithful versions for the Heathen, and to force an unfaithful version on the English race. It drove forth from its midst a feeble band of faithful praying men, and it scorned and reviled them. It was then in the zenith of its glory. There seemed to be no end to its dominion. It had possessed a noble name and a glorious history. Its receipts were large and its work was extending. The Bible Union was weak, was scoffed at and despised. Judson had said: "The attempt to make a faithful version will raise a storm of bitter persecution at the beginning, but truth is mighty and will prevail." The American and Foreign Bible Society took special delight in showing that Judson was a true prophet, as to the first part of the prediction; the American Bible Union has "bided its time," and is now enjoying the fulfilment of the second part of Judson's prediction. The American and Foreign Bible Society has been steadily going down, losing its friends, cutting itself loose from public confidence, diminishing its resources, and now, some *eight hundred* delegates from the Baptist denomination in the Northern and Western States to the Baptist Consolidation Convention, the great mass, *with* four hundred members, vote for laying the effete concern quietly away, where it may cease from troubling.

And what is now the condition of the American Bible Union? The life and light which became its own by the

suicidal act of the American and Foreign Bible Society, in the year 1840, have given to it an amazing strength. In these nine years it has touched and passed the highest point of the social prosperity of the old society in its brightest days, in its career of two and three years. It has gathered to its friends in every clime. The ear rejoices that such a society exists. To-day, it has thousands of hearts turned for it—thousands of as pure men and women as this earth has ever known—and tens and hundreds of thousands ready to respond to every need for help. Its final revisers are working throughout the world as men whose learning is unchallenged. Error turns pale as they see the union marching steadily on the path of its destiny. And well they may. Its friends are sometimes impatient at its apparent slow progress. But behold what a mountain of prejudice it has overcome! See what respect it has gained! How the very opposition to it has turned to its advantage! Has it not more than could have been anticipated? If the treasure is perfected by God, may we not hope rejoicingly and patiently?

God moves usually slowly but surely in the great purpose of his love. We may rightly infer, we think, a grander result from the labours of the Union, in what at first might seem to be slowness in working out its purposes, its beneficent objects, its mission, of all others, the highest known now to the earth. God keep it humble and faithful to the end, in daily prayer to the Almighty Father.

Behold the unerring finger of Providence: one of these societies is a humanitarian, a mere machine of as shown in its gross inconsistencies, pleading for *faithful versions* of the Word of God for all other people of the English race, and in upholding an *unfaithful* version for that race, in steadily determining that, as it could prevent it, that race shall have no other. The Spirit of God has "operated" in any such work as this.

The other society declared its determination to do all in its power to translate, as perfectly as the highest and most honest learning could do, the ideas that God delivered in Hebrew and Greek words, into all the ve-

lars of the earth. Against this there is no law. It is in exact conformity to the thought involved in the declaration of Paul, that the Holy Spirit selected the words in which the revelations of

God were made. The Bible Union, therefore, is not a humanism ; it rests exclusively on Divine favour, and God has blessed it. His blessings are sure for it, as long as it is faithful to Him.

A HEBREW CHRISTIAN'S ADDRESS

TO HIS COUNTRYMEN AT A CONVENTION OF CONVERTED JEWS.

MY dear brethren and friends of the house of Israel :—Longer than sixteen hundred years ago, the history of the New Covenant makes no mention of a Jewish Christian congregation or brotherhood, although the same history tells us of a great number of pious, faithful, and strong defenders, nay, even martyrs for the sake of their Messiah, Jesus of Nazareth, who were of our nation, Jews indeed.

It would take too much time, and be beyond our ability, to name or count all those Jews who are mentioned in sacred history, and written in the book of life ; I may only, therefore, make the following few remarks, to encourage your heart, and to elevate your joy in the Lord we profess.

About the year of our Messiah 130, a certain man named Markus, was elected as Bishop of Aelia. (This was the name of the renewed city of Jerusalem under the reign of the Emperor Hadrian.) "That Markus," says Eusebius of Cæsara, "was the first Bishop of Gentile birth ; his fifteen predecessors were all of the Hebrew race, resided at Jerusalem, and kept the knowledge of Christ pure and unadulterated ; they preached the gospel of the kingdom of God, as Jesus Messiah himself and his Apostles preached it ; because," continues the same author, "the whole church of believers were faithful Hebrews, from the time of the Apostles until the war with Severus, under the reign of Adrian." The names of those fifteen Overseers or Bishops were—Jawhus, Simeon, Justus, Zachaus, Tobia, Benjamin, John, Mathai, Philippi, Seneca, Justus the Second, Levy, Ephesus, Joseph, Juda. Yet in the course of their time the gospel was passed over to the Gentiles ; and in the same measure as the church of the Messiah increased by accession from the Gentiles, the Jewish Christian stepped more and more backward, until they receded entirely from view. Only a few

of Jehovah's ancient people of the covenant shone like the glittering stars in the history of the church of our Messiah, Jesus the King of Israel.

When the abomination of the Popes of Rome overspread the world, darkened the light of the gospel, and pushed aside the pure doctrines of the Messiah, the single stars of Judah's race disappeared from the so-called Christian heaven—a thick veil was thrown over our people ; for what honest and intelligent Jews could be persuaded to em race that cruel idolatry for the holy religion of the Messiah ? Only here and there a few unhappy Jews, who, either to save their lives or their property, professed, seemingly, and did homage to the false god of Rome. Of course those unhappy men did all they could to make the world forget that they were Jews—that they belonged to the people, once the beloved first-born of Jehovah, but now delivered up for a shame and scorn of all nations upon the earth, because of their unbelief. They were ashamed of the name of Israelite—the most glorious name ever a nation bore. Since the time of the Lutheran Reformation, some bright sparks out of Israel again glittered here and there, and left beneficent and blissful traces behind them. But in the current century, and especially in the last twenty years, a new life has begun more particularly to move the dead and dry bones of our people ; and almost as in the days of old, a great many have become believers that the Lord Jesus is the promised Messiah, the King of the Jews ; amongst whom the considerable number of highly learned and respectable men, who, by their piety and true Christian conduct, receive the esteem of their fellow men.* But yet more, the national am-

* Some of those men who are considered true disciples of Jesus the Messiah, in our time, were mentioned as follows :—Professor Neander, (the author of the well-known Church History,) Professor Stahl, Dr.

bition of Israel was awakened in those who acknowledged Jesus the Nazarene as their Messiah. They were not ashamed to be called Jews. On the contrary, they became convinced that they have it to boast of, and that it is a great honor to be a real Jew. I hope, my dear Jewish brethren and sisters, that you all who are present participate with me in rejoicing that we are Jews, because one of our ancestors, the Apostle Paul, boasted of and felt very glad that he was a Jew. He says to the Gentiles, when he speaks to the Jew—“To whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” Yet more: “Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.”

Salvation cometh only of the Jews. Already the mightiest and most intelligent nations verbally acknowledge Jesus the Messiah of Israel as Lord, who will soon appear again on earth in power and great glory, to judge and rule over all, in justice and in righteousness. And this, my beloved brethren, is our hope, that the same Jesus who died on the cross for our sins, and arose from the dead for our justification, and ascended to the right hand of the Majesty of heaven, will descend again upon the earth, to renew the fallen tabernacle, the overturned throne of his father David, to reign in the midst of his again gathered, again favoured people, Israel, in Jerusalem, the capital of that land of which we Jews are the legitimate heirs, according to God's own promises; for thus saith the Lord by the mouth of his servant Isaiah: “For a small moment have I forsaken thee; Biesenthal, and the publisher, Mr. Low, in Berlin. (There are a great many more distinguished Jewish Christians in that city.) Dr. Cappadosa and his brother, Dr. Da Costa and the Rev. Mr. Swartz in Amsterdam. Israel A. Saphir and Joachim Tauber in Pesth, Hungary. Mr. Elvin and the brothers Korbner in Hamburg. Mr. Hausmeister in Strassburg. The Rev. Drs. Ewald, Stern, and many others in London; and finally, who knows not the name of Herrshell, that unwearied laborer for Israel; and last of all, I mention a man who recently made the good confession, that Jesus of Nazareth is the anointed King of the Jews, Dr. Israel Pick, one of the Rabbis of Lemberg.

but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but everlasting kindness will I have mercy on thee, saith Jehovah, thy Redeemer.

That hope of Israel has been preached by our blessed Messiah himself, as by all his Apostles, and for the sake of that hope Paul was summoned before the judgment-seat of Cæsar. It is true that the most important part of the Gospel of Jesus Christ—the glad tidings of the restoration of Israel as a nation in Palestine, under the personal government of their king, Jesus of Nazareth, the Son of David—has been long forgotten entirely. Our Gentile friends, in spiritualizing the Word of God, have deprived Israel of their hope, and interpreted all those precious promises, exclusively to Israel, for a spiritual Israel. They have fitted all to the “church,” though it accords with no testimony no better than “the fist upon the eye”—(a proverb in German, signifying the unsitness of a thing, so when an interpretation is unsuitable and far-fetched, they say, “It looks better than a fist upon the eye.”) notwithstanding the already mentioned circumstances, and also, that until every time there is a great multitude of pious ministers and doctors who continually spiritualizing away the inheritance of Jacob, and evaporating the hope of Israel, we—we Jews—who have the grace of God, have become the heirs with the Lord Jesus, we know that all the promises of God are yea and amen. The God of Israel is faithful, and will carry out his purpose in due time.

My dear brethren, glorious things are in store for us who are of Israel, but we would have a share in Israel's kingdom—if we would be partakers of Christ, our king—we must then live in the light of the gospel—we must believe what Moses and the Prophets, Jesus and his Apostles taught, and we must also do according to the commandments of Jesus: we must be obedient to our glorious King, and we must shew to the world the fruits of our faith—kindness, benevolence, and meekness towards every man, and truth, sincerity and faithfulness in all our doings. The sweetest and most costly fruit of faith is love—loving-kindness towards all, especially to the brethren. Th

fore, brethren, let us make a covenant—let us constitute a brotherhood in the name of our Messiah—let us not stand separate in the world, pining away amongst the nations, as if we had not one father Abraham; as if we had not one and the same hope. Let us encourage one another, if we err from the right way, and help and assist one another, if we are in want and distress. When we do this, then the names of Judah and Israel will again be exalted to that high degree, so admirably illustrated by the Christian worthies of our nation, cotemporary with the time of the first appearing of our glorified Messiah and King. Be not afraid, if not ashamed, my dear Jewish brethren, by the world calleth us “proselytes.” It is not true. We are not proselytes; but all those of the Gentiles who profess Jesus, our King, as their Lord, they are the proselytes—wild branches grafted into the olive tree of Israel; they do not bear us, we bear them; numerous, and rich, and mighty as they be; and few, poor, and unnoticed as we are. We know that there was a time when the Apostle Peter must be instructed by a vision from heaven, before he dared to receive a pious Gentile family, a Cornelius and his house, into the church of the Messiah, and that, only with that revealed purpose of God could Peter make his defence successfully before the congregation at Jerusalem. But, my dear friends, you must not misunderstand me, as if I would imply that we have any prerogative over and above our adopted brethren of the Gentiles. No, by no means. All they who become true Israelites by adoption, are the children of Abraham like ourselves; because, before God, there is no respect of persons—there is no difference between Jew and Greek, slave or free: all are equally guilty, and can only be saved upon the same terms—by Jesus of Nazareth, the Messiah. Yet this I would say, that there

are testimonies in the Word of God, speaking of promises in particular to Israel, literal Israel, consisting of flesh and blood, not of gas and vapour, that must be also fulfilled in the literal, and not in the spiritual Israel.

In meeting the objections that have been made to our enterprise, of organizing a “Jewish Christian Brotherhood,” as if we were tending to form a new sect, I would like not to be misunderstood. I would tell you in few words, that we have nothing to do with any *ism* or *ist* in the world. No matter to what “visible church” any of us may belong, none of us must lose sight of our common hope, our common Messiah and King, who is, or rather *should be*, the chief-corner-stone of all churches, our all in all. Let none of us forget that we are not baptized in the name of Luther, or Calvin, or John Wesley, or into any other name under heaven, but into the name of Jesus; and before that glorious name, all others must stand in the shadow of midnight, as highly as we may esteem them.

My dear brethren, I repeat it once more, the object of our association is for nothing else than to encourage, to exhort, to comfort, and to help one another; to forbear with, and to forgive one another; or, in one word, to love one another.

And now, my dearly beloved, let me conclude with the last words of the Prophet Micah:—“Who is a God like unto thee? That pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all our sins into the depths of the sea. Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.”—*Israelite Indeed*, June, 1859.

“PREPARE TO MEET THY GOD.”

HARK! The Judge of the quick and dead descendeth. Glad in unimaginable glory, he sitteth upon the great white throne. Heaven and earth must now retire, that the King of kings may hold the grand assize. Every angel is

summoned—every saint is summoned—the spirits of the just are summoned—the dead, small and great, are summoned—all hell is summoned—heaven, earth, and hell are vacated, and their inhabitants convoked into one general assem-

bly, for God has risen to judge the world. "Prepare to meet thy God, O, house of Israel!" and let the serious inquiry arise in thy heart—

"Shall angel bands convey
Their brother to the bar,
Or devils drag my soul away,
To meet its sentence there?"

"O, house of Israel," this exhortation, to "prepare to meet thy God," is addressed solemnly to thee by God's holy prophet. He calls earnestly for such a scrutinizing analysis of the heart, as will leave no sin discoverable by the eye of Him to whom all things are naked and open. When under the glance of your own eye, you discover so many sinful emotions of soul, so much envy, and hate, and ill-feeling, and earthiness; and so little love for Jesus, so little tenderness, and forbearance, and affection for men, and especially for your brethren; how vile and black must you appear to Him who will bring to light the hidden things of darkness, and make manifest the counsels of the heart! How little real effort is made to prepare to meet the Lord God Omnipotent! How little self-examination in view of the ordeal through which we all expect to pass! How many misspent hours, murdered hours, hours even that have been set apart for the worship of God, are trifled away in gazing about the congregation, thinking of some anticipated pleasure for the next day—criticizing the preacher's voice, manner, or appearance—or in some other way neglecting to prepare to meet that God who may suddenly summon thy soul into His wonderful presence. If the minister drops into the didactic style to teach you the way to heaven, or how to shun tumultuous hell, your mind, instead of laying it to heart, will engage itself merely in marking the clearness of his arrangements, the beauty of his style, or the force of his diction; if he rise to the grandeur of argument for God and for your souls, you will not unfrequently find yourselves all absorbed in the mere logic of it, premises and conclusions as proving, or not proving, some abstraction; while not a prayer is offered up for your own soul, or for your unconverted friend in the next pew, throughout the entire sermon. Again, if your preacher, under a sense of his own responsibility, feeling the worth of

a soul that should escape from hell, fly to heaven, grows earnest in the conflict, waxing bolder and bolder for and feels able in the strength of God to go almost to the gates of damnation to preach the gospel of peace, how do you find yourselves merely admiring the *pathos* of the speaker, the grandeur of his delivery, or some other trifling side circumstance that hinders a self-felt, solemn preparation to meet God! And when the congregation rises up in reverence, or bow down in humility, to pour out the soul of prayer to Him that liveth for ever and ever, often is God insulted by your assumption of prayer while your heart is far from Him, and only waiting for the performance should be concluded; you might take your seat and sing. And do you always sing in the song what you feel to be true, and what with you really is true?

"Jesus, I love thy charming name,
'Tis music in mine ear."

"Yes, thou art precious to my soul,
My transport and my trust."

Blessed is that soul who can feel these words acceptably to God, for he will be prepared to meet Him. It is not sufficient simply to have a particular hatred to Christ, to have a rejection to him, to be willing to die; he should be loved and honored. A "charming name" must be really loved. "If any man love our Lord Jesus Christ, let him be cursed." No forms of worship, no singing, of prayer, of baptism, or of other observances in general, constitute a wedding garment, or fit us for the kingdom of heaven.

Yonder sits the Judge on his throne. Millions desire his blessing, and respectively present their pleas. One says, "Lord, I used to speak of heaven, with the tongues of men and angels." The King replies, "Why no sounding brass nor tinkling cymbal here." Another says, "Lord, I have a gift of prophecy and of knowledge, a mountain-hurling faith." The King answers, "Still, thou hadst no stand on the left hand." Another presents himself without love; he had pious parents, has been a Sunday school scholar, has been baptized, has been a church-goer ever since, has sung in the church choir, and has even

ed round the bread and wine, and says, "Lord, surely you will take me in!" But the King answers them all, "We can accept no substitute in the place of love and a preparation to meet your God; depart, you trusted in your own righteousness, and not in that of Christ; in your own good works, and not in the atoning sacrifice of Jesus." But unto

them that love his name, his communion, and his people, he says, "Come up higher, ye blessed," for

"Love is the golden chain that binds
The happy souls above,
And he's an heir of heaven that finds
His bosom glow with love."

T. M.

DR. D. R. CAMPBELL AND HIS REPLY TO A. CAMPBELL

SOME of our readers are anxious to learn the result of the correspondence between Bro. A. Campbell and Dr. D. R. Campbell, in regard to the proposed discussion. The following article, extracted from the *Christian Review* of June 7, will afford the necessary information:—

BEING on a tour through Northern Kentucky, I accidentally came across a copy of the *Western Recorder* of April 6th, in which I read Elder A. Campbell's letter to Dr. Duncan R. Campbell, President of Georgetown College, Ky. followed by a "reply" from the aforesaid Dr. Campbell. I have read the reply with more than ordinary care, because I was anxious to know what obstacle, if any, was standing in the way of the proposed discussion. Not that I expected Dr. Campbell to meet A. Campbell in an oral discussion of the real points at issue between us and the Baptists! I expected nothing of the kind. I believed him to be too intelligent to risk himself in such a discussion with one so much his superior in intellect, learning, talents, and experience. And we know that his brethren did not expect or desire it. One of the most intelligent Baptist ministers in the country, and a great admirer of Dr. Campbell, in conversation with me a few weeks ago about this discussion, remarked, "There will be no discussion. It would be folly for Dr. D. R. Campbell to meet Alexander Campbell in an oral discussion! He has no thought of such a thing."

But while we who had some little acquaintance with Dr. Campbell did not expect that he would ever meet A. Campbell in debate, we had a right to expect him to act the gentleman, the scholar, and the Christian. His posi-

tion in society, as president of a great denominational college, and minister of the Baptist church, gave us, as we supposed, a guarantee that however he might fail in that argument, he would treat Elder A. Campbell with that Christian courtesy that his age, high standing in the whole civilized world, and unspotted character entitled him.

All Bro. Campbell's communications to him were kind and pleasant, and marked with Christian courtesy. From this consideration also, as well as from the fact that D. R. Campbell is a comparatively young man, we felt assured that nothing coarse, vulgar, or offensive would be uttered by him against the venerable President of Bethany College!

But, alas! the youthful Campbell, being hard pressed, forgetting his own position in society, and what was due from him to talent, learning, age, and moral worth, comes out in this last reply, more in the style of a "pugilist," and self-conceited braggadocio, than a Christian gentleman. It is a sad picture of poor fallen human nature. In view of Dr. Campbell's miserable failure, we might take up David's lamentation over Saul and Jonathan: "How are the mighty fallen, and the weapons of war perished!"

We give below a few samples of his coarse and insulting language, taken from the aforesaid reply, as a mere specimen of the spirit, taste, and manner of D. R. Campbell, which the reader may take as an index to the man.

"Respecting your scholarship, shall I tell you that, through sheer dulness, you have misconceived the point," &c. "With a mental obtuseness equally astonishing, you also misconceive the point in my sacred illustrative example." "As a specimen of your uncandid and unscholarly inconsistency—

originating, perhaps, in ignorance," &c. "May it not be hoped that you will soon abandon your shallow pretensions to accuracy and scholarship, and curb your foul tongue within the limits of decency," &c. "You are already whipped; and all men who have watched the progress of the correspondence believe it, except such as may yet believe that you are the first scholar in America."

How classic! What a beautiful manifestation of the Christian spirit! How well adapted is D. R. Campbell to be at the head of a college with a theological department! How profound must be his learning! And what may we not expect from the hopeful young men under his care, when they go forth into the world as Baptist preachers? B. F. Taylor, we suppose, may be taken as a sample, a sort of "first fruits," an earnest of the future crop!

Alexander Campbell *dull, stupid, obtuse, ignorant!* Well, that will do. The man whom the great Henry Clay pronounced the "greatest theologian of this or any other age," is here denounced by this stripling as *dull, obtuse, ignorant!*

But D. R. Campbell, in the vanity of his mind, says to A. Campbell, "You are already a light." This expression, we suppose, may be taken as characteristic of the man! It is the language of the bully, and belongs to the "ring."

But the most unkind part of his reply is a cowardly insinuation that his labours in the Bible Union cause have proved a failure, and that his work has been rejected by the judges in the case. We say *cowardly*, because he does not come out like a man, and say in plain words what he attempts to do by *insinuation*. But we can put no other construction upon his language, and we know that the Baptists understand him as we do; and they are taking the license from what he has said, to report everywhere that A. Campbell's revision of the Acts of the Apostles has been rejected by the final committee! The following is a part of his insinuation upon the subject:

"In view of your charlatanism, your empiricism, I no longer wonder at the humiliating ordeal you have been made

to pass within the last few years. Your vain assumptions and pretensions to a scholarship which you were not to possess, occasioned the rejection. That was a sad day for your pride, when your work came in comparison with that of true scholars, and the hands of competent judges.

Now, so far as we know, if A. Campbell did revise the Acts of the Apostles, it has been treated just as all other manuscripts received by the Committee on Volumes, and published, just as the works of Drs. Conant, Lilly, and others. The final committee have not yet pronounced upon any of them, and therefore no insinuation, if we understand the matter, is a sheer misrepresentation of the facts.

It was not our intention to reply, or to answer any part of the paper, but simply to express the universal feeling of the Christian brotherhood, so far as we have heard it expressed, and many intelligent gentlemen who are members of no church, and some who are members of the different denominations, have expressed their feelings.

Bro. A. Campbell will take advantage of this document as he may think it deserves, if, indeed, it deserves. And we think, from the evidence before us, we all see, and that we all see, the utter hopelessness of ever convincing Dr. R. Campbell up to a fair discussion of the real points between us. Indeed, in this litigation, the truth is brought out, that the doctor is not qualified to do a work, and Bro. Campbell has underrated the man. There is no going to Bethany for a man to fight with the doctor. A man every where equal can be found in his own neighbourhood, ready and willing to meet him and discuss any fair proposition covering the real issues between us.

And by the way, what has been said with Bro. Franklin's proposition, we are not mistaken, he was in an oral discussion some time since at New Castle, Ky. and accepted the invitation, provided one of several named would meet him, and Dr. Campbell was one of them. J. M.

It is not the height which makes men giddy, but looking down on those below.

Superficial writers, like the mole, dig themselves deep when near the surface.

PRESIDENT D. R. CAMPBELL AND PRESIDENT A. CAMPBELL

"Our readers are perhaps generally aware that the presidents, whose names grace this brief notice, have been anxiously striving for months to arrange preliminaries for a discussion of grave religious questions, involving real or imaginary differences between the Baptists and the Disciples; and as the controversy is about ending in a failure to agree whether it shall be written or oral, we cannot let the opportunity pass without an expression of our sincere convictions regarding the matter. The obvious results from past developments must be of immense value to the cause we plead.

"In the first place, the correspondence presents Duncan R. Campbell, though a man of decided talent and learning, an adroit and uncandid partizan; while it presents Alexander Campbell as a giant still, as a man of superior learning, and of high moral integrity, which cannot fail to command the admiration of all beholders.

"Duncan R. Campbell's effort to prove A. Campbell's contradictions, is puerile beyond expression; while his attempt to prove the ridiculousness of our position of requiring positive obedience in order to enter the kingdom, and at the same time, claiming the right of all in and out of the kingdom, to commune together at the Lord's table, is positively scandalous. His statement that many are alarmed at Bro. Campbell's recent teaching on the subject, without the shadow of authority in truth. Whoever heard of any one amongst us advocating the right of an alien, of one who had not put on Christ in baptism, to approach the Lord's table? The Apostle said to the saints, and not to the world, 'Examine yourselves, and so partake.'

"Dr. Campbell must also pardon our interference, while we respectfully ask him, after opposing 'baptism for the remission of sins,' to be so kind as to point out any ordinance of the New Testament for the penitent believing sinner to perform, in order to forgiveness and adoption into the family of the Lord. We would be pleased to give it to our readers. Will others of our Baptist friends tell us what it is? If pardon or adoption is promised to the alien on the condition of faith, repentance, mourning, breaking bread, or prayer, give us the command, or the example. We are not trifling with the matter—we wish to know whether we, or our friends of some of the respective parties of this country are in error. We desire a full discussion of this matter; and our friends who oppose us, may rest assured we are so confident that we are right, that we will not be particular as to the mode of examination. We are anxious

to test the truth of our teaching. If we are wrong, we have too much at stake to remain quiet."—*Gospel Advocate*.

We heartily concur with the *Gospel Advocate*, in the above, save the first of the following four words: "decided talent and learning." The expression would certainly have been as strong as justifiable if he had said a man of "talent and learning," but, in our judgment, it is a little too strong to say, "decided talent and learning." That Dr. Campbell has some talent and learning, may safely be admitted. But we are glad to see Bro. Fanning so fair, honourable, and unprejudiced as to be perfectly willing to do full justice to an insidious, pettifogging and intriguing enemy. We do not wish to see aught detracted from Dr. Campbell's talents, learning, or standing, in any way that is properly due to him. We do not feel prejudiced against him, nor wish to see others prejudiced, but if any man can deliberately consider the age, position, standing, and lives of the two men, and read the insulting, arrogant, and dogmatical letters of Dr. Campbell, without feeling ineffable contempt for him, then we confess that they must view the matter entirely different from us. Dr. Campbell is comparatively a young man. Alexander Campbell is now upwards of seventy years of age. Dr. Campbell has never been abroad comparatively any time, nor has he produced anything or done anything of consequence, making any mark in the world. The very circumstance of his holding this correspondence with Alexander Campbell, is the greatest event in his life, and will give him more note. The only thing we regret in the matter is, that he should have been lifted from his comparative obscurity and brought into such an extended notoriety, by a man, the author of more than fifty volumes, and known throughout the civilized world, and universally acknowledged to be a man of the first order of talent and learning. When we consider this, and think of his hoary hairs and venerable dignity, and see such a man as Dr. D. R. Campbell approach him in the style of an old conceited pedagogue approaching an ignorant pupil who had only half learned his lesson,

we can but feel an ineffable contempt for the man.

If Dr. Campbell is truly and properly a great man, why does he not show a gentlemanly respect for the grave and dignified man with whom he is in correspondence? Why does he not show that he can appreciate the venerable, the time-worn, the laborious man; his ability, his learning, and the feelings of the man with whom he is corresponding? Why descend to the low, ill, bitter, and malignant style? Why lose his temper, give vent to his wrath, and lose sight of all dignity and manliness? Why all this unfairness, finesse, and caviling? The true state of the case is, that since a few wicked men among the Baptists, in the South and West, have determined on breaking up the friendly and fraternal state of feeling that was obtaining among us, and declared war upon us, they have not a man who will meet a man of our ranks, and attempt to defend the position they have assumed; we mean a man who can get

anything like a general endorsement. The retreating, or running fight of Campbell, is about all that they can do. But they cannot escape in this way. They must meet the issue now in a fair and honorable way. There is backing out from it. The people are the issues that the Baptists have been making with us, the things that they have put in their lips in the pulpit and in their publications. If they will agree to a position embracing the differences between the brethren of Kentucky and Mr. Campbell to come to Georgia to spread out the matter fully to the people, allowing Dr. Campbell any other man the Baptists may select, the privilege of replying, employ a reporter, and have it taken and published? If they refuse to do so, let the consequences be on their own heads. Or if Bro. Campbell is not be induced to do such a work, Bro. Lard and Bro. Hopson ought now to be compelled to meet the matter or shrink openly from it.

"THE JOURNAL OF SACRED LITERATURE" ON CONANT'S VERSION OF JOB.

THE friends of Bible revision in general, and those of the American Bible Union in particular, will be gratified to learn how highly the *Journal of Sacred Literature* for July, 1859, speaks of Dr. Conant's Revision of the Book of Job.

A few paragraphs may be extracted from the article in question which will tend to sustain the call for revision, as well as afford satisfaction respecting this preliminary specimen.

On the faults of the Authorised Version the Reviewer thus comments:—

"That the English translation of the Book of Job, in our authorised version of the Scriptures, is exceedingly faulty, is, we presume, generally admitted by all persons competent to form an opinion on the subject. It is, in fact, incomparably the worst-translated book in the whole volume—almost every page abounding with errors more or less serious.

"The extreme incorrectness of the common version of Job is by no means an accidental circumstance, but arises from

causes which were patent to every eye. In the first place, the subject matter of the book has a great deal to do with the style. Instead of being simple historical narrative—it like the greater part of the sacred literature—it consists of grave moral deductions. Then the book is, in all probability, the most ancient of all the inspired writings. Even the five books of Moses, the judgment of some of the ablest critics, must yield the palm to the Book of Job, as regards antiquity. In addition, which, as is well known, it is composed in a language of which there are no remains except what the Old Testament itself contains. If to these considerations we add that the ancient versions of Job—the Septuagint, Vulgate, and Syriac, are all more or less incorrect and faulty, it will not surprise any reader, that an English translation of this book, made upwards of a hundred years ago, utterly fails to give a fair representation of the original Hebrew.

"Indeed King James' translators were under the task on which they had entered

beyond their ability, that in many instances they not only failed in giving the true meaning of the passage before them, but were reduced to the deplorable necessity of inserting sentences which have no meaning at all. Nothing would be easier than to extract scores of passages from the Book of Job, which convey to the English reader no more meaning than if they had been couched in Egyptian hieroglyphics!"

After specifying half a score instances in print, the writer proceeds:—

"Now these passages—and it would be easy to add to them—are not mere mis-renderings; they are absolute nonsense. It is quite obvious that the translators were at a loss how to render them, and were thus compelled either to pass them quite by, or else insert the ridiculous absurdities which we have just transcribed.

"The vast progress which has been made of late in the knowledge of the Hebrew language, happily enables us to remove these, and many other unsightly blotches, from this portion of God's Holy Word. During the present century Hebrew literature, indeed, has been cultivated with surprising success. And as we might naturally expect, no portion of the Old Testament Scriptures has received so much attention as the Book of Job. We could name at least ten or a dozen elaborate and valuable commentaries on this book alone, published in Germany by Hebrew scholars during the last quarter of a century."

The qualifications of Dr. Conant are then noticed:—

"As regards the qualifications of Dr. Conant, there can be no question that he is thoroughly competent for the important and responsible task which he has undertaken. He is well acquainted with the original language of the book. Report speaks of him as the first Hebrew scholar in America. He is moreover a good German scholar—familiar with the works of most of the continental commentators and philologists. The importance of this knowledge can hardly, we think, be overrated. To the want of it may be ascribed the signal failure of all the attempts hitherto made by our own countrymen to produce a

translation of Job worthy of supplanting that in our English Bible."

Submitting chapter vi. of the New Version to an investigation, the Reviewer finds "no less than twelve variations" from the Common Version, "all of them seriously affecting the sense." Having passed them under review the writer remarks:—

"The critical examination which we have thus instituted must, we think, be pronounced, as on the whole, highly satisfactory. Only one or two instances occur of doubtful or objectionable renderings; whilst, the remaining variations are so important and so valuable, that a flood of light is poured on this hitherto obscure chapter."

After presenting a further number of variations, the contributor to the *Journal* thus glides into a comparison of Conant with Barnes:—

"These instances of improved rendering will, we think, suffice to convince the reader of the immense superiority of the new translation over the authorized version. A very careful and minute examination of the whole work has impressed us with the belief that it is unquestionably the best English version yet executed. Barnes's translation at the end of his commentary on Job occupied that position previously, but it must certainly yield to that now before us. The two translators, indeed, cannot for a moment be placed on the same footing as Hebrew scholars. Many passages in Barnes contain errors which have no place in Conant's translation. The acquaintance of the former with modern German commentaries appears to be very slight indeed; a circumstance which seriously detracts from the value of his translation."

Then follow thirteen "examples" of "decided errors on the part of Barnes, corrected by Dr. Conant."

"It would be easy to add to these instances. Indeed the superiority of Dr. Conant's translation is marked throughout the whole book."

As might be supposed, the learned Reviewer finds some faults. As we write not for Dr. Conant's information

—who doubtless is posted up in the public reviews of his labors—we need not particularize these alleged errors. Assuming them to be *real*, still, as they are found in a revision, *not final*, but published for critical examination and suggestion, we question the appropriateness of the following reflection :—

“ But we have yet to notice three or four striking errors of judgment on the part of this eminent Hebrew scholar — which afford another exemplification of the truth of the remark, how unwise it is to entrust the translation of the inspired writings to any one individual, however accomplished.”

Although Dr. Conant may be the Bible Union's pre-eminent, or even sole translator of the Old Testament, his preëminent fitness for the post even this Reviewer does not dispute ; while, with regard to the New Testament his position is, we believe, more than equally shared. *Approximate* perfection, Dr. Conant promises to attain, in his own special sphere. No number of scholars would or could agree upon an *absolutely* perfect translation. Indeed, we may do well to learn the lesson, that no possible translation will ever have any right to hold back the enterprising from the inspired originals, and that so long as improvement in scholarship will remain possible—so long as larger discoveries of the mind of God will remain the privilege of those who will insist on constant recourse to the fountain head — so long will demand and supply continue to follow each other

in this matter of Bible Revision, in recurring and advancing alternately, till the unmediated light of eternity shall disclose how positively inexhaustible were the treasures of the Scriptures !

Notwithstanding this writer's statements from the merits of Dr. Conant's version of Job, he concludes with a cordial and emphatic tribute of praise.

“ We have thus,” says he, “ endeavored to give the reader as full and exact a view of Dr. Conant's Job, as the limited space of our space will allow. It will be perceived that we have formed a very favorable impression of the work. It is a judgment unquestionably the best translation of that valuable and interesting book which has ever appeared in the English language. Indeed to those who have witnessed the miserable performances which have passed for English versions of Job previous to that of Barnes, it is really surprising to meet with a work like this. The present translator, as we have already observed, is fully qualified as a first-rate Hebrew and German scholar for the task which he has given himself. He also possesses what is almost equally necessary, a good knowledge of vernacular English, and moreover a sound judgment, not misled astray by ingenious fancies and unfounded theories. Thus furnished, he has produced a work of which America will be proud ; a work which we fully believe is destined to remain an enduring monument of the ripe scholarship, sound judgment, and unquestionable ability of the learned translator.”

J. B.

DID PAUL HAVE THE TWELVE AT EPHESUS RE-BAPTIZED?

It seems strange that a narration so plain as that of the baptism of the twelve disciples at Ephesus, (Acts xix. 1-7) should be interpreted so differently—sometimes, as it is, from the real meaning and design of the inspired writer. Many of the Baptists, in order to sustain their groundless dogma, that the kingdom commenced under the ministry of John the Baptizer, and that his baptism was the initiating ordi-

nance into it — “ the door into the church” contend that the twelve were not rebaptized, or baptized with Christian baptism ; and interpret the passage, “ When they heard this, they were baptized in the name of the Lord Jesus,” to refer to a past period under the ministry of John, or “ unto John's baptism,” with which they had been baptized ! A more palpable perversion of Scripture, and a more glaring mis-

terpretation of it, we have never met with. We had a conversation, a few days since, with a Baptist friend, in which he took the following most singular position. He admitted that the twelve were rebaptized, but that as John "preached the baptism of repentance *for the remission of sins*," when baptized with his baptism they received the remission of their sins, and were consequently *saved* from them; but as the commission had been given, embracing "baptism in the name of Christ," and "into the name of the Father, and of the Son, and of the Holy Spirit," it was a *duty* enjoined upon them to be *rebaptized*. He contended that there was no *command* for it, as it was not said Paul *commanded* them to be baptized, as did Peter at the house of Cornelius, but that they submitted to it as a matter of choice and duty.

Now, how does the account read? While Apollos was at Corinth, Paul, after having passed through the upper coasts, came to Ephesus, and finding—not disciples of Christ, but—"certain disciples," he inquired of them if they had received the Holy Spirit since they believed? They replied, according to the Common Version, that they had not so much as heard whether there was any Holy Spirit! (a very strange thing, when John had said that Christ should baptize with the Holy Spirit, and when there was so much preaching about the Spirit and so many references to it;) but, as correctly rendered from

the original, they had not heard whether the Holy Spirit was *given*, which entirely changes the meaning of the passage. Paul then very rationally inquired of them, "Unto *what* baptism they had been baptized?" and in reply they said "Unto John's baptism." He then proceeded to explain to them John's baptism, by telling them that "John truly baptized with the baptism of repentance, (reformation) saying unto the people that they should believe on him who should come after him, that is, on Christ Jesus." And what then? "When they *heard this*"—heard what? Why, what Paul had just said to them, as we have quoted—"they were baptized in the name (by the authority) of the Lord Jesus." What can be plainer than the fact that they were rebaptized?

This single circumstance, and the language used, completely explodes the dogma, that the kingdom began under John. Its commencement then was always in the *future*—not only until the death and resurrection of Jesus, but until a period after; for the Apostles inquired of him, after his resurrection, if he would "at this time restore the kingdom to Israel?"—still looking forward to it—and were replied to by him in a manner that left its commencement future, until the first Pentecost afterwards, when they received power and authority from on high, and Peter, acting under special commission from the Saviour, opened it to the Jews. Never had it begun before. J. R. H.

THE RESURRECTION.

A seed found in the hand of a mummy two thousand years old, when planted bloomed into a beautiful flower.

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago, its seed
Was placed within a dead man's hand.
Before the Saviour came to earth
That man had lived, and toiled, and died;
And even in that far-off time
That flower had shed its perfume wide.
Suns rose and set, years came and went;
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.
The senseless hand is robbed at last—
The seed is buried in the earth;
When lo, the life long sleeping there,
Into a lovely flower puts forth.
Just such a plant as that which grew
From such a seed when buried low—

Just such a flower in Egypt bloomed
And died two thousand years ago.
And will not He who watched the seed
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er his buried saints as well?
And will not He from 'neath the sod
Cause something glorious to arise?
Aye, though it sleeps two thousand years,
Yet that sleeping dust shall rise.
Just such a face as greets you now,
Just such a form as here we wear,
But yet more glorious far, will rise,
To meet the Saviour in the air.
Then will I lay me down in peace,
When called to leave this vale of tears;
For "in my flesh I shall see God,"
E'en though I sleep two thousand years.

CORRESPONDENCE.

LETTERS FROM AMERICA.—No. II.

PHILADELPHIA, Walnut Street,
May 18, 1859.

Beloved Brother,—In England London is especially noted for its burden of vice and woe, whilst Bath is contradistinguished for its pious and philanthropic community. So, in America, New York is particularly cited as the city of abominations and iniquity, whilst Philadelphia is especially celebrated as the city of spiritual enlightenment and practical religion. Whilst there exists an inherent similarity in the customs and institutions of these two great trans-Atlantic cities, there are evident distinctive features which characterise the people who fill them. In consequence of the number of foreigners who superabound in New York, it sustains a larger measure of affinity and resemblance to England. It breathes more of its national spirit, and manifests less the disposition to caricature the English character, which the queen city of the East is far too prone to do. The Philadelphians regard their city as the finest in the world, being, as they assert, remarkable for its virtuous and God-fearing population, its commercial importance, and its general facilities of resource. In society its staple element is Quakerism, which undoubtedly imparts solidity and perhaps frigidity to the manners and character of the people; and as pleasure is not necessarily associated with vice, its facilities very obviously abound, whilst the indications of an irreligious people are much fewer than in most cities. Yet, as in England, these ancient relics are fast fading from the land; and it is supposed that were it possible for William Penn to revisit the state which he founded, and particularly Philadelphia, the stronghold of his people, he would find that the rising generation has significantly retrograded from the peculiarities and idiosyncracies which he introduced. However, he is still had in grateful remembrance, together with Washington, Franklin, and Girard—as the men who, by their mighty intellects, ennobled their city, and procured for it the great advantages which place it superior in rank to all others. They fail not to enumerate to the stranger the prolific category of benefits which those great men conferred: and in return for the fruits which the people have derived from their efforts, they have not forgotten to qualify their institutions by demonstrative adjectives, such as the Washington Institute, the Franklin Institute, and Girard's College.

It might be presumed, then, that brethren here are very popular, and therefore are numerous. The supposition quite natural; but whilst such men as Cheever and Henry Ward Beecher, of New York, with Chambers and Albert Barnes the Commentator, of Philadelphia, by influence of their eloquence and secta preaching, accustom the minds of the people to religions which are not the religion of the New Testament, it renders the countenance of our brethren far more rugged and cult, and their accessions proportionally less frequent. The church here is situated in Twelfth-street, below Melon, and a few miles from New York, of which meeting-house, or church, as called here, it is a representation, so far as its formation and its size are concerned. There is more the simplicity of ancient times about the church in Philadelphia, its prevailing characteristic being a general neatness of exterior, which perfectly harmonises with the currency of intrinsically sterling principle and which especially beams from its character. The number of members is 150, and they are reputed to be punctual and constant in their attendance on Lord's day. The church has two elders and two deacons, and an average number of scholars, who are accommodated in a large room beneath the chapel. Our brethren and sisters in America are more interested in the progress of the scholars in our British churches are generally. They are the first and the last in the school-room, and have practical faith in the advantages which accrue from visiting absentees. Our Brother Challen is the senior elder of the church and its preacher for the position which he fills in the church his qualifications are admirably adapted, and no brother possesses more of the elements of teaching and preaching in composition than does our Bro. Challen. A few years ago the brethren here were as much despised as any of our British churches were; but through his coöperation with the various religious movements of the city, he has had access to the pulpits and platforms of the sectarian churches and popularised our principles with the people. On Lord's day afternoon he dresses 3000 persons in the union meeting, and also in the evening he preaches to a larger audience from the same platform. Our brethren also meet on Wednesday and Friday evenings, for brief discourses and for prayer. They are slowly progressing. Your brother sincerely in the one hope

THOS. BUTLER

NOTES ON PASSING EVENTS, CRITICISMS, &c.

PEDIGREE OF POPERY.

PRIMITIVE AGE.—Over each church a council of Elders or Bishops co-equal.

Council of Elders or Bishops,
*Presumed over, as a custom required,
by a "fellow presbyter," with no official
superiority (called προεστως.)*

POST APOSTOLIC AGE.
Council of Elders or Bishops—
*Presumed over by one permanently
claiming the RIGHT, and called THE
Bishop (ἐπισκοπος)*

The Bishop of the church,
Elders subordinate—
(Bishops and Elders now two classes.)

The Minister or Pastor of the congregational church. (Elders abolished.)	The Diocesan Bishop. Metropolitan and Patriarchal Bishop. The Bishop of Rome. (The Pope of the "Universal Church.")
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In the beginning there was but one church in a city, to which all Christian converts belonged. But the care of the church was not entrusted to one man, but to several, who constituted a college of presbyters, and divided the duties of their office among themselves. This arrangement was analogous to that of the Jewish synagogue, after which the church was organized. A plurality of persons everywhere appear in the Acts as the representatives of the church at Jerusalem. They represent also the church at Ephesus (Acts xx. 17-28) and at Philippi (1 Phil. i. 1.) Titus was also instructed to ordain elders in all the cities of Crete. In such a college of elders, sharing a joint responsibility in the care of the churches, it would obviously be convenient, if not indispensable, for one of their number to act as the moderator or president of these assemblies. Such a designation, however, would confer on the presiding elder no official superiority over his fellow presbyters; but, coupled with age, and talents, and spiritual gifts, it might give him a control on their councils and in the government of the church. This control, and this official rank as

the προεστως, which was first conceded to him by his fellow presbyters only as to a fellow presbyter, or *primus inter pares*, he began in time to claim as his official prerogative. He first began by moral means, and the influence of accidental circumstances, to be the bishop of the church, and afterwards claimed the office as his right. This assumption of authority gave rise to the gradual distinction between bishop and presbyter. It began early to disturb the relations of equality, which at first subsisted between the ministers of the churches—and in the course of the second and third centuries resulted in the division of the clergy into two distinct orders, bishops and presbyters. The government of the church was at first a democracy, allowing to all its constituents the most enlarged freedom of a voluntary religious association. It became an absolute and iron despotism. The gradations of ecclesiastical organization through which it passed were, from congregational to parochial—parochial to diocesan—diocesan to metropolitan—metropolitan to patriarchal—patriarchal to papal.

THE REVIVAL IN IRELAND.

"REVIVAL" is the word in use, but to say "the great revival of religion," seems to be using words not the most fit to express what is intended. "The awakening" would better represent the movement, and better accord with the language of Scripture. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." There has then been, or there is still, going on in the North of Ireland, a great awakening of sinners to a sense of their danger and need of pardon and of Christ. Numerous communications from the spot enable us to notice the following particulars.

It must not be thought of as confined to one town, nor to one county. Communications from some thirty places are

now before us, and its range is still widening. The following statement which relates to Belfast is, in substance, made in regard to various towns and villages—

"The influence of the revival is now almost without limit. All ranks, and classes, and creeds, have been reached by it in this town and its vicinity; and hundreds have been so completely changed, that it may be truly said of them—"Old things are passed away; behold, all things have become new." Entire streets which were known as being the most disorderly portions of the town, in which nothing was to be heard but quarrelling, cursing, and blaspheming, especially on Saturday nights, have been so thoroughly changed, that last Saturday night there was scarcely a house in them in which prayer and praise had not taken the place of drunkenness and disorderly conduct. In some of these streets every house had its penitent, or penitents. Those engaged in this work of calling upon penitents have not had far to go from house to house; for scarcely had they got out of one residence when they were earnestly entreated to enter another in the immediate vicinity, as a son or a daughter, a father or a mother, had been brought to repentance. In some instances the mental agony of these was evidently most intense."

To the above may be added a few lines from Mr. F. French, who has visited many of the places, for the purpose of getting exact information.

"A solicitor at B. told me that litigation had decreased; a publican, that no man could live by the trade; a policeman, that now they had less to do than usual. Beyond all doubt, the most abandoned of women have forsaken the streets, and cried to Jesus for mercy. I have heard interesting anecdotes of quarrels made up. I have seen it stated that deposits in savings banks have greatly increased, and I can certify that political demonstrations, 'gendering strife,' seem to be in abeyance. It is true that the editor of a public newspaper has been entirely incapacitated from collecting his thoughts on any subject. It is true that compositors in a printing office have been unable, through strong feelings of sin and bodily weakness, to go on with their ordinary work. It is true that the business in factories has been stopped through the same cause. But I believe it has been already, in some degree, made up to their masters by the return on Monday morning of 'hands' which used to be disabled by intemperance on the Sabbath. The more I see of this work, the more mysterious it

appears to me; but with such fruit, we can well believe but that God is using the

Other information is to hand concerning large out-door meetings, some of them lasting the whole night, and *special* trains, at reduced prices, for conveying person to mid-day prayer-meetings. In the Belfast Botanic Garden some 10,000 persons were present on one occasion. The following from Newtownlimavady gives, what seems to be a fair sample of the proceedings there and at other places:—

"On Friday evening, the 10th inst. the services began in Major Lancy's usual place of worship, by a convert from Barmena. At eight o'clock, the general meeting commenced under the spreading bough of a beech-tree. Nothing unusual happened, except the fervency of the devotional exercises, until a little after ten o'clock when a cry was heard here, and another there, of the most heart-rending nature. Such a scene then took place as would defy the pencil or pen of the most celebrated painter or poet. The event was everything that could be desired. Even the rustling of a leaf disturbed the solemn assembly until shriek after shriek and groan after groan, proclaimed conviction had reached the soul, and the Spirit was quicker than a two-edged sword. At first the stricken victims were carried into Mr. Lancy's house. The room soon became overcrowded, but the lawn in front of the house was a very convenient if not a superior substitute. No person could have the least idea of the force of conviction until he sees some one stricken and examines for himself. You can imagine every one around you who was prostrate like Judas, and all would have run to the same end, did conversion follow! Perhaps sixty or seventy stricken this night. Think for a moment on such a sight. As the night advanced the cases become more frequent. On Friday and Saturday the work continued till six or seven o'clock the following morning. No one thought of returning home; prayer and praise were unceasing."

This statement would be incomplete were we not to add, that long-continued and fearful prostration, resulting in mental agony, is quite common. The case following seems to be but one of a thousand—

"A neatly-attired young woman, recently about twenty-two years of age, had been stricken an hour previously, and supported in the arms of an elderly friend

who was seated upon a low stool. The party impressed appeared to be in a state of great prostration—a partial stupor, from which she was occasionally roused into a feeling of mental agony, depicted in heart-rending expressions of the countenance, and uttered in deep low wailings of terrible despair. Her face was deadly pale, and her eyelids firmly closed, except when partially raised by a convulsive paroxysm, and even then no part of the eye was visible except a narrow line of white. Her pulse was intermittent and feverish, and her face and hands were covered with perspiration. Occasionally she extended her hands with an action as if groping in the air, and at other times they were elevated high over head, where the hands were clasped with startling energy, and the features became rigidly fixed into an expression of supplication of which no language could convey an adequate idea. Her utterance was interjectional, and for some time, rather incoherent; but, mingled with sobs and moans, and agonising expressions of despair, we could distinguish exclamations like the following:—"Is there no hope?" "Oh, my heart, my heart!" "Pardon, pardon!" "Oh, Jesus, save me!" "Oh, God, have mercy!" Beside this poor girl two men were standing and praying aloud alternately."

This shall close our description of this movement, excepting only that we must add, that it commenced beyond the circle of minister and clergy. Rev. gentlemen are now busy, but where they present themselves in large numbers the effect seems to be less, and the most marked results have been produced where they have been entirely absent. Look at it as you will, this is not a little remarkable. Is this awakening of God? Then, in Ireland, as in America, He passes by ministers and clergies, and uses the common people. Is it merely excitement, produced wholly by means under man's control? Then ministers are not the men to act upon the minds of sinners, and the greater results spring up where they are not. In either case we feel compelled to urge that church members must depend upon themselves, labor according to apostolic examples, look to God for his blessing, and consider *modern ministers* not the Lord's instruments in His great saving work.

But the often-put question, Is this work of God? invites a passing notice.

Some there are who say, "Of God! Why ask the question? Only think of

the poor deluded souls! Why, Sir, they are mad—verily mad! Men crying for pardon until they sink exhausted, leaving work, neglecting everything, bringing themselves to such conditions that you would think them nigh unto death, and all this of God! No, Sir—they are mad." But stay, my dear friend, let us give you another picture of a madman. He has been for years sinning against God—the wages of sin is death—he is unpardoned, and in the event of death closing in upon him while in his present condition, he will be cast into the lake of fire, which is the second and everlasting death. He is aware of all this, and also aware that he cannot secure life for one hour—that God wills to pardon him, gave his Son to die for him, and that in neglecting the salvation thus provided, he aggravates his guilt, deepens his condemnation, and challenges his Creator to cut short his career of rebellion. Knowing this, day after day he gives all attention to his shop, country house, or land, attends the theatre, gives pleasure parties, and is just as indifferent to his eternal welfare as an over-fed horse would be to a stray grain of corn. Now, Sir—any large town supplies thousands of such men, and permit us to say, they are the veritable madmen. He is not beside himself who cries to God for pardon, who weeps when he finds no assurance that he has it, and who becomes too much concerned while in that condition to attend to the ordinary calls of perishing things. He is just coming to his senses. Mad he has long been, and now he borders upon sanity. Were the 300 men who on the day of Pentecost were pricked to the heart, and who cried out, "What shall we do"—were these men mad? They were insane while they remained unmoved, they were rational when they called aloud for salvation. And now with the same danger and the same need, why should not men, and by thousands too, cry aloud for salvation? The real wonder is, not that here and there we find an extensive awakening, but that it does not everywhere prevail. God is still love, the gospel is still the power of God, the Holy Spirit is still acting both upon the church and the world, still bringing, by means seen and unseen, the truth of God into contact with the human mind, and that truth does not everywhere pre-

vail is only to be accounted for by the fact, that the multitude are mad enough to close their ears lest they should hear, and their eyes lest they should see, and harden their hearts lest they should be moved and the Lord should convert them, and because, like the possessed swine, they run headlong to destruction.

But a friend says, Can you account for, and do you justify, the long protracted agony and fearful prostration by which many cases are signally marked? We justify only the deep conviction of sin, and the determination not to rest until a sense of pardon is enjoyed. The prostration is accounted for by the duration and strength of the distress. This cannot be objected to on the ground that the first symptom has often been that of prostration, for upon examination, it will be seen, that though prostration may have been the first manifestation, the parties have before suffered and resisted.

These effects, which we can account for but cannot justify, are results, in our opinion, of *two* deviations from apostolic examples. It must be remembered, that while the "Acts of the Apostles" supply many records of conversion—of individuals, of households, of thousands in one day — yet no case can be found of an awakened sinner, (who had access to one of the Lord's disciples, so that he could put the question, What shall I do to be saved?) waiting one day, or even the half of a day, in order to enjoy that liberty and assurance of pardon, for which modern awakened ones cry for many days. The *first* of these is a deviation from the apostolic manner of addressing unconvinced sinners, and the second is a deviation from the apostolic answer to convinced souls who ask for salvation. It may be observed, that while the apostles did not fail to point out the danger in which sinners stand, and did not neglect to rouse them to a due sense of that danger, they at the same time so presented the love of God, that though conviction and repentance thus produced were deep, hope, as the handmaid and precursor of the assurance of pardon, sustained the soul that would otherwise have fainted; and though it did not instantly dry the streaming eyes, it at once changed the tear of fear for that of gratitude and love. Then, so soon as faith in the gospel facts had pro-

duced sorrow for sin, the apostles were ready to say, "Repent and be baptized every one of you, in the name of Lord Jesus, for the remission of sins." Repentance with them was a change of mind in regard to God and his commands—the sinner and his sin—a determination to live to him who died that he might live — and every sinner changed or begotten of God, was ready upon without delay to "Arise and be baptized, and wash away his sins in the name of the Lord." They saw the Lord standing ready to give their pardon by baptism—they "went down into the water"—they "came up on their way rejoicing." There were no singing parties standing over the prostrate sinners—no praying men, rousing one the other, that constant prayer might be offered over these seeking sinners—no calling upon God for the assurance—"just now"—all this is modern invention—the result of departing from the apostolic example. We believe a few, earnest, Christ-loving Christians, well instructed in the apostolic manner—that is, acquainted with God's Word—could at this time do a great work in the North of Ireland. The awakening is of the Holy Spirit — giving God the glory! The misdirecting of its results are of man, and as the Bible is in his hand, let him have the shame.

Only one point more. After an usual awakening of this kind, is it not an alarming falling away, and is not such apostacy proof that the work is not of God? O man! What a spoiler thou art! The Lord was more careful to provide for the protection and building up after conversion. But here deviation again enters in, and weak brethren, for whom Christ died, are caused to perish. He instituted one polity for his church, and provided that all believers might be one—so that the world might behold their unity and believe. Man has broken up his arrangements, and converts know where to go, they are bewildered by conflicting claims of sects. The columns that record the progress of awakening, contain squabbling letters upon the question, Which is the church? One of two things must occur in regard to most of the converts—they will st-

aloof from every sect, or join one in which the order of the Lord's house is disregarded, and as all substitutes are human and inferior, many may fall away who might otherwise have remained steadfast. This matter has received a little attention from the Belfast press—some have discovered that the Lord's supper is calculated to deepen heavenward impressions, and propose, that instead of its administration only once in six months, as now among the Presbyterians, it shall be attended to quarterly; and, that the duty of ministers may not, on that account, become more burdensome, part of the usual preparatory meetings shall be dispensed with. Now, if the Lord's supper is good quarterly for the end in view, why not weekly? And as the first Christians came together every first day of the week to break bread, why not now attend on every return of that day to the Apostles' doctrine, the fellowship, the breaking of the bread, and the prayers? Let the ordinances of God be duly honored, and the falling away too common after "revivals," will be greatly reduced.

CONFESSIONS OF A FOOLISH MAN.—No. VI.

WILL HE DO?

THE Rev. Thomas Evans wants a church, and the church in Maryport wants a pastor. My reverend friend has been recommended by a neighboring minister, as one likely to suit; and so the agreement was made that he shall supply on probation.

As he goes up the pulpit stairs that first Sunday morning, there's a considerable amount of stock-taking being carried on by those who sit in the pews. Mrs. J. — a very grave and respectable member is Mrs. J. and seldom comes out on wet Sundays—well, Mrs. J. thinks he goes up the steps with rather too much levity; there isn't the steadiness there should be in a minister of the gospel. Miss S. notices the tie of his neckerchief; she thinks that proves he hasn't brought his wife with him, and she is afraid he's rather careless about his appearance. One deacon is wondering whether he'll do to associate with the genteel part of the congrega-

tion; from his manner in the minister's vestry, he's afraid he won't. All these estimates, and many more, have been made already: yes, before the Rev. Thomas Evans has opened his lips in the pulpit, the ecclesiastical measuring tape has been thrown over him.

I shall pass over that morning service—that is, as to how he read, and prayed, and preached. I shall not say whether the sermon was just an ordinary one, or whether it was that remarkable discourse which had in other instances, and elsewhere, produced such a profound impression in the preacher's favor.

I shall try to put you, my reader, just at the outside of the chapel that morning, as the congregation are coming out. You shall hear for yourself. These are some of the jottings:—

"I didn't like him very much."

"Well! Yes: it was all very good, but his manner is objectionable."

"A capital sermon."

"How do you think Mrs. J. liked him?"

"He isn't fit to be mentioned the same day with Mr. T. who preached for us a month ago."

"He's a very superior man."

"This will do, won't it, friend?"

"Rather too flowery."

"Too ranting for me."

"I should have liked him better if he hadn't been quite so blunt in his manner."

Now, good reader, put these sayings together, and what sort of a man do you think Mr. Evans is? What can you make of him? Will he do for Maryport?

In the evening the congregation is somewhat larger than usual. One way or the other, people have been talking about our friend on probation. And so curiosity has brought some, who can seldom be brought by anything else. It's a sermon to sinners. Not to the saints, you know. Notwithstanding, the saints will probably have a good deal to say about it, so we'll get outside the chapel again.

This time, our ears we won't have dinned by the opinions of so many. So we'll only hear a little of what three of the members have to say. These three I shall call John, James, and Joseph.

JOHN.—"I hope some good will be

done to-night ; I thought the appeal a very impressive one."

JOSEPH.—" Did you ?" (with a shake of the head.) " Too Arminian for us, though."

JOHN.—" Listen to me, my friend, and I'll tell you an anecdote your remark has brought to my recollection. A minister was once supplying a pulpit—he made a warm appeal to the unconverted—one of the deacons was highly offended at what he called the Arminianism of that appeal ; but his fervent words led to the conversion of that deacon's only daughter. You, friend, have a daughter, too ; be careful lest, by such words as your's, you stand in the way of her salvation."

JOSEPH.—" But, I don't think the Spirit would have turned from his work. If the daughter had been one of the elect, she would have been saved some way."

JAMES.—" Well, don't let us get into a controversy. Do you think he'll do for us ?"

JOSEPH.—" If I'm to speak out my mind honestly, I don't believe he will do. I'm afraid he isn't orthodox."

JOHN.—" What is it to be orthodox ? I've heard a deal about it in my time, but I never could get to know what it is."

And Joseph could not answer him ; his hummings and ha-hings, it isn't worth while printing.

John speaks again. " Well, I have had a good day, and I'm thankful for it. You'll both of you be at the prayer meeting to-morrow night, won't you ?"

Both say together that they'll not be able.

At this moment, the preacher and two of the deacons are seen coming : so the conversation drops.

The Reverend Thomas Evans is invited out to tea a good deal that week. And, to tell the truth, there are some warm-hearted folk at Maryport, and they will be glad to see him in their homes.

But at the first house he visits there's a dreadful coolness. There's the piano, with its crimson silk and fretted rose-wood. There are the damask curtains, with grand tassels and fringes. There are the massive chairs, the gilded ornaments, the pictures on the walls, and the Brussels on the floor. There's Mrs. J. so solemn and so stately. There are

her two daughters, so quiet and as though they were afraid Mr. might be tempted, if they did not themselves by such reserve, to them an offer. It's quite clear to be a miserable formal affair through.

The poor reverend finds it very difficult, to talk. The subject the weather has been already exhausted—the size of the chapel has been discussed, and who are the settled ministers of Maryport. The garden has been looked at, and certain flowers said to be very beautiful. The pictures and their subjects, have had their merits named. What next ? Ah, the question. It won't do for a minister to have nothing to say : there must be set down as though he knew something. And in such company it is no use for him to say a great many things that might be proper enough elsewhere. Mr. Evans made a venture, but that venture was, in my next I tell.

TO BELIEVERS IN JESUS KNOWN AS PLYMOUTH BRETHREN

DEAR FRIENDS, — You profess to have come out from the Apostasy, as you sometimes say, " from systems"—"gathered to the Lord." It is, however, our conviction, that so far is your claim from being sustainable, that you stand in regard to the Apostasy on the same ground as the churches whose fellowship you retire from. The Lord, through his Apostles, established once for all *faith, ordinances, and government* in the church. The mystery of iniquity has converted these—the Man of Sin sought to *change times and laws*, and was permitted generally to accomplish his wicked purpose, and thus was *largely* substituted "*will worship*" for worship according to divine appointment. The principles of the former dispensation were, in particular, "*types of us*," and the Lord himself said to them, " In vain do you worship, teaching for commandments the traditions of men"—" Ye have made void the law by your traditions." And again were they called upon to "*seek the old paths and to walk therein*." You tell us that this dispensation is in ruin—that the Lord has not called

to restore it—that former dispensations have ended in apostacy, and that the Lord never called them to restoration, but swept them away by judgment. That this dispensation *is* (or has ever been) in ruin, so that a company of disciples could not attend to all the ordinances of the Lord—that since the planting of the first church in Jerusalem the world has been, even for a single day, without gatherings of disciples submitting in all things to the government instituted by the Apostles—you do not prove, because you cannot. But could we grant that the apostacy has been *universal*, and that for a time no gathering of acceptable worshippers existed, yet your conclusion that restoration could not or should not take place, and that we have no instance of acceptable restoration under former dispensations, is an airy superstructure based on nothing. If the flesh has been introduced into the church by infant baptism—if sprinkling has been substituted for immersion—if priestly assumption has taken place of liberty in ministry—if the appointment of one pastor has come in the room of the ordination of duly qualified bishops in every church—if the quarterly administration of a sacrament presents itself as a substitute for breaking the bread every first day of the week—if pew-letting and begging-sermons have cast out the weekly offering of the Lord's people—if receiving by *divers methods* believers into the church now stand where immersion *into* the name of the Father, Son, and Holy Spirit formerly stood—if subscription to human creed has taken the place of the primitive confession—if; but why go further? If the above and other changes have taken place—if we have changed from right to wrong, we *can* and *ought* to change again from *wrong* to *right*, and to support any one of these substitutions is to perpetuate the sin first committed by others. If, in regard to ministry and the weekly breaking of bread, it is right for brethren to return to the old paths, it is equally right and necessary for them to do so in regard to baptism, bishops, deacons, &c.

So far is it from true, that former dispensations have not admitted of restoration and ended in failure, that the last dispensation, which was typical of this, and from which our apostacy takes

the name *Babylon*, did not thus end, but remained its full time, and accomplished the purpose for which it was given. True, the people fell again and again, but they were again and again restored. Carried into Babylon, their temple destroyed, their worship impossible, yet did they rebuild and restore; they sought out the law of the Lord, and daily received instruction therefrom. God owned the work, and their rebuilt temple became more glorious than the former one, for the Redeemer appeared therein, filled it with his glory, and claimed it as his Father's house. Blessed type of our restoration. The Lord will restore his ancient faith, ordinances, and government, and then will he come and usher in a new economy—then will the present dispensation end, *not in failure*, but in having answered the purpose for which it was given.

BABYLON

of old held the Lord's people in bondage, and was a type of *spiritual Babylon* (Rev.) The people were called out and they came.

"COME OUT OF HER, MY PEOPLE," is now the Lord's call to believers in *spiritual Babylon*, (Rev.) and punishment is threatened those who refuse.

"Come out"—*from* what and *to* what? Not *from* Papal "system" or Church of England "system" to no system, or to one made by you, and to be modified at your pleasure. Apostacy is departure—Babylon signifies confusion—"Coming out" from confusion produced by departing from the faith, ordinances, and government of the Lord, can only be accomplished by returning to that which has been departed from. Do not, then, dear friends, any longer tell us that in the primitive churches *only* the immersed were received to the Lord's table, but that now *you* deem it good to receive others, because by so doing you take Romish ground. Protestants say, "The Bible, our *only* rule of faith and practice." You knowingly depart from the Bible rule, because you think it charitable, expedient; or, in a word, because you like to do so. Your will thus takes the place of the Lord's will, and your worship becomes will-worship, from which every believing soul is called to come out. That you, in this particular, may learn and do the

will of God, is the desire of your's in the one hope of everlasting life,

DAVID KING.

"THOU AND THY HOUSE."

AFTER all, the children put people to the test; and the house reveals the moral condition of man. I never can form correct judgment of a man from seeing him, or hearing him in a meeting. He may seem a very spiritual person, and teach very beautiful and very true things; but let me go home with him, and there I learn the true state of things. He may speak like an angel from heaven, but if his house be not ruled according to the mind of God, he will not be a real witness for Christ. Now, under the term "house" three things are included, viz. the house itself, the children, and the servants. All these, whether taken together or separately, should bear the distinct stamp of God. The house of a man of God should be ruled for God, in His name, and for His glory. The head of a Christian household is the representative of God. Whether as a father, or as a master, he is to his household, the expression of the power of God; and he is bound to walk in the intelligent recognition and practical development of this fact. It is on this principle he is to provide for, and govern the whole. Hence, "if he provide not for his own house, he hath denied the faith, and is worse than an infidel." By neglecting the sphere over which God has placed him, he proves his ignorance of, and unlikeness to, the One whom he is called to represent. This is plain enough. If I want to know how I am to provide for, and rule my house, I have only carefully to study the way in which God provides for, and rules His house. This is the true way to learn. Nor is it here a question as to the actual conversion of the constituent parts of the household. Not at all; what I desire to press upon all Christian heads of houses is, that the whole affair, from one end to the other, should distinctly wear the stamp of God's authority. * * * A Christian's house should be but a miniature representation of the house of God, not so much in the actual condition of individual members, as in the moral or-

der and godly arrangement of the whole. Some may shake their heads and say, "This is all very fine, but where do you get it?" I only ask, does the Word of God teach a Christian man so to manage his house? If so, woe be to me if I refuse or fail to do so. That there has been most grievous failure in the management of our houses, every Christian conscience must admit; but none can be more shameful than for a man to sit calmly and deliberately to sit down satisfied with a disordered condition of his house, because he cannot attain the standard which God has set before him. All I have to do is to follow the line which Scripture has laid down, and the blessing must assuredly follow. God cannot deny himself. * * * What can be more dishonoring to God than to see the house of His servant the very reverse to what He would have it? And yet, were we to judge of a man by what constantly meets our view, we would seem as if many Christians thought that their houses had nothing to do with their testimony. Most humbling is it to meet with a man, who, so far as they are personally concerned, seem nice Christians, but who entirely fail in the management of their houses. They speak of separation from the world, but their houses present the most distressingly worldly appearance. They speak of the world being crucified to them, and of their being crucified to the world, and yet the world is stamped on the very face of their whole establishment. * * * It may, however, be urged, that Christianity affords no warrant for filthy and irregular habits. This is most true. I know few things more distressing and dishonoring, than to see the house of a Christian characterized by filth and confusion. Things could never exist, in connection with a really spiritual, or even a well-adjusted mind. You may set it down that there must be something radically wrong wherever such things exist. In an especial manner, the house of God presents itself before us as a pattern model. Over the door of that house may be seen inscribed this whole-house motto, "Let all things be done decently and in order;" and all who love God and His house, will desire to carry out this precept at home. C. H.

QUERIES AND REPLIES.

"SECOND ADVENTISTS."

I desire to know from the title of your periodical, *Millennial Harbinger*, whether you and your brethren are Second Adventists? You will oblige by answering this inquiry.

We suppose there is a sense in which all who understand the truth of God are Second Adventists. Nothing can be more clearly revealed than the truth, that when Christ shall come the second time, it will be without sin to the salvation of all his called, chosen, and faithful people. When Jesus appeared the first time, he said and did many things which were not expected of him, and he omitted to teach and perform much that the Jews and Gentiles expected. It will probably be the same when he shall come the second time to visit this mere speck in his vast dominions, and decide the destinies of men and angels.

Perhaps some of our readers will inform us in Scripture language, first what Christ will not do, and secondly what he will do, when his next advent may take place. We do not ask for private opinions or dogmatical assertions, but for deductions arising out of the words of Christ and his Apostles.

J. W.

COMMUNION WITH OTHER CHURCHES.

If a person desirous of joining the Christian church, cannot enjoy this privilege from the closeness of place, should he, while not being able to approve of some of the forms and regulations of another church, seek its fellowship in the things which he approves?

If a person, thus situated, live in the vicinity of a worshipping congregation, holding the faith and ordinances of the Christian church, in connection with forms and rules evidently not so apostolic, and think that it would be to his spiritual interest to seek the fellowship of such a people, we would say, let him unite with them, provided only they require nothing of him in faith or practice which the Divine Word does not inculcate. We think he would be more likely to enjoy himself than standing alone.

RE-BAPTISM OF JOHN'S DISCIPLES.

Was it binding upon the disciples of John to be re-baptized when they believed in Christ, in order to enter into his church?—G.

According to our understanding of the matter, the church of Christ was not organized in the days of John, and consequently he did not bring his disciples into the church by his baptism. His baptism was the "baptism of repentance for the remission of sins." It was from heaven, and

good and valid during his short ministry. It seems that only a few of John's disciples followed Christ, and were ready for the coming of the kingdom; because on the day of Pentecost, the day that the church was fully organized, the "number of the names together was about a hundred and twenty." These no doubt had all been baptized, and we have no evidence that any of them were re-baptized.

But there is evidence that persons who had been "baptized unto John's baptism" after the kingdom came, and John's ministry was succeeded by Christ's, were re-baptized (See Acts xix. 1-7.) Here a dozen persons had been baptized unto John's baptism, most probably by the eloquent preacher Apollos, who knew only the baptism of John; but when they were more fully instructed, they were baptized in the name of the Lord Jesus. This was done by the Apostle Paul, and of course it was right and proper.

PRAYER FOR THE CONVERSION OF OTHERS.

How are we to understand 1 Tim. ii. 1? Does it teach what is so generally practiced in union prayer meetings, that Christians should pray for the conversion or salvation of those who believe but have not obeyed, or for those who do not believe?

We take this passage in its widest sense. We understand that it is our privilege and duty to make supplications, prayers, intercessions, and giving of thanks for all men, in the largest sense of our language. God "will have all men to be saved, and to come to the knowledge of the truth;" and Christ gave himself a ransom for all. If, then, God wills the salvation of all men in the widest sense, and that they should obtain redemption through the blood of Christ, it is right that all Christians should pray for it, and labor to bring about so glorious a consummation.

But it may be asked, how can we pray in faith for the salvation of unbelievers? We answer, when we pray for anything, it must be with our eyes open upon all the means that God has ordained to such a result. We are commanded to pray for bread. "Give us this day our daily bread." But no intelligent Christian expects God to give him daily food from heaven ready prepared for use, without the employment of means adapted to such an end. He prays with a clear perception of the law governing the case, and labors as well as prays. So we do not expect God to set aside his plan of saving men, in answer to prayer, but to save men on gospel principles, viz. through a knowledge of the truth.

ITEMS OF NEWS.

BANFF.

I have the happiness to inform you that since my last communication, four have acknowledged the Lord, by being immersed into the name of Jesus, that they may enjoy the fulfilment of God's promises in the New Covenant, ratified by the blood of Jesus, and have strong consolation who have fled for refuge to lay hold upon the hope set before them in the Gospel.—I may say, as a congregation, we are more active, and manifesting a deeper interest in the progress of real godliness than we were wont to do. I hope we shall endeavor more and more to glorify God among men by our walk and conversation.

A. CAMERON.

July 21, 1851.

BIRMINGHAM.

We have but little to record this month. In addition to our usual meetings, Brother King has delivered several out-door discourses in Smethwick, (about three miles from Birmingham) which have been well attended. Two females from that neighbourhood have been baptized. He has also spoken twice in Bond-street chapel upon the revival in Ireland, and with several brethren, members of the church in Cherry-street, preached on two Lord's-day afternoons, to the people who assembled under trees before the sheet of water in the Reservoir Grounds. Since our notice last month, *eight* have been added to the church here.

D. K.

CAMDEN HALL, LONDON—OUR BRO. MILNER.

During the past month we have been favored with a visit from our Christian Brother Milner. As soon as it was known when he would be amongst us, arrangements were made for the delivery of a series of public discourses in the Camden Hall. The subjects chosen were Protestantism and the Millennium, and we need hardly say, that they were treated of in a masterly and interesting manner. Upon the whole the congregations were very good, and all seemed deeply interested in the beautiful and important truths which were so clearly and logically enunciated. The visit of our brother had an additional interest, inasmuch as it was his marriage tour, and we feel assured that all who know him will earnestly wish that the choicest blessings may descend upon him and upon his beloved partner—that through life they may ever be attached to the verities of the

living faith, and in death be cheered by the hope which is full of immortality. Our brother is comparatively young in years, but he is old in the knowledge of the truth. His addresses were characterised by clear reasoning and apt illustration, and his discourses were always available to prove the point for which he was contending. His subjects were very suggestive, and as he handled them they supplied a variety of materials for thought. He attracted with pleasing interest the attention which was paid, and though in the parts of his discourses he was evidently above the comprehension of the uninitiated, yet he never lost a hold upon the young and the old seemed equally interested. The voice of our brother was quite full enough. His manner is such as can be desired. In his exordium he was simple, and delicate. The subject he considered is clearly stated; after which, in the most methodical manner, he presented a series of propositions, many of which were of a negative character, but not the less full of important and practical truth. While listening to his discourses, you are impressed with the fact, that his knowledge of the Scriptures is very extensive, for not only verses, but whole passages will be quoted to prove the correctness of the statement made. At the close of the lectures on a Tuesday evening I had the pleasure to hear, several questions were submitted, and in every instance he was prompt and ready in reply. Sooner was a difficulty suggested than passages were supplied to clear it up. By the replies which were made, the minds of the hearers were enlightened, and the subjects which to many minds had been dark or cloudy, were shown in the light of truth to be worthy of the Father, from whom they had descended, to bless and elevate the human race. Our brother is very unpretending, and is noticed in his teaching a striking originality. He never stoops to the servile degradation of imitating any one. He is himself only himself. As a preacher and teacher of the great and glorious principles of the Reformation, he takes the broadest and most comprehensive view; his convictions are expressed without the slightest bitterness, and in the defence and explanation of his views he neither irritates nor offends. His actions while speaking are very graceful; he stands well and firmly upon his feet; his body is quite erect, the position of his action consisting in the uplifting and extension of his right arm. Sometimes he noticed at the end of a sentence the word "instead of the falling inflection, a

kindly suggest that if this were avoided, some of the sentences would tell with greater force upon the public ear. In his discourses there were many beautiful passages. He does not revel in the bold and more striking imagery of thought, though none can feel him to be insensible to the elegant and sublime. Many parts of his ministrations are so clear, light, and beautiful, that we are reminded of the line which speaks of

"Zephyr with Aurora playing."

The great force of our brother's character lies in the logical power which is characterised by apt comparison and clever analysis. As a linguist he takes delight in tracing a word to its source or root; and any different definitions which time or custom may have affixed to it, will be noticed and thoroughly explained. We noticed also the exactitude with which every word was put in its right place. All the sentences were well formed, and by their compactness evinced great concentration of mind. The mental powers have been subjected to rigid discipline, and the young men of Edinburgh who have frequent opportunities of listening to such clear and literary expositions of the truth, may, by care and application, obtain a knowledge of the language, not only in some of its purest developments, but also in many of its refined and elegant combinations. In the social circle we had the pleasure of spending a few hours with our brother, and several of our brethren accepted of the opportunity of submitting to him a series of questions, and we were delighted and instructed with the ready and conclusive replies. In all his teachings and conversation we noticed, that he never departed from that which is revealed; and though several of his propositions were somewhat startling at first, it was quickly shown that they were based on the Word of Eternal Truth. He is very anti-mystical—the teachings of the Book are shown to be of a practical character. All that is sufficient for our present state is made known, and all that which relates to salvation is clearly written; but it doth not yet appear what we shall be; we must wait for the coming of the Son of Man, for when he shall appear we shall be like him, for we shall see him as he is. The members of our church parted from our brother with regret, but we are strong in the conviction, that wherever he may be, he will be fully engaged in his Master's work, and that the happiest moments of his pilgrimage will be, when he is warning sinners to flee from the wrath to come, or speaking to the edification of those who are looking forward to a city whose builder and maker is God. We do not write all we could. We wish

to remember that our brother lives; we have been delighted, cheered, and instructed by his visit. He came to us in the spirit of love and truth; he remained with us to enlighten and exhort, and he and his beloved partner have left us with the blessings and benedictions of our Zion. And as our dear friends have just commenced the journey of life, we pray that the smiles of Heaven may be upon them; that they may be blessed in their basket and store; that they may ever be guided by the hand of Him who is too wise to err, and too good to be unkind; that peace, love, and joy may animate their hearts; and that they may ever feel the presence of the angel of the new and everlasting covenant; that in the church they may shine as bright and burning lights, and be the happy instruments of turning many from darkness to light, and from the power of sin and Satan unto God. And when the closing scenes of their pilgrimage shall come, may they be wafted to those peaceful and glorious spheres where, with the blood-bought throng, they shall ascribe glory and honor and power to Him who sitteth upon the throne, and to the Lamb for ever and ever.

J. I.

London.

GLASGOW.

We are most happy at all times to hear of the progress of the truth, and from time to time of one and another yielding themselves up to the service of Him whose right it is to reign in the hearts of all His creatures. So we feel pleasure in communicating to your readers, that on the 19th of June, a young man who professed his faith in the Lord Jesus, was immersed into the name of Father, Son, and Holy Spirit, and added to the church.

J. BROWN.

Glasgow, 8th July, 1859.

LEICESTER.

The brethren meeting in Leicester have agreed to forward to the Evangelist Fund, for the furtherance of the Gospel of Jesus Christ, the sum of £1, with their hearty wishes for the prosperity of the Redeemer's kingdom. We are happy to inform you, that on Lord's day, July 10th, a young female made the good confession, and was buried with her Lord by immersion, to walk, we hope, in newness of life. Accept our united Christian love. Yours in the one hope,

JAMES LEAVERLY.

Leicester, July 12, 1859.

[There are now, we believe, eight or ten brethren meeting in Leicester.—J. W.]

BUCKLY (FLINTSHIRE.)

I send you a statement of our small church. We now number ten, and have assembled every Lord's day for the last few years, to attend to the Apostles' doctrine, according to the Scriptures. Buckly is a very populous district, and well leavened with sectarianism. We commenced with two, and by the blessing of God our little flock has been gathered. We have not had a visit from an evangelist since we commenced, and should be glad of a visit from one coming this way J. HUGHES.

Windmill-lane, July, 1859.

MIDDLESBRO'.

A few disciples at this place, though only numbering three, feel it to be our duty to do what little we can for the promotion of the truth as it is in Jesus. We therefore transmit a sum of 10s. to the Evangelist Fund, hoping that by the blessing of God, we may be enabled in future to contribute quarterly to that fund. We feel very sorry that none of us will be able to be present at the Annual Meeting, but we pray that your labors may be crowned with success. There are not many of the brethren who have any knowledge of us, though there are some few who has. We had an interview with Bro. J. Inwards, at Stockton-on-Tees, which much revived us—it was a season of refreshing from the Lord. As we have not seen a brother connected with the Reformation for some years previously, Bro. I. can inform you of the great probable good that might result from an evangelist being stationed in this populous district at the present time. We hoped to have seen our Bro. Inwards again before this.

ROBERT PEUSON,
PHILIP YATES,
JOHN HUTCHINSON.

Middlesbro'-on-Tees, July 12, 1857.

NEWTOWN, (SYDNEY, NEW SOUTH WALES.)

I am happy to inform you that we are progressing steadily. Since I last wrote two sisters have put on the Lord Jesus by confession and immersion, and there are several others of whom hopes are entertained. Bro. Griffin, in writing from the diggings, informs us of the immersion there of a Bro. Mitchell, formerly a Presbyterian.—Our meetings on Lord's evenings, when free discussion is invited, are increasing in interest and attendance.—We have been taken to task for assuming the name Disciples of Jesus, and a discussion on this matter has commenced.—Out-door preaching by us is well attended. The violent opposition against us has calmed down, and we have now quiet and atten-

tive audiences. We have had letters of inquiry from two gentlemen in distant parts of the colony respecting our principles. We have lately received a sister by letter, written, I think, by Bro. D. King. Newtown Bay 16 or 17 persons from the Methodist were recently immersed by a Baptist minister. On the whole our prospects are encouraging. T. GOOD.

April 14th, 1859.

AMERICAN BIBLE UNION.

We have received through a correspondent the welcome intelligence, that Hackett has returned from Greece to New York. Dr. Hackett, if we are not mistaken, is Chairman of the Final Revision Committee on the New Testament Scriptures, and that he visited Greece for the purpose of studying the language now spoken in that country, as illustrative of an original Greek. We hope that it will not be long before we see the first part of the revised New Testament.—J. W.

THE GOSPEL IN ITALY

We have received a tract bearing above title, being a reprint of letters which appeared at different times in the *Bible*, under the signature of "Delta." These were compiled from notes made by a writer during a tour in the years 1848 through Sardinia, Lombardy, Tuscany, the Papal States, and Naples, and were written in the hope that they might be a means of exciting sympathy in favor of the many poor Italians who are now endeavoring, in the midst of much persecution, to promote the kingdom of the Redeemer in their native country.

The origin of the churches is first traced. "The movement out of which these communities have sprung, is generally supposed to have commenced about 1840. Amid the commotions of that eventful year, the Sacred Scriptures first found their way into the hands of the Italian people. They were received with eagerness, and with interest and delight. To what extent they were circulated it is not easy to say, for little or no official agency was employed. As a forbidden book they passed hand, and from house to house, rapidly and secretly. In Sardinia, in Tuscany, in Lombardy, in the Papal States, and in Naples, in spite alike of the custom-houses and the priests, they made their way, and everywhere welcomed." Thus sprung up these communities, who meet for mutual prayer and reading of the Scriptures, and how they can. In providing for the government, they have wisely waited for fitness amongst the brethren for public and evangelists, and they have not waited in vain.

SEPTEMBER, 1859.

CHRIST'S CHURCH IDENTIFIED.—No. VIII.

"Upon this rock will I build my church."

I HAVE, in the preceding essay, given a number of tests or characteristics of Christ's church, which are in whole or in part, wanting in modern sectarian churches. I will proceed, in this number, to point out several other obvious departures from the apostolic model.

I. The *offices* of the church.—These, in the first churches, were ordinary and extraordinary. Those who filled the extraordinary offices, such as apostles, prophets, &c. were endowed with extraordinary, or miraculous gifts, which were continued, by the head of the church, only so long, as in his wisdom, he perceived them to be necessary, in order to the impartation and confirmation of the truth, and the propagation of Christianity. At this point extraordinary gifts ceased—and with their cessation, as a matter of necessity, extraordinary officers and offices; leaving the church in the possession of a completed and sealed system of revelation, and of all ordinary gifts—officers and offices essential to her welfare until time shall end. These officers were evangelists or preachers, bishops or elders, and deacons—these offices being obviously indicated—these and no more—by the wants of the church and of the world; the whole organism, the admirable production of him "who was meek and lowly of heart," and "whose yoke was easy, and whose burden was light"—an institution, therefore, antagonistic to all church hierarchies and clerical lordships—in which Christian love should be the most excellent gift, and "the unity of the faith and of the knowledge of the Son of God" its divine, its enduring, its authoritative, its only bond of union.

But how is it, in respect to church officers and offices, in modern denomi-

nations? The Presbyterians, if they held no church court but "the session," would, perhaps, in respect to officers, approach nearest the apostolic model. The Presbyteries, however, and Synods, and General Assemblies, are as unauthorised, both in Scripture precept and example, as the proud and arrogant assumptions of the Popes of Rome. And what effrontery to call these "courts of Jesus Christ!" When did our Saviour establish or organize any courts, such as these? Never! When did the apostles? Never! I challenge the whole Presbyterian hierarchy to show me, in the New Testament, their authority for any courts of Jesus Christ but a Christian congregation! If Christianity authorizes us to recognize any hierarchy whatever, it is that of Jesus Christ and his prime ministers, the apostles. They, although they died, yet speak, and will to the end of the world—the source of the only legitimate religious authority; each properly organized congregation being the body of Christ, and independent, as it regards government, of all other congregations.

The Baptists, too, as respects their officers, approach very nearly the apostolic model. The chief departure, in this respect, is, that, whereas the apostolic churches, had a plurality of elders to one church, the Baptists have a plurality of churches to one elder! Titus was left in Crete in order to ordain elders in every city, whilst Paul and Barnabas ordained elders in every church. These references indicate the order of the first churches, in regard to elders, and prove that the Baptists have reversed Christ's order in this particular.

Well, what shall we say of our friends the Methodists, in regard to their offi-

cials? Why, beyond successful contradiction, not one of their church officers, or offices, was recognized in the apostolic church! Where do we read, in the apostolic writings, of class leaders, circuit riders, presiding elders, and bishops—not over one congregation—but over many congregations!—a clerical aristocracy arrogating to themselves more power than Christ ever delegated, even to the apostles? All these are just as certainly unauthorized by Christ, as are the officials of the Episcopalians, the Church of England, and the Romanists—popes, cardinals, archbishops, bishops, priests, presiding elders, circuit-riders, class-leaders! Who does not see that these are all of a piece—all alike without divine authority—mere human inventions in religion—and if the principles laid down in my seventh number are correct, treasonable? O! conscientiousness, whither hast thou fled! Is it possible that men can have a genuine reverence for God, who against the clearest teachings of his word, create ecclesiastical offices which Christ never created?—proud offices for high officials, never ordained by Jesus Christ? If they have been false to their trust, in regard to officials, what perversions and corruptions may we not expect from them in other departments of Christianity?

II. Baptism. — This ordinance has been the subject of wrangling for centuries. The Baptists, amid all their schisms, in regard to other questions, have steadfastly adhered to “believers’ baptism,” and that this baptism is immersion; but they have, to a great extent, lost sight of the design of baptism: whilst the innumerable hosts of Pædo-baptists, including the Romish church, if we accept a minority of modern Pædo-baptists, have believed and taught that baptism is “for the remission of sins.” Now, the following propositions can, I am morally certain, be fully sustained by the Scriptures.

1. That none but immersed believers

were admitted to membership in apostolic church.

2. That baptism was administered to believers for the remission of sins.

I have neither inclination nor space to argue these questions at present. I leave to every person who desires to read the arguments on this subject, to go well to read “Theodosia, or the History of Faith,” a Baptist work, on which the Baptists style the *subjects* and the *design* of baptism; and Campbell’s work, titled, “Baptism, with its Antecedents and Consequents,” including not the *subjects* and *actions*, but also the *design* of baptism. Should these fail to convince the attentive reader desirous to know the truth, I should despair of advancing anything of sufficient power and conclusiveness, for the attainment of so desirable an object, whilst should any be so supine, as to be stultified by prejudice, as to possess no inclination for investigation, they have placed themselves beyond the reach of argument, and would not, in all probability, believe — unless a spirit should whisper in their heart — “though the dead should rise from the dead!”

But the distracting bickerings and wranglings of belligerent sects aside, it is certain that immersion is a valid baptism; and it is also certain that the Scriptures commanded believing penitents to be baptized for the remission of their sins, and it is also certain, and generally admitted by learned Pædo-baptists, that there is neither example nor precept for infant sprinkling or membership. Put these things together, and what is the sum. Why, 1st, If we refuse to baptize a babe, or to suppose that the Scriptures baptized babes, we violate no law, we commit no sin, there being no divine law enjoined in infant baptism; whereas, if we baptize a child, in the name of Jesus, without a divine command, we commit a great sin. 2nd, If we baptize for remission, we do what the obvious import of Peter’s words require. If he did not mean what he said

of course, never can, in this world, know what he did mean ; and holding fast to the most obvious meaning of his words, we feel ourselves perfectly secure, unless God — as he never will — should condemn us for being foolish enough to believe that Peter meant what he said. And 3rd, If immersion is a valid baptism—as certainly it is—then, we have no use for sprinkling and pouring, having one perfect unmistakable baptism without these ; whilst, should sprinkling and pouring not be baptism—and they are founded on mere opinion—and we call that baptism, in the name of Jesus, which he has never acknowledged as baptism, we mislead, and delude, and victimize those who receive sprinkling and pouring from our hands, as baptism. Nay, worse!—I am told that many who are advocates for the validity of sprinkling and pouring, have introduced even other modes ! Some lay, very delicately, two or three damp fingers on the forehead — others wipe the forehead with two or three damp fingers—and others, after damping the fingers, *pat* the forehead ! And all this is baptism, is it ? O, bleeding, mangled Christianity, how art thou insulted and dishonored by a multitude of those who profess to be thy friends ! Immersion, by some of them, is said to be “ indecent, vulgar,” &c. ; but, if any are so unreasonable as to be dissatisfied with anything short of immersion, these beautifully consistent persons will administer the vulgar ordinance in the name of the Father, Son, and Holy Ghost !

I have no doubt, that the growing of the church, in the apostacy, into a hierarchy, to be governed by lordly ecclesiastics, had much to do in the introducing into the church sprinkling and pouring, as substitutes for immersion, as well as whole legions of other humanisms. Wading into rivers would wet the rich and beautiful robes of priestly grandees ; and besides, such a dabbling and splashing operation could not but be exceedingly distasteful to

persons reared amid wealth and splendour, and all the gorgeous trappings of opulence and office. Whilst they could do no better, immersion would be entrusted to the inferior officers of the church ; but these not having spirituality enough to appreciate its importance, and, moreover, considering it a menial employment, would sigh for its abrogation. In the mean while, the sprinklings and pourings of water upon the rich, called clinical baptism, gained favour in public estimation, until, for the reason assigned, and perhaps others, it, to a great extent, supplanted immersion ; and the multitude, as now, and for some two or three hundreds of years past, came to think, contrary to all authentic church history, and the teachings of the Scriptures, that the apostles really practiced sprinkling and pouring as baptism !

III. The Lord's Supper. — Every church history, and every commentator that I have read, so far as I now recollect, teach that the apostolic church commemorated the Saviour's death, in the ordinance of the Lord's supper, on every Lord's day. And such is the testimony of the Fathers, up to Justin Martyr, who lived and wrote only one hundred and forty years after Christ. The Scriptures also teach the same. “ On the first day of the week, when the disciples came together to break bread,” must mean every first day, just as “ remember the Sabbath, to keep it holy,” means remember every Sabbath. Should this not be acceded to, we are left at perfectly loose ends as to when the supper should be observed. Once a week, once a month, once a quarter, once a year, once in a lifetime, would be equally scriptural. But the first day commemorates the Saviour's resurrection ! Why commemorate his resurrection fifty-two times a year, and his death but four times, or not at all ? These hints may suffice to show the fitness of observing the Lord's supper on every Lord's day. But this practice of the

apostolic church is almost wholly neglected by the sects. The Romish church converted the bread of the Lord's supper into a wafer, and immersion into sprinkling and pouring, while the priest drank the wine himself. The Protestant sects, all except the Lutherans, repudiate the wafer—some repudiate sprinkling and pouring, and some one thing, and some another; but all seem well contented to dishonor the Lord's supper by spending some forty-eight Lord's days, in a year, without its observance. A strange deterioration, if these are, indeed, the churches of Christ. Is this according to the pattern shown to them in the mount? Has denominational selfishness so swallowed them, as the great fish swallowed Jonah, that they have more regard for self-aggrandizement, than for the exaltation of our Lord Jesus, our all in all, the great Head of the church?

In the *Encyclopædia of Religious Knowledge*, under the head of ecclesiastical polity, we learn, that all Protestants, immediately after the Reformation, with the exception of the Baptists, whilst they abjured the Papal supremacy, were united in holding that the mode of administering the church might be varied; some of them being attached to Episcopacy, and others to Presbytery. Some contended that "the whole regulation of the church pertained to the magistrate." This was Erastinism. This view met with a very general opposition. But those who were the opposers of the views of Erastus, "agreed in admitting that there was no model prescribed in the New Testament for a Christian church, as there had been in the Mosaic economy for the Jewish church, and that it was a branch of the liberty of the disciples of Christ, or one of their privileges, to choose the polity which seemed to them best adapted for extending the power and influence of religion."

"From this fundamental mistake," continues the above author, "it is need-

less to say what confusion and have arisen in Christendom. Every foundation grew up the whole of Papal superstition, and all the divisions amongst Protestants. Never will these divisions be removed, nor those superstitions purged away, until the great principle is universally and fully recognized, that there is no vine model of church government prescribed in the New Testament; and that the apostolic practice, under the name of Christ, is designed as a universal pattern. Did ever any man think of a different hypothesis till he found an example against him? Why else did he observe the first day Sabbath? Why else do the apostolic churches are not a model for us, the descriptions of them, and the directions given to them, are unimportant to us. Why are we called upon to follow the doings of the apostles without exception or limitation? And why are the churches of the New Testament churches referred to the earlier as patterns?"

Thus, the reader will perceive that the reformers plunged into a state of confusion, if not unbounded latitudinarianism, in regard to church polity. Nor have the bitter fruits of this licentiousness been to be produced. We perceive that the disputably exhibited in the organization of every hierarchy now comprised in the Christian world, is a pugilistic and self-neutralized testantism. And from a defective conscientiousness in regard to church polity, how easy the transition to an equally defective conscientiousness in regard to baptism, and the supplanting of any other distasteful apostolic command! Indeed, it is of every day occurrence, to call certain commandments of the Bible have been promulgated by the apostles as unessential! Is not this indicative of an alarming lax conscientiousness? Thus, by an admixture of things human and divine, might an indefinite multiplicity of churches be organized, with but little regard to the apostolic pattern—mere fancy churches!—everywhere, the Scriptures being considered

essential by their organizers, which might conflict with their views of expediency. When will church builders have supreme respect to *the one foundation*, and to the rules of church building given by the apostles? When will they honor the command, "Let every man take heed how he buildeth thereupon."

Should any continue to doubt as to whether, or not, the Romish church changed baptism from immersion to sprinkling and pouring, I will give them, in the close of this paper, the testimony of Luther and Calvin. "The word baptize is a Greek word. It may be rendered immersion, as when we plunge

something in water, that it may be entirely covered with water; and though that custom is *abolished* among the generality (for even children are not immersed, but only have a little water poured on them) nevertheless, they ought to be comparatively immersed, and immediately drawn out, for the etymology of the word requires it."—*Luther*. "Here," (John iii. 23) "we perceive how baptism was administered among the ancients, for they immersed the whole body in water."—*Calvin*. We have scores of other Pædo-baptist witnesses, if desired.

A. RAINES.

THE ADAPTATION OF THE BIBLE TO THE WANTS OF MAN.

AN ADDRESS DELIVERED BEFORE THE ADELPHIAN SOCIETY OF BETHANY COLLEGE, APRIL 30TH, 1859, BY E. MILLIGAN.

YOUNG GENTLEMEN OF THE ADELPHIAN SOCIETY,—It is now a well established principle in all sound philosophy, that every effect must correspond with the nature and character of the cause which produces it. If the cause is perfect, the effect will be perfect; but if the cause is in any way or measure inadequate, then the effect will also partake of the same marks of imperfection.

For the proof of this proposition, we may appeal to every effect in the universe, human and divine. Man is imperfect; and therefore, so are all his works. I know there are many ultra views taken of the philosophy of human nature. The mind of man is a pendulum, always vibrating between extremes on this, as well as on every other subject. Manicheism produced Pelagianism; and this again reacted in the school of Augustine. But without attempting to define the precise limits of human depravity, we may safely affirm, that fallen man has never yet accomplished any one thing, which, when weighed in the Divine balances, has not been found wanting.

And hence, man has always been experimenting—always aiming at perfection and never reaching it. Sometimes advancing, and sometimes retrograding; but never reaching the goal of the Infinite. If the Scotch system of Metaphysics is better than the Grecian, it is because Reid, Stewart, Brown, and Hamilton were permitted to sit at the feet of the Great Teacher. If Iowa has improved on the educational system of Virginia, it is because she has learned wisdom from the experiments of her sister Republics.

But God makes no experiments. His works are all perfect. When he had finished the drama of creation, he looked upon its tenantry, and pronounced all "*very good*." There was not a blemish—not a single imperfection in heaven, earth, or sea. The morning stars sang together, and all the sons of God shouted for joy, when they beheld this new-born earth rise out of chaos, and roll on majestically in the very identical orbit which the great Engineer and Architect of the universe had marked out for it, when he set a compass on the face of the deep—when he weighed the

mountains in scales and the hills in a balance.

The light was divinely adapted to the eye of man—the melody of nature to his ear—the atmosphere to the vital current and pulsations of his heart—and all the tenantry of Eden contributed to the enjoyment of Adam and his lovely bride, till stretching forth her hand, she plucked, she ate

“Of that forbidden tree whose mortal taste
Brought death into the world, and all our
woe.”

Then it was that

“Earth felt the wound; and nature from
her seat
Sighing through all her works, gave signs
of woe
That all was lost!”

I will not now attempt to refute the vain speculations that some have entertained respecting the origin of sin, and the alledged imperfections of the Divine arrangement. It is sufficient for our present purpose, to know that God is not the author of confusion; and that the most gifted son of Adam's race, has never yet imagined anything that will compare with the universe that God has created. Even the abuse of their most exalted privileges by men and angels, is but a shade in the picture; the permission of which was, no doubt, necessary to the perfection of the Divine plan.

“Cease then, nor order imperfection name;
Our proper bliss depends on what we blame.
All nature is but art unknown to thee—
All chance, direction which thou canst
not see.
All discord, harmony not understood—
All partial evil, universal good.”

This is just as true of the Bible as it is of nature. Let the Divine authenticity of the Scriptures be conceded, which, for the present, we will assume, and it follows with all the clearness and force of demonstration, that they are perfectly adapted to the end and pur-

pose for which they were given to man. To suppose that it could be otherwise would be contrary to all the analogies of nature. It would imply that He who made the eye, cannot see—that He who organized the ear, cannot hear—that He who formed the heart of man, is ignorant of its powers and susceptibilities—that Omnipotence could not supply the wants of a fallen creature—or that He who so loved the world as to give His only begotten Son for its redemption, could and would tantalize his offspring, by giving them stones for bread, and the bitterness of worm for the water of eternal life.

For what purpose, then, was the Bible given to man? This is the question. To man as he is, it involves considerations of the very highest practical importance. I say emphatically to man as he is. For there was a time when he had no Bible—when he knew none—when no cloud intervened between him and his Creator—when he spoke to him, face to face, as a friend speaks to a confidential friend—when all was light, and life, and love in Eden's holy bowers.

But sin destroyed that happy union. It separated man from the source of his fountain of his being and blessedness. It severed the ties that bound him to Divinity. And had not God mercifully interposed in his behalf, man would have wandered, as an outcast, in blackness and darkness for ever. The past and present state of the heathen world, is, indeed, a painful illustration of what all men must have been without the Bible.

But God had graciously provided a remedy. For seeing the end from the beginning, and knowing that man would forfeit his birthright to all the joys of both the terrestrial and celestial Paradise, he had made the scheme of redemption a part of his original plan. It was, no doubt, perfectly arranged and adjusted in

mind of Jehovah, before his creative voice first broke the silence of eternity.

Ages rolled on. Ten thousand suns lighted up the vast vault of creation—the planets revolved in their respective orbits—the morning stars sang together—and myriads of myriads of happy spirits re-echoed the praises of Jehovah from the centre to the circumference of this vast and stupendous universe. But no ray of light from the Sun of Righteousness yet illuminated these heavens. In the unnumbered pages of nature's immense volume, there was not found one syllable on the scheme of redemption. No created eye had yet penetrated its depths—no human or angelic ear had yet been charmed with its Divine harmonies. It remained a secret—a most profound secret in the Divine mind, till after the conception and development of sin—till Adam and his disconsolate bride were about to bid farewell to all the pleasures of Eden. Then it was, in that dark and gloomy hour, when the poison of death was infused throughout the entire constitution of that once happy pair—when despair filled their hearts—when they were about to look, for the last time, on the tree of life—on the groves, and flowers, and crystal streams of Eden—and when all the galleries of heaven were filled with sympathetic spectators; then it was that Jehovah uttered that most mysterious and awfully sublime oracle, "The seed of the woman shall bruise the head of the serpent."

This, I presume, was the most astonishing revelation ever made to heaven, earth, or hell. It could, indeed, scarcely yet be called a revelation. It was rather an index of mercy pointing to some scheme of philanthropy in the Divine mind; which, however, no seraph yet understood; and which was, for ages after, by way of eminence, called "The Mystery."

Time glided on. A font of types was cast to illustrate this greatest of all wonders. Prophecy, too, was added

for the same purpose. Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and other prophets spoke in the most eloquent strains concerning a glorious system of things, which, however, they saw but obscurely in the far distant future.

At length the Messiah appeared—God manifest in the flesh—the wonder of all wonders! He became a prophet—and for three and a half years he instructed the people in things pertaining to the kingdom of God. But finally the vail was rent—the new and living way was opened—and the Great High Priest of the Christian Institution entered once into the Holy of Holies—and there, in the presence of adoring millions, he demonstrated through the offering of his own blood, how God can be just, and yet the justifier of all who believe in Jesus.

The mystery was then revealed to all the cherubim, the seraphim, and the redeemed in heaven; and ten days after this, it was also made known by the Apostles to the inhabitants of Jerusalem, through the inspiration of that Spirit that searches all things, yea, the deep purposes of Jehovah. From Jerusalem, the Apostles went to Samaria—thence to Antioch—and thence to the uttermost parts of the earth. Everywhere they proclaimed the mystery revealed; and the condition on which all men might become citizens of Christ's kingdom and obtain an abundant entrance into his everlasting kingdom hereafter.

The Bible, then, is a perfect revelation of a perfect system of Divine philanthropy, designed to promote the present happiness, and to secure the eternal felicity of all who will believe it, receive it, and obey it. And hence, says the beloved John, in the close of his narrative, "These things are written that ye may believe; and that believing ye may have eternal life through His name." And hence, says Paul, in his letter to the Romans, "I am not ashamed of the gospel of Christ; for it

is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek." For in it, says he, God's plan of justification by faith, has been revealed in order to produce faith. For "faith cometh by hearing, and hearing by the Word of God."

It is not necessary to say anything here about the mechanical, the dynamical, or any other theory of inspiration. This is not required by our conclusion. Whether we know how God operates or not, of one thing we may be always certain : that whatever He does, is done perfectly. And therefore it follows, "*a priori*," with all the certainty and force of demonstration, that the Holy Scriptures are divinely adapted to the nature, the capacity, and the present condition of fallen man.

By this, I do not of course intend to say, that the Bible contains a full and complete revelation of all the plans and purposes of Jehovah—nor that it contains such a revelation, even of the whole system and economy of redemption—nor that it is all perfectly intelligible to any and every one who reads it. Such a book, however perfect in itself, would not be at all suited to the present wants of our fallen race. It is not merely the amount of knowledge contained in the Bible, nor the simplicity of its language, that makes that wonderful book what it is. It is the perfect harmony between means and ends—it is the Divine adaptation of it as a system to the entire wants of our nature, that makes the Bible infinitely more perfect than any work ever composed by an uninspired man.

The Sun might have been so constituted as to impart ten times the present amount of heat and light to the solar system ; but such an increase of these imponderables would certainly not have contributed to our enjoyment. The atmosphere might have contained a much greater proportion of the element that supports life and combustion ; but this would soon have exhausted the vital energies of the animal economy.

There is a relative beauty, fitness, and adaptation in every atom, Sun, and system of the physical universe. And these elements of Divine harmony, are just as perfectly preserved and as gloriously displayed in all parts of the

Bible. The same Omniscient Being that created the oxygen, the hydrogen, the nitrogen, the carbon, and the other elements of our globe ; that arranged and compounded them, in reference to each other, and to the wants and capacities of every species of organized being, has also most benevolently framed the Holy Scriptures and adapted them to the entire moral, social, and religious wants and circumstances of the whole human race.

This is not a mere theoretical inference. An analysis of the book itself, brings us to the same conclusion. Where, for the sake of illustration, will you find another volume beneath the broad heavens, that is so well adapted to the capacity of the old and young, the wise and the unwise ? The very child is often led by the simplicity of the Bible narrative, to believe its Saviour, to love its Saviour, and to rejoice on a bed of death as it would on a bed of roses ; while, at the same time, the philosopher labours in vain to comprehend the full import of its meaning. He has, peradventure, exhausted the stores of human learning—he understands all that Leibnitz, La Place, Locke, and Newton ever wrote—he has found nothing in human philosophy too profound for the genius and capacity of his mighty intellect. But he has read the Bible—he has re-read it—and a hundred times has he pondered, with equal profit, on every word of its sacred pages ; and yet he dies with the confession on his lips, that he has never exhausted its rich treasures of wisdom and knowledge—that, in fact, the great ocean of Divine truth lies before him still unexplored.

If anything more is necessary to the full and complete demonstration of our proposition, it may all be found in the historical development of Christianity. Even in the patriarchal age, those who followed the star light of the Gospel, were made holy and happy. "Enoch walked with God, and he was not ; for God took him." Abraham was constituted the father of the faithful, and honoured above all the sages and philosophers of antiquity, simply on account of his profound reverence for the Word of the Lord. The wilderness of Arabia was a dark and gloomy solitude—but the Israelite who kept his eye on the pillar of cloud by day, and on the pillar

of fire by night, was in no danger of falling into snares himself, nor of enticing others to forsake the narrow way that led to the land of promise. The Tabernacle, like the New Jerusalem, received no light from the Sun, Moon, or the stars. A fourfold covering of fine linen, goats' hair, rams' skins, and badgers' skins, excluded every external ray from the inner courts of that symbolic edifice. But the priest that walked in the light of the golden candlestick, had no need of the light of nature. The seven lamps and the eye of reason and common sense, were a sufficient guide.

Still more glorious, however, was the illumination of the Sun of Righteousness. Looking down through the long vista of future ages, Isaiah beheld the wilderness and the solitary place rejoicing under the genial and renovating influence of that most glorious luminary of the moral universe. The eyes of the blind were opened—the ears of the deaf were unstopped—the lame man leaped as a hart—the tongue of the dumb began to sing—and the way of holiness became perfectly plain to the eye of the astonished Prophet.

The last object seems to have, in a very special manner, attracted his attention; and therefore, he very narrowly and carefully considered whatever he saw upon it. The passengers were all very select. There was no lion there, nor any other kind of ravenous beast; and no unclean person polluted it. But there were the pious of every rank and order. There was the true philosopher; and there was one of the very weakest intellect; one

“— who never had a dozen thoughts in all his life, and never changed their course,

But told them o'er, each in its customary place

From morn till night, from youth till hoary age.

Little above the ox which grazed the field,
His reason rose: so weak his memory

That the name his mother called him by he scarce

Remembered; and his judgment so untaught,

That what at evening played along the swamp

Fantastic, clad in robe of fiery hue,
He thought the Devil in disguise, and fled

With quivering heart and winged footsteps home.

The word philosophy, he never heard,
Nor science: never heard of liberty,
Necessity, nor laws of gravitation:
And never had an unbelieving doubt."

And yet that man was one of the redeemed—he was one of the ransomed of the Lord who were returning and coming to Zion with songs and everlasting joys upon their heads; and who shall hereafter walk the golden streets of the New Jerusalem.

This glorious vision of the prophet was fully realized by the primitive church. In Jerusalem, for example, through the simple instrumentality of the Word of the Lord, and the demonstration of the Holy Spirit, three thousand persons were, on one day, translated from darkness to light, and from under the power and dominion of Satan into the kingdom of God's dear Son. No doubt was then entertained respecting the Apostle's meaning. The way of salvation was so plain, that all did understand it. The people simply heard the Word—they believed it—they obeyed it—and on the same day, they were added to the congregation of the saved.

But they did not stop there. They continued steadfast in the Apostle's teaching, and in the fellowship, and in the breaking of the loaf, and in the prayers. And great grace was upon them all.

Why, then, has not this happy state of things always continued in the church? Why has not Christianity triumphed over all opposition? Why have the kingdoms of this world not yet become the kingdoms of our Lord and of his anointed? Why has not every city on earth become a Jerusalem? And why has not every succeeding day of the reign of heaven, been a new Pentecost?

It is not because the Gospel has changed. It is not because the Bible is now less adapted to the genius, wants, and circumstances of human nature, than it was eighteen hundred years ago. But it is simply because the followers of Jesus Christ have not always, like the Primitive Christians, CONTINUED STEADFAST IN THE APOSTLES' TEACHING. Like the ancient Jews, they have committed two great evils: they have ignored the Bible—and they have substituted for it, the

vain and empty dreams of human philosophy.

These are certainly strange phenomena in the history of human nature. We might reasonably suppose that the children would have learned more wisdom from the experience of their fathers: that four thousand years of darkness, superstition, misery, and crime, would have taught mankind the folly of attempting to solve the great problems of human happiness and of human destiny, without the aid of Divine Revelation: and that no one who had once beheld the full-orbed glories of the Sun of Righteousness would ever again be bewildered by the *ignis fatuus* of a deceitful and false philosophy.

"When the young eagle, with exulting eye,
Has learned to dare the splendor of the sky,
And leave the Alps beneath him in his
course,

To bathe his wings in morn's empyreal
source,

Will his free wing from that majestic height
Descend to follow some wild meteor's light,
Which far below, with evanescent fire
Shines to delude, and dazzles to expire?

No! still through clouds he wings his
upward way,
And proudly claims his heritage of day."

But the eagle has never suffered, from the pernicious influence of a false education. It has never felt the enslaving power of prejudice. This is one of the evil demons that are found only in the human heart; and it is the very last of the legion, to relinquish its dominion over the powers and susceptibilities of the soul.

The Apostles were certainly as free from its influence as are most other men. Their occupations, habits of life, and idiosyncracies of character, were all favourable to at least an ordinary degree of mental independence. But a term of three and a half years in the school of Him, who taught as man never taught, was not sufficient to free their minds from the obnoxious biases of a false education. So great, indeed, was the power of prejudice over the whole intellectual and moral constitution, that they did not, and could not understand some of the plainest and most important oracles that ever fell from the lips of their Divine Master. What, for example, could be plainer, than the language of the commission, "Go ye into all the world, and preach

the Gospel to every creature?" But the demon of prejudice whispered in their ear, "This means every creature of the elect world." And when, on the day of Pentecost, Peter said to his inquiring auditors, "The promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call;" the broad and comprehensive terms of this proclamation, were at once in his mind, restricted to the narrow limits of his own sectarian creed.

The Apostles had yet no idea that the Gentiles should be fellow-heirs with the Jews—the mystery was not yet revealed to them in all its length, and breadth, and fulness. And therefore, it was necessary to convince Peter, by a special miracle, that God is no respecter of persons, but that in every nation he that feareth him, and worketh righteousness, is accepted of him, before he would consent to proclaim the good news and glad tidings of life and salvation even to the family and friends of the devout Cornelius.

But, while he was speaking, "The Holy Spirit fell on all them that heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God."

This was, of course, sufficient to satisfy Peter and the six brethren that accompanied him. But the prejudice of the multitude was not yet removed. The report was, doubtless, soon circulated far and wide, that Peter—the bold, courageous, and heroic Peter—had transcended the limits, not only of the great commission, but even of the Divine benevolence itself. And therefore, when he came up to Jerusalem, he was summoned to appear before his Jewish brethren to answer to the grave charge, "Thou wentest in to men uncircumcised and didst eat with them." But when they heard Peter's defence, "they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Henceforth, the extension of the commission was a settled question; but its comprehension was still a subject of earnest debate, and of bitter controversy. The Hebrew converts were ex-

ceedingly zealous for the traditions of their fathers—and many of them still said to the people, "Unless ye be circumcised and keep the law of Moses, ye cannot be saved." From their very infancy their minds had been thoroughly moulded in their own Rabbinical traditions. They saw everything through a false medium—and therefore, they never could enjoy the pure sun-light of heaven's own effulgence. Like their fathers, they continued to make void the law of the Lord, by associating with it the doctrines, the precepts, and the commandments of men.

The influence of Gentile prejudice was equally pernicious. If the Jewish mind was fettered by the false theory of the Scribes and Pharisees, the Gentile was equally enslaved by the tenets of Plato, Aristotle, Zeno, Epicurus, Zoroaster, and other party leaders.

It is true, indeed, that for a short time, the power of the gospel seemed to neutralize everything else. Under its potent influence some of the very worst forms of human nature were moulded into the image and likeness of Him, who became flesh and dwelt among us. Many of the Egyptian, Persian, Grecian, Roman, and other idolatrous nations, renounced their superstitions, destroyed their idols, and consecrated themselves, in body, soul, and spirit, to the services of the Lord.

But the early impressions of a false education were not yet wholly eradicated. Nothing less than a special miracle could have done this. Evil habits are a second nature—and therefore, it was an easy matter to revive old associations. Soon the old leaven began to work. The Bible was neglected. And from that hour the rights and ceremonies of Heathen Mythology, have been more or less associated with the pure Gospel in every society on earth, that claims to be the church of Jesus Christ. Rome is full of them. And even Protestantism has not yet been wholly purified from the leprous contact of Pagan and Papal abominations.

By this remark, I would not detract one iota from the honour that is due to the great and good reformers of the sixteenth, seventeenth, eighteenth, and nineteenth centuries. They have turned many to righteousness, and will, therefore, shine as a star of the first magni-

tude in the firmament of God's everlasting kingdom.

But if the Apostles, under the influence of plenary inspiration, did not for some years understand the full import of their own commission, surely it is not wonderful that men, educated in the lore of mystic Babylon, should fail to comprehend at once, the length and breadth, the depth and height of the truth as it is in Jesus. If with an honest heart and a good conscience, Peter could say to the people, "The promise is to you, and to your children, and to all that are afar off," and nevertheless, continue to regard and treat the whole Gentile world as unclean; surely it is no marvel, that Luther should declaim against the errors of Popery, while he was himself celebrating the mass—that Calvin should expose the persecutions of Rome, and at the same time cause Michael Servetus to be put to death for opposing the doctrine of the Trinity—and that Chillingworth should proclaim "The Bible, the whole Bible, and nothing but the Bible," as the religion of Protestants, and yet consent to fetter the minds of the rising generation, with the absurd formula of an uninspired creed.

Nay, verily; let us rather wonder that since these fathers fell asleep, so few have risen to advocate the paramount claims of Divine Revelation. It is true, that much has been done for the Bible cause within the present century. But how much remains to be done, in order to restore the Holy Scriptures to their proper place, as the only intallible and authoritative standard of Christian education, Christian faith, and Christian practice! How many parents in every community, pay no regard whatever to the religious education of their children! How many still continue to mould the minds of their infant offspring in the patent forms of Edinburgh, Westminster, or Philadelphia! How little Bible training, or even Bible reading, is now practiced in the church, in the school, or in the family circle! And even in our theological seminaries, how often is the Bible laid aside and treated as a mere book of reference, while the minds of the students are thoroughly cast and moulded in the Institutes of Calvin, the Divinity of Dwight, or the theological system of some other uninspired man! And as a consequence of all this neglect,

how seldom is the Bible made the theme of conversation in any of the public, or private, or social circles of modern Christendom !

Such, then, are in brief, the reasons why the last eighteen centuries have not been one continued and uninterrupted season of refreshing from the presence of the Lord. It has not been owing to any defect in heaven's appointed means—but to the general neglect of them. The Bible cannot produce a change where it is not. It must be received by the understanding, and cherished in the heart, before it can reform the life.

No one ascribes imperfection to the Sun, because it does not impart colour to the flower that blooms in the dungeon. It is sufficient evidence of its perfection, that it gives health and vitality to every thing within the sphere of its influence. This is all that we claim for the light of Divine Revelation. And this much we have proved, *a priori* and *a posteriori*.

But the historical argument may be indefinitely extended. Every successive period of the Christian era, furnishes some new proof, that the Bible is divinely adapted to the wants and genius of human nature. Even during the world's midnight, when darkness covered the earth, and gross darkness the people, the few who followed the star of Bethlehem, safely navigated the sea of life, and found a calm and sure repose in the heaven of eternal rest.

As we pass from the eleventh to the sixteenth century, the light gradually increases. And since the beginning of the German Reformation, facts have so accumulated, that the historical evidence of this period alone now amounts almost to demonstration. Indeed, the present map of the world is enough to satisfy any one who honestly seeks for the truth. What is it, for example, that has so far elevated Protestant England over Catholic Spain and priest-ridden Italy ? Why are the United States so far superior to Mexico and the Republic of South America, in all that adorns, refines, and purifies human nature ? The primary cause of all this can be found only in the Bible. You cannot find it in the fertile soils of these countries. You cannot find it in their balmy atmosphere. Nor, can you find it, even in their civil and political institutions.

But you can find it in the relative use that the people have made of that Divine Magna Charta in which God has revealed to us all things that pertain unto life and godliness.

I know, this is only an approximation towards the point at which we aim. But if the natural philosopher can justly infer, that a ball rolled on a plane surface would for ever move in a straight line, were it not opposed by some external forces ; which forces, however, he can never remove ; then may not the Christian philosopher conclude with equal certainty, that if all things that now oppose the truth were taken out of the way, and the Bible were permitted to assert its whole Divine influence on the human soul, it would, with the blessing of God and the energy of the Holy Spirit, in a very short time, reunite all the scattered fragments of the Protestant world, and cause the moral deserts of the earth to rejoice and blossom as the rose ?

Such, indeed, is the attractive power of the Living Oracles, that all the obstacles of a false education, and the inventions of modern priestcraft, are often not sufficient to keep apart the purest and most enlightened members of sectarian churches. Ever and anon, the artificial bonds of these associations are burst asunder, and like drops of heavenly dew, their kindred spirits mingle into one. This has often happened within the last twenty years—and such events will become more frequent just in the ratio of our progress in Biblical education. If such is the plastic nature of the infant mind, that it may, during the process of its development, be easily cast into the mould of Mahometanism, Brahmanism, Buddhism, Catholicism, or any of the numerous forms of Protestantism ; it would, indeed, be remarkable, if a system framed by the finger of God, and divinely adapted to all the wants, capacities, and circumstances of the human soul, should fail to unite in the bonds of Christian affection, all who have been properly educated in its provisions, and who honestly seek to know the truth as it has been revealed by the Holy Spirit sent down from heaven.

I have now, by a long and circuitous route, reached the *object*, if not the *subject*, of my address. The practical bearing of all that I have said, is to demonstrate the great importance, or re-

ther the absolute necessity of a more general, thorough, and systematic course of BIBLE TRAINING.

By this, I do not mean merely, that we need more preaching, more teaching, or more exhortation. All these are, of course, necessary; but none of them will supply the want of Bible training. It is one thing to impart knowledge, and a very different matter to train, discipline, or educate the human mind. Many a youth, ten years of age, now knows more about the Christian system than did Abraham, Moses, Isaiah, David, or even John the Baptist. But it would be very difficult to find a youth in the nineteenth century, who had received a better religious education than any one of these ancient worthies.

The mind, then, must be developed, and thoroughly moulded in the Living Oracles. We would not, of course, exclude all other books and sources of information; but we would regard and treat them all as subordinate to the Bible. The Book of Life has too long been laid on the shelf as a mere work of reference. We would take it down from its neglected position—we would wipe away the accumulated dust of days and weeks, of months and years. We would substitute it for the novel, and every other form of corrupt literature in the family circle—for all human systems and bodies of Divinity in the theological seminary—and in every school, academy, college, and university, we would make it a subject of as profound study and as rigid examination, as the Logic of Aristotle, the Geometry of Euclid, or the Fluxions of Newton.

Let this mode of instruction be generally adopted in every department of education—let the minds and hearts of the rising generation be thoroughly moulded in the institute of heaven's own appointment; and soon the religious aspect of society will be very

greatly changed—soon—very soon, "The wolf will dwell with the lamb, and the leopard will lie down with the kid; and the calf, and the young lion, and the fating together; and a little child will lead them. And the cow and the bear will feed: their young ones lie down together; and the lion shall eat straw like the ox. And the suckling child will play on the hole of the asp, and the weaned child will put his hand on the cockatrice's den. For then the knowledge of the Lord will cover the whole earth, as the waters cover the sea."

My dear young friends,—You have the premises before you. And now, in view of these important facts and principles, I submit to you individually, to say what is your duty to yourselves, to your country, and to your God. You are all looking forward to some calling that will be at once both honourable and useful. Some of you will soon engage in the active pursuits and business of life. In a few weeks, we shall be separated; perhaps never to meet again, until we meet around the great white throne.

Let me, then, remind you, with all the solemnity of a final farewell, that just in proportion as you study the Holy Bible yourselves, and induce others to study it, just in that proportion will you succeed in all your attempts to promote the glory of God and the well-being of humanity. But remember that faith without works is dead, being alone—that theory without practice, is like the body without the soul—and that it is only the man who hears these things, and who does them, that builds on a sure foundation, and that erects for himself a monument that will stand

"—amidst the war of elements,
The wreck of matter, and the crush of
worlds."

POSITIVE AND MORAL OBEDIENCE.

We have seen it our duty, as we have felt it our interest, to take the difference between the moral and the positive obedience of our religion, as it appears in professors of the gospel.

One without the other is not best. To see the ruler of a congregation exact in his attendance on the ordinances of

public worship with unsubdued passions, ill-regulated affections, and a heart surcharged with the love of the world, is not lovely, and strictly speaking, it is profane.

Also to hear a brother boasting of being right in baptism, when his opponent knows him to be wrong in piety

and general benevolence to the poor, is disgusting and irreligious. It is Pharisaic and insufferable.

Again—to behold a person professing to be religious, apologize for his non-attendance on the ordinances of God's house, by saying that he is, perhaps, as good as those who do—is shocking. It is to admit that God is the author and proprietor of our religion, and at the same time to obliterate the land-marks by which it is bounded and distinguished from the world which is not of God, but lieth in the wicked one.

The rule of the Redeemer is this :—“Those (the weightier matters of the law—justice, mercy, and the love of God) you ought to have done, and not left the other (the positive ordinances) undone.”

How admirable and perfect is our teacher !

There is this admirable and marked distinction between positive and moral institutions—the former are for a man's own benefit, the latter are for the benefit of others. By the one he is blessed, by the other he is made a blessing. The person who kept the Sabbath under the law was blessed, but he who kept the Sabbath, and did good, was blessed and made a blessing. So now, he who eats the supper on the first day of the week is blessed, but he who does this, and on the same day remembers the poor, the widow, and the fatherless, is both blessed and made a blessing.

Positive institutions have no foundation in nature, but in the will of God only. Moral laws are enforced by the double argument both of nature and the divine authority. The former is neglected at the man's own peril, the latter at the peril of society. Neglect of the positive institutions of religion proves that a man is defective in religious principles—abandonment of its moral obligations demonstrates that he

is defective both in religion and morals. Or that he is unsound in character.

One of the grand mistakes into which the people of our Redeemer's time had fallen, seems to have been this ; that they had substituted the positive obedience of tithes, &c. for the religious obedience of justice, mercy, and the love of God. They hoped by strict attendance on the one to atone for their neglect of the other.

A very remarkable instance of this blind adoration of positive ordinances occurred but lately among us, who name ourselves Christians. About thirty persons very abruptly, and in the worst feelings imaginable, broke off from a parent church, and immediately afterwards invited the world, by public advertisement, to come to their place of worship and witness the ancient order of things. Now the ancient order of things ought to be revered and attended to, but not at the forfeiture of brotherly kindness and the moral charities, and virtues, and graces of the gospel of Christ. To invite the world to see our order, when we are at the very moment denying our charity to our brethren, is profane.

Many seem now to eat the supper, &c. on the first day of the week, as a sort of quietus to their undiscerning consciences. Many sit at the table of the Lord, who, although they have it in their power to do good, do nevertheless make themselves remarkable for not one good thing. They are utterly without acts of benevolence and deeds of love and charity. This much will they have to say at last—“Lord, have we not ate and drank at thy table?”

Nothing, then, will do for any of us, but that the Lord cross us and crush us in our health, wealth, reputation, and happiness ; and so, by chastising us here, save us hereafter. “Whom I love, I rebuke and chastise” (Rev.)

AN EXPOSITION OF THE EPISTLE OF JAMES.

CHAPTER I.

JAMES, a servant of God, and Christ, to all Jewish Christians, wherever dispersed, greeting :

Consider it, my brethren, as matter rather of joy than of grief, that you are exercised with various trials ; as by

these you learn submission to the Divine will. When your hearts are truly formed by this holy exercise, you have attained the perfection of religion. Through human power indeed this holy temper is not to be attained. It is fervent prayer to God that will draw his assistance on the pious endeavours of

his servants. But your prayers must be founded in faith. The unsteady Christian must never expect his petitions to reach the throne of God. Our holy religion furnishes proper consolation to every station of life. Are we in a low condition? Let us consider to what a heavenly state we are exalted. Are we reduced from better circumstances? God hath providentially removed us from a multitude of temptations, which have oppressed us, and has, at worst, only taken from us that in course we must presently give up. Bear the trials then of this world with pious resignation, and look forward to that reward which awaits your perseverance.

Nor let any man pretend to excuse himself by saying, God throws temptations in his way. It is impious to suppose that a pure Being can be the author of sin. Every man's sins are certainly on his own head. He suffers his lusts to entice him. Hence sin is produced—hence death came into the world—and hence man's lost condition. Do not, then, my brethren, fall into so pernicious an error, but consider God unchangeable in his nature, as the author only of good. Through his free grace he created us. Through his free grace he hath redeemed us. Under a sense, therefore, of God's goodness to us, let us behave kindly to each other. Let us be humble-minded, open to conviction, and particularly careful not to mix heat and animosity with our religious differences. The passionate advocate never advances the cause of religion. Lay aside, therefore, every degree of bitterness. That Holy Gospel which is to save your souls can be received only in a spirit of meekness. Remember, that religion does not consist in hearing the truth, but in practicing it. Everything else is self-deceit. The gospel is the great rule of life and manners; and he who does not use it as such, is like a man who looks merely in a glass for curiosity, but leaves it instantly, without examining what defects in his appearance he should rectify. He only can receive any advantage from the gospel, who examines it so as to govern himself by its precepts. Nor must he consider his religion as sincere if it lead him into uncharitable and bitter language, instead of those benevolent actions, and that heavenly

conversation, in which religion so much consists.

CHAPTER II.

Besides the animosities which I fear may prevail among you, I must take notice of another thing which is exceedingly wrong; and that is your partiality to people in higher stations. If dress influence you on one hand, or mean apparel on the other, you certainly guide your decisions by a very unchristian rule. Consider, my brethren, how your Almighty Father acts. Doth he make any difference between the poor and the rich? Are they not all equal heirs of his promises? Yet these poor you have despised, notwithstanding the rich are they who chiefly oppress you, and profane that Holy Name which you revere. That most excellent rule of your religion, to *love your neighbour as yourself*, teaches you a different practice, and strongly opposes all this unjust partiality. For there is such a connection between all the duties of religion, that he who lives in the known breach of one would break any of the rest if he were under the same temptation. The general precept of loving our neighbour, equally enjoins every duty to him. He, therefore, who is guilty of one offence against his neighbour, would as readily be guilty of another. But let me hope that you will regulate your actions, not by Jewish prejudices, which makes exceptions to persons, but by that equal law of Christianity which prescribes universal love. The unmerciful and malicious man, you know, by the whole tenor of the gospel, is laying up for himself future mischief; while mercy to man will certainly meet a return of mercy from God. Nay, further; be assured that without works of charity, even the great principle of faith is of no avail. Can faith alone, do you suppose, save you? See how it appears in common life. A person in distress presents himself to you. You tell him you are fully convinced of his unhappy condition, and heartily wish him relief. But if your belief of distress carry you no further than good wishes, is it of any advantage to him? Just in the same way, faith, unaccompanied by good works, signifies nothing; and it is an undoubted truth, that there is no way of showing the soundness of

your faith, but by the purity of your lives. Nor is this any new doctrine. Faith, under the Jewish religion, had just the same tendency as under the Christian. If the Jew merely believed in God, he did no more than the devils do, who believe and tremble. Such a faith, unaccompanied by works, was dead. Was not Abraham's faith evidenced by works when he offered up Isaac on the altar? Was it not this mode of faith which showed his sincerity? Was it not through this he was justified? And was it not this which gained him the honorable title of the "friend of God?" You see, then, that by works a man is justified, and not by faith only. The case of Rahab was the same. If she had professed her faith only in God, it had been nothing; but she showed the sincerity of it by her works—by receiving and dismissing the spies. Thus, as the body without the soul is dead, so the Jewish faith formerly, and the Christian faith now, are dead also, unless actuated by the enlivening spirit which draws faith into action.

CHAPTER III.

If, then, the profession of faith alone be not sufficient to make a Christian, you may be assured it is much less so to make a teacher. Let a man be careful, therefore, in taking upon himself this office. By misleading others he contracts double guilt. We have all our failings, but the religious Christian is so far from abusing the use of speech by indiscreet teaching, that he is careful even in his common conversation. A strict care over his words, he knows, is one of the best preservatives against sin. He who can govern his tongue, may be said to govern his life; just as the bit guides the horse, and the helm the ship. Though the tongue is a small instrument, its power is great. How mischievous a flame is often raised by a spark! Such a spark is the tongue. It is kindled in hell, and sets fire to the world. Full of deadly poison, it is more pernicious than serpents, more furious than the fiercest wild beast. How shocking is it to consider, that that tongue which was given us to bless God, is employed in cursing our fellow-creatures. Such contradictions appear in no part of creation but in man. We never see the fountain pro-

duce sweet water and bitter, nor the tree bear different kinds of fruit. Whoever, therefore, among you, pretends to real wisdom, let him show it in a restrained, gentle, and holy conversation, assuring himself that where strife and emulation prevail, there may be boasting of wisdom, but it is certainly of that kind which springs from worldly and sensual motives. Its fruit is mischief and confusion. Whereas, heavenly wisdom is pure and gentle, and open to conviction, and leads to all that holiness which possesses the mind of every peaceable man.

CHAPTER IV.

And here, my brethren, let me remind you of that calamitous state to which your nation is now reduced by your seditions and quarrels. Those bad passions which mislead your tongues, mislead also your actions. Your whole lives are given up to temporal views, which lead you to violence and mischief; and though you still preserve an outward form of worship, yet your petitions being wholly void of true devotion, are unacceptable to God. You are apostates from the truth! Know you not that he who is the friend of the world is the enemy of God? In vain do ye search the Scriptures. The spirit of truth can never dwell in envious hearts. The grace of God resists the proud, but flows in full measure upon the humble. Lay aside, then, all worldly-mindedness, resist the devil, turn truly to God, humble yourselves before him, wash away your sins by repentance, and God will open to you the gates of mercy.

And now, my brethren in Christ, let me next address myself to you. Though you have accepted the grace of God, yet be not harsh in condemning those who are not so happy. This is making yourselves judges of God's laws, instead of being humble observers of them. Do you pretend to issue that sentence, which can come only from the great Lawgiver himself? Look nearer home. I find even among you too much of this worldly spirit. You depend, in your worldly schemes, too much on yourselves, and on your prudence, not considering the uncertainty of all human things, which points out to you the necessity of depending on God. This is a kind of confidence, my brethren, which

springs from an evil root ; and in you, who know better, it is certainly so much worse.

CHAPTER V.

You will soon be spectators of that misery and distress which is coming upon the powerful leaders of the Jews. What will be the end of all their wealth ? They have hoarded it up as an increase of their distress at this time. Their frauds and injustice will then rise up against them. The cry of their iniquities will reach to heaven, and of those pleasurable lives, which have been spent as in a Heathen riot on a day of sacrifice. But, above all, for their having put to death the Messiah, are they chiefly punished with this dreadful calamity.

Be you, however, my brethren, persecuted and distressed as you are, patient and resigned ; waiting for that happy time which will finish all your afflictions. See with what labour the husbandman toils through the year, in expectation of his harvest. And shall not you live in patient hope of that happiness which is to last through all eternity ? Strengthen your faith, then, with the great view of the glory of God. Lay aside all resentment against your persecutors, (which in every light is irrational) and leave them in the hands of Almighty justice. Take the pro-

phets as examples of suffering. Read the account of the holy sufferer, Job. There see the goodness of the Lord in all the distresses of his servants, and how graciously he reaches out his hand to sustain them. As I exhort you thus to lay aside all persecuting thoughts, let me exhort you also to lay aside the common Jewish practice of swearing. Swearing in common conversation, either by God, or any of his creatures, is utterly forbidden by Christianity.

Finally, my brethren, turn every circumstance of life to your spiritual advantage. Are any in distress ? Let them pray to God. Are they happy ? Let them praise him. * Are they under God's correcting hand for their sins ? Let them send for the elders of the church, who, receiving their confession and resolutions of obedience, will pray over them ; and the prayers of the faithful shall raise them again to health, and their sins shall be forgiven. Prayer is our most effectual intercourse with God. On the prayers of Elijah, who was a mere man like us, the heavens were shut up, and rain fell not for more than three years. On his praying again, rain fell, and the earth produced fruit. Among all the works of charity, that of saving a soul from death, and covering up, as it were, the iniquities of a sinner, is the most pleasing to God.

SYNOPTICAL EXPOSITION OF SCRIPTURE.—No. III.

Romans ii. 1-24.

It will very much assist your pupils in studying the Epistle to the Romans, to mark well the various peculiarities of Paul's style ; and especially, to note the very elliptical character of his writings. They have learned, from the study of grammar, that whatever is sufficiently plain to be understood by the reader, may be omitted by the writer. And hence, even the tyro in the study of language, is often heard to say that a certain word is governed by another word *understood*.

Now, there are logical as well as grammatical ellipses. And as the Romans were among the most highly educated of Paul's contemporaries, it is not wonderful that this letter should

abound in such omissions. We have found several in the first chapter ; and

* The persons here mentioned are such as (1 Cor. ii. 30) had drawn upon themselves God's displeasure for their sins. These were visitations known in the early ages of the church. We read that death, in some cases was inflicted ; and Paul sometimes threatens his backsliding converts, that he will *visit them with a rod*. Such cases, however, must not be drawn into modern example. The elders of the church may still, and ought still to pray with sick people ; but we have no authority to suppose the prayer of faith will restore them to health. I know no greater source of fanaticism, than the application of apostolic powers to modern times.

it is very evident that another occurs at the beginning of the second. The proper antecedent of the conjunction "*therefore*," (*δὲ*) is suppressed, according to the general law of ellipses. The argument against the Gentile world is so very conclusive, that all are compelled to acquiesce in it. Every man enlightened in the moral government of God, and especially the Jew, would at once exclaim, Paul, thou reasonest well. All such characters as you have described must be *legally* condemned. And hence, if any such are saved, it must, indeed, be, as you say, *by grace*.

From their admission, then, tacitly given, Paul very adroitly turns from the Gentile to the Jew; and, in the course of the second chapter, clearly proves that the latter is *legally* just as much exposed to the wrath of God as the former.

But the transition is made gradually, and with the most consummate wisdom. Our author reasons first from the particular to the universal, and then from the universal to the particular. The first sixteen verses of the second chapter, are interposed between the facts and arguments which relate directly and specifically to the Gentile and to the Jew; and are occupied with the consideration of the same *general* principles of the Divine government.

In the first place, Paul affirms that the judgment of God is always according to *truth*; that it is, according to the *real state of the case*. No change of time, place, or circumstances, can ever effect the decision of Him whose throne is established in justice and in judgment. In human courts there is often room for the exercise of a thousand partialities. The evidence is sometimes defective—and the fundamental principles of justice are but partially understood. But God's own nature is the constitution of the moral universe. His will is the executive power. And hence, there is no place for any species of injustice in the Divine administration. The judgment of God, whenever exercised in the case of either Jew or Gentile, must, therefore, always be according to truth.

This is the fundamental thought of the entire section. Every thing else is subordinate. Every thing else would have been unnecessary, and the transition might have been made at once to

the Jew, had not the prejudices of his early education, cherished and fostered by the tradition of the fathers, stood in the way. But as it was, the Jew was liable to misinterpret the dealings of God with the seed of Abraham. They had been elected for a particular purpose. To them God had always been long-suffering. And hence there was danger that the Jew might misconstrue the forbearance of God into a license to go on in the indulgence of sin.

To this point, then, the Apostle first turned his attention. He pronounces this to be an abuse of the goodness of God, which forms no exception to the truth of his first proposition. He avers that the forbearance and long-suffering of God, whenever and however exercised towards any people, are designed merely for their good—to lead them to repentance; and consequently, that all who neglect or despise the exercise of God's mercy, are only treasuring up for themselves wrath against the day of wrath—when the period of God's forbearance and of man's probation shall be ended—and when all men, both Jew and Gentile, shall be judged according to their works. "To those who by patient continuance in well doing, seek for glory, honour, and immortality, he will render eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, he will render indignation and wrath, tribulation and anguish. These judgments he will then execute upon every soul of man that doeth evil—of the Jew first, and also of the Gentile, *for there is no respect of persons with God*."

To all this, however, the Jews had another objection. Like some theological predestinarians of the nineteenth century, many of them seem to have attached more importance to a speculative knowledge of the law than to the obedience which it requires; more to right thinking than to right acting. The very possession of the law, therefore; the mere *hearing* of its precepts, seems to have been pleaded as a ground of exemption from future punishment.

But on this hypothesis, Paul argues that the Gentiles might also sin with impunity. For though they have not the law of Moses, written on tables of stone, they have nevertheless the law of nature partially revealed, and written

by the finger of God on the fleshy tables of their hearts. This is evident from their partial conformity even to the revealed law of Moses—for they do by nature some of those very things which the law requires. It may also be inferred by the dictates of their own consciences, as well as from their more deliberate judgments in which they mutually accuse and excuse one another, according as they do or do not transgress their own acknowledged standard of what is right and proper.

If, then, the mere *hearing* of the law revealed in the Pentateuch, were sufficient to justify the Jews on this hypothesis, it would follow that the Gentiles might also be justified by their knowledge of the law of God, as it is revealed in the book of nature. But this would prove too much. The question respecting the justification of the Gentiles has already been decided. It has been proved and conceded that they are all guilty before God, and that their not acting in harmony with their knowledge of what is right, is, in fact, the ground of their condemnation. And since it follows on the eternal principles of justice and impartiality by which God will judge the universe, that every Jew who has not perfectly conformed his whole life to the requirements of the written law, is also legally condemned to suffer the full measure of its incurred penalties. Nay, more; as it is a fundamental principle of the Divine government, that where much is given much will also be required—that all men will be judged according to the light which they have enjoyed—that those who have sinned without a written law shall be destroyed or punished without a written law—and that those who have sinned under the light and in the enjoyment of a written law, shall be tried and condemned, unless saved by the gospel, according to the tenor and precepts of the same law; it clearly and unequivocally follows, that so far from the mere *hearing* of the law being a ground of justification, it will only render more the intolerable, the final condemnation of all who disregard it.

These general principles of the Divine administration being disposed of, it only remains to inquire, by way of application to the Jews, whether they have or have not transgressed the law which God delivered to them through ranks of

messengers, by the hand of Moses. It is a mere question of fact, and one which is very easily disposed of. In sustaining this part of his general proposition, Paul simply appeals in the first place to their own consciousness; and secondly, to the testimony of their own inspired writers. "Thou," says he, "that teachest another, teachest thou not thyself? Thou that preacheest, a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of God, through breaking the law dishonorest thou God?" Of this you are certainly guilty, for it is written, "The name of God is blasphemed among the Gentiles through you" (Isa. lii. 5, and Ezekiel xxxvi. 20-22.)

Such, then, my dear brother, is Paul's manner of reasoning with, and with respect to the Jews. His argument is not yet finished. But lest I should weary you and your scholars with too long a lesson in logical analysis, we will pause here for the present, and look back at some matters of both theoretical and practical importance.

First, then, allow me to call your attention more particularly to the omniscience and omnipotence of God, as these attributes of the Divine nature are to be exercised in the final judgment. We can never sufficiently admire the creative power of Jehovah, by which not only worlds were made and systems arranged, but also by which every one of the millions of animalculæ that sport in a single drop of water was furnished with organs perfectly adapted to all the relations and circumstances of its being. Nor can we cease to wonder, that while God governs and regulates Suns, Moons, and stars, he at the same time clothes the lily, paints the rose, feeds the ravens, and numbers the very hairs of our heads.

But the scenes of the final judgment furnish us with a chapter on the power, and the wisdom, and the justice of God, that is no less interesting and overwhelming. It is not merely every bold and daring act of rebellion and extreme wickedness that will be brought into judgment. Nay, verily. When the great white throne shall appear in the heavens, and the books shall be opened, then will be found registered in the ac-

count of every man whose sins have not been blotted out by the blood of our Redeemer, every idle and foolish word that he has ever uttered — every secret thought and purpose of his heart — with every extenuating and aggravating circumstance of his nature, capacity, education, and external relations. The sentence will in every case be in exact and perfect harmony with the truth. The hypocrite will be unmasked — all the deep secret workings of the human heart will be revealed, and humanity will stand before the throne in the full open blaze of eternal justice, as transparent as the cloudless atmosphere of a Winter's morning.

"O! how tremendous is the thought!
Deep may it be impressed,
And may the spirit deeply grave
The truth in every breast!"

The long-suffering of God to guilty man, and the obligations which it imposes, is another subject which deserves our most profound consideration. If God so loved the world as to give his only begotten Son, that whosoever believeth in him might not perish, but have eternal life, then why do not all men seek life through him? If God has spared the world, and furnishes us with all things pertaining to life and godliness, in order that all men might have time and opportunity to repent, then why do not all repent? What madness and folly to despise and to abuse the long-suffering and forbearance of God, in gratifying the lusts of the flesh, the lusts of the eye, and the pride of life, while treasuring up wrath

against the day of wrath! What consternation and remorse will fill the hearts of the finally impenitent, when the vials of the *wrath of the Lamb* shall burst upon their guilty consciences! Oh! that all men would kiss the Son, lest they perish from the way when his wrath is kindled but a little!

It is farther evident from the premises considered, that God deals with all men, not according to their social or ecclesiastical privileges, but according to their real character—that it is a paramount duty of every man to glorify God, by continually seeking and striving after honour, glory, and immortality—that that system of religion cannot be true, whether founded in the decrees of God or in His benevolence, which has any tendency to make men feel safe, secure, or even indifferent, while they are living in a state of sin or rebellion—that the degrees of men's responsibilities, as well as of their future rewards and punishments, are very different — that all men will be judged according to the opportunities which they have enjoyed—that the Heathen are all legally responsible, and yet without the constraining grace and motives of the gospel—and consequently, that it is extremely doubtful whether any one of them will ever be saved.

On all these, and many other subordinate topics, I would like to say much. But my sheet is full, and our present lesson is sufficiently protracted. I must, therefore, leave the farther consideration of these interesting themes to you and your pupils, and bid you adieu for another moon.

R. M.

REMARKS ON THE SECOND CHAPTER OF DANIEL

I WISH to submit a few remarks on the second chapter of Daniel. The Second Adventists say, as you are aware, that the kingdom of heaven has not yet been set up. They make the following points on Daniel ii.

1st. The legs of the image represent the division of the iron kingdom into Eastern and Western Rome.

2nd. The ten toes represent the same things that the ten horns do on the fourth beast in seventh chapter—that is, ten kings.

3rd. The territory occupied by the

ancient Romans is now occupied by ten kings.

4th. "These kings," verse forty-fourth, mean the kings of modern Europe.

Hence they tell us Christ is coming soon, in the "days" of the present rulers of Europe, to set up his kingdom. On the above assumptions I remark first, it is absurd to say that the legs of the image represent division. The legs do not *naturally* represent division in the human body; they cannot in symbolic language. Supposing Rome

had not been divided, then, if the legs represent division, the image would have had *but one leg*. But when was Rome divided? They tell us, in the days of Constantine, and it is doubtless true. But Rome was represented centuries before the days of Constantine by the legs of that image. Therefore, according to these *grave* expounders, Rome was represented in a divided state *centuries before* it was divided in fact. I have never yet seen an Adventist who could fairly meet that argument. If it was not a matter of so grave import, it would be amusing to hear them talk about the *ten toes*. How they ever ascertained that the image had *ten toes*, is more than I can imagine, unless they counted their own, and then guessed that the image had as many; for certain it is that Daniel is as silent as the grave, in relation to the number of toes. Now I challenge the whole fraternity to produce a single instance from God's book, wherein a toe represents the same thing that a horn does. A horn naturally represents power, but who can say that of a toe? This manner of interpreting the language of symbols, reduces the glorious imagery of the Bible to the most childish nonsense. I have yet to learn that there is a particle of evidence in all the Bible, to show that the toes of the image and the horns of the fourth beast, are identical in meaning.

Now what are the facts in relation to the horns of the beast? After this I saw in the night, visions; and behold a fourth beast, and it had ten horns; I considered the horns, and behold there came up another little horn, before whom there were three of the first

horns plucked up by the roots. Then the image must have had ten toes, and then another little toe came up, before whom three of the first toes were plucked up. What nonsense! This prophecy never can be fulfilled according to the interpretation given by the Adventists;—for, according to their own showing, nothing but the toes is now in existence. Daniel said the stone would smite the image on the *feet*. It cannot smite the image on the *feet*, for we are living in the period of the *toes*. The period of the feet has passed into eternity. An explanation cannot be true which would be impossible to be fulfilled. It is manifest that Constantine lived in the period of the feet. It is further manifest that in the days of Constantine the little horn (the Papacy) commenced. Again, it is evident that the three horns were plucked up about two hundred years before the period of the toes commenced. How absurd, then, to contend that they represent the same things! I will close with one argument to sustain the position that this prophecy has been fulfilled, so far as the setting up of the kingdom is concerned. No government was represented in that image until it became universal. Thou, O king, art a king of kings—whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into their hands, and hath made thee ruler over them all—*thou art this head of gold* (Dan. ii. 37-38.) Therefore, when a government ceased to be universal, it ceased to be represented by that image. Rome has ceased to be universal, and therefore it has ceased to be so represented.

THE KINGSHIP OR LORDSHIP OF JESUS OF NAZARETH.

THIS would be a theme for a volume, and the most splendid theme for the most splendid volume ever written or read by mortal man. I was rather startled the other day, on hearing the question propounded, "*By what authority, Sir, do you affirm that Jesus of Nazareth is now Lord—THE CREATED LORD AND KING OF THE WHOLE UNIVERSE—TERRESTRIAL, and INFER-NAL?*"

The whole *Christian* church, so called,

in its perpetual internal antagonisms about church orthodoxies, church politics and policies, seems to have lost sight of itself, and of its exalted and glorified head and founder. "Total depravity," "unconditional election," "effectual calling," "justification by faith alone," "sanctification by the Spirit alone," "final perseverance," "future judgment," and their negatives on the other side, have kept the pulpit and the press toiling with unutterable groan-

ings—one half of it “dead in trespasses and sins,” and the other half “dying in doubt and darkness.”

Is this an exaggerated, or is it a truthful, literal matter-of-fact statement of the actualities and realities of the so-called Christian world?

Religion, never having *died*, according to law, we are somewhat perplexed to understand how it could have *revived* according to law! But this only by the way.

I sit down to answer the question—“By what authority, Mr. Editor, do you affirm that Jesus of Nazareth is now the divinely-created or constituted *Lord of the whole universe?*” Head over all the principalities, lordships, governors, potentates—celestial, terrestrial, and infernal!

Would not one of his own oracles be sufficient? Did he not affirm, after he had died, was buried, and had risen again, and had ascended up “far above all the heavens,” known, or knowable, on the part of mortal man—I say, did he not himself affirm—most solemnly affirm, that all “*exousia*”—all power—all authority in heaven and on earth was given to him? Carefully read these words, *Pasa exousia en ouranoo kai epi gees—edothce moi*, literally translated, “All the nations”—or, according to the commonly received Greek-text, “Go, therefore, in pursuance of this authority”—“*immersing them into the name*” (not in the name) of the Father, and the Son, and the Holy Spirit—then—“teach them to observe,” or to keep, “all things whatsoever I have commanded you” (Matt. xxviii. 19-20.)

“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world. Amen.”

In the face of these most explicit oracles, which every novice in Greek, as well as the most celebrated professors, grammarians, lexicographers, in all the schools and colleges in Christendom affirm to be the only true grammatical import of this commission given by the crowned Lord himself, to his Apostles.

In answer to the question that has called forth these remarks and statements, we give, for our authority, the Lord Jesus Christ and the Holy Spirit

speaking in the person of the Twelve Apostles.

Hear Paul to the Philippians. “God has highly exalted him and given to him a name: that at the name of Jesus every knee should bow, of persons in heaven, in earth, and under the earth;” and again, “to him every tongue must confess that Jesus Christ is Lord to the glory of God the Father” (chap. ii. 8-11.) “He, therefore, thought it not robbery to be equal with God,” while taking upon himself the form of a servant, and becoming obedient even to the death of the cross. Hence, his triumphant exaltation to universal empire and dominion.

Peter, to whom he gave the keys of his kingdom, and the honour of proclaiming in the city of Jerusalem to a world’s convention, that he was exalted to the throne of the universe, said: David, the king, the poet, the prophet, and the oracle of God, announced, in spirit his coronation, saying, “The Lord said to my Lord,” or Jehovah said to my Jehovah, “sit thou on my right hand till I make thy foes thy footstool: I will send the sceptre of thy power out of Zion, rule thou in the midst of thine enemies.”

And did not Peter with his keys, on Pentecost, announce, saying—“*Let all the house of Israel know assuredly*, that God has made *that same Jesus* whom you have crucified, both *Lord and Christ*—tantamount to—the *anointed Lord*? This is most explicit, and so palpable as to be appreciated by every candid discriminating reader.

If, then, all authority in the universe, is now in the hands of the Lord Jesus Christ—all legislative, all judicial, all executive power in all its realms—is in the hands and under the direction, control, and government of Emmanuel—of the Son of Mary maternally, and the Son of God paternally—is not this the greatest conceivable honor and glory ever bestowed on any portion of God’s creation? Hence, we sing according to inspiration:—

“Nearest the throne, the first in song,
Man shall his hallelujahs raise,
While wondering angels round him throng
And swell the chorus of his praise.”

To be a Christian is, therefore, the highest style and dignity of man. Let us, then, give all diligence to make our calling and election sure. A. C.

GRACE, FAITH, REPENTANCE, BAPTISM, REGENERATION.

THESE five words, evangelically apprehended in their proper import and comprehension, as used in the *Christian Scriptures*, would do more than any five volumes of the theologians of this century, which I have ever read, to disabuse the present Christian profession from the perplexing and paralyzing influences of the scholastic dogmata weekly emanating from thousands of pulpits in Protestant Christendom, and issuing from the denominational presses in every direction through our own immense territory.

The Jews that were carried captive into Babylon never recovered from that calamity. Their language became a mongrel, or a mixed dialect. So it has virtually happened to what is popularly called, "the Christian world." Since the Greek and Roman hierarchies arrived at majority, and assumed to be the "godfathers" of Christ's church—in the East and in the West—a new vocabulary, didactic and ecclesiastic, has been introduced, and so expanded as to be obliged to call to its aid theological dictionaries, and diverse glossaries, for its safe keeping and orthodox interpretation.

But even this expedient has, upon the whole, proved to be a failure. Indeed, the parties themselves that overture these measures, frequently become less catholic and more sectarian than before they made one move in that direction.

The sin of schism in the Christian church of the present day is the capital sin of the age against the Lord's anointed; if not personally against himself, against his mission, his teachings, his gospel, his intercessory prayer, recorded by the disciple whom he loved.—John, chap. 17. The legitimate conclusion from the whole drama of Christianity, as reported from the coronation of Jesus of Nazareth as Autocrat, or Supreme Governor of the whole universe, to the conclusion of the Apocalypse, is, that the whole world is now, and ever has been, since the apostacy of Adam, in a preternatural or unnatural state—"dead in trespasses and in sins," and through the incarnation, the substitution, and the sacrifice of the Lord Jesus Christ, is now placed

under a remedial dispensation, wholly of grace.

But such has been the diabolical policy of the great adversary, that he has perverted, corrupted, and mystified the style of the Gospel and introduced false gospels, and through his strategy has turned away the ears of multitudes from the apostolic teachings, to human science and "philosophy falsely so-called." In illustration of this, and in proof of it, we shall adduce a few terms of large, perhaps of the largest circulation, in the pulpits of almost all sects, and in our voluminous offerings of what is called the evangelical press on these topics.

Let us commence with the first of the five terms on our banner—the word GRACE.

To this term has been prefixed throughout Protestant Christendom in the schools of the orthodoxies, the words—"Sovereign," "Free," "Special," "Unmerited," "Irresistible." Not one of these five is ever found in the Christian Scriptures, prefixed or suffixed to the word Grace! These speculative terms, and the ideas associated with them, have culminated and have been consummated in Calvinism and Arminianism, in all their modifications and manifestations. And yet no mortal man was ever sanctified or saved by assenting to any one of them; and I presume to say, never will be.

There are indeed degrees of Grace—great, greater, and greatest. But *sovereignty*, *speciality*, and *freedom* are inseparably incorporated in each and every Grace, from the least to the greatest. Every good act that is not sovereign, special, and free, in its incipency, progress, development, and consummation, is not of Grace, but of some of the forms and spirit of human selfishness.

It has been well and truthfully said, by some of our very best and most sagacious and discriminating writers on the internal evidences of the Christian religion, that *friendship* has no place amongst the Christian virtues, being only a decent form of selfishness. To this view, we presume, no well educated and developed mind will take exception. This view, indeed, derogates no-

thing from the value and importance, and even the excellencies of friendship. Still it cannot stand in rank and file with philanthropy. And certain it is that it is not placed in the category of the fruits of the Spirit by the great Apostle to the Gentiles; for these are:—"Love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance," "against which there is no law."

There is always a shade of selfishness in the purest friendship, "And there is, too, occasionally, a friend that sticketh closer than a brother." Still, however valuable it may be in many cases, it comes not into the class of the fruits of the Spirit, nor does it ever stand in Holy Writ in rank and file with them.

This, however, derogates nothing from the intrinsic value of friendship in a secular, temporal, or worldly sense, in our mutual relations to our country, our body politic, and in our purely temporal obligations growing out of common aims, interests, and pursuits. These are our political duties, interests, and honour. Every duty, interest, honour, and form of benevolence and common sympathy are essential to the enjoyment of ourselves and one another, and when fully developed, culminate in a happy and prosperous community.

But our special theme now on hand is Grace; and to develop this Grace we are constrained to fix our attention upon the *ordinances of Grace* immediately instituted by the Lord Jesus himself, during the forty days he spent on earth, anterior to his ascension into heaven.

Grace, like every other institution, has its own means of development and enjoyment. *Hence, the means of each and every Grace, promised and vouchsafed to man, are a portion of that Grace itself.*

The means and the ends are equally the Grace of God. The latter never can be enjoyed without the former. Did any man ever believe in the Lord Jesus Christ who never heard of him? Did any man ever love another whom he has never seen, and of whom he has never heard? Faith, it is decreed, must come by *hearing*; hence, they who never heard Jesus, nor heard of him, can have no faith nor hope in him.

To illustrate this to our most youthful readers, we shall take the initiatory

institution in the Christian kingdom, or dispensation of Grace. It is not baptism alone. The grace of faith, the grace of repentance, the grace of confession, necessarily by divine ordination, precede the grace of baptism.

I do not mean a *proxy* faith, a *proxy* repentance, a *proxy* confession, after the fashion of the by-law established churches of Russia, of Rome, of England, of Scotland; nor by the ecclesiastical canons of Cis-Atlantic Episcopacy, Presbytery, Independency, Congregationalism, or Methodism. These, one and all, are unauthorized endorsers. Their currency is human, not Divine. Their patent is not from heaven. Not one of such notes of credit can ever be honoured in heaven, because not endorsed by the Lord Jesus Christ.

We have not yet finally disposed of the first of the five terms in our heading; but in order to its evangelical development, we shall take a prefatory view of its four associates. They are one and all conspicuous elements of the evangelical, and not of the legal dispensation. We do not, of course, mean to say that these words cannot be found in the Law, or in the Prophets. "*Repentance*," indeed, is found *only once in the whole Bible!* Of course I shall be understood as using this word in contrast with the Christian Bible or New Constitution. Nor, indeed, in the law of Moses is there one command or one injunction to repent. In fact, amongst all the Jewish prophets, but one of them is reported as using this word. Ezekiel once or twice said "*Repent and turn from your idols.*" This is its Bible currency, according to the Common Version.

Repentance is, therefore, virtually a precept or an ordinance of Grace. Our readers, we presume to have long since learned that we have two words in the Greek Testament frequently confounded in the pulpits, and in the offerings of the press. *Metamelomai* is found only five times in the New Testament, indicative of a change of mind, feeling, or purpose. It is never found in connection with the preaching or teaching of the Gospel. Its meaning is well developed in the case of Judas. He repented and went and hung himself. "God granted to the believing Gentiles repentance (*metanoia*) unto life." They were, therefore, saved by Grace.

Neither faith nor repentance has any inherent merit, any more than the hand of the beggar has in receiving the alms gratuitously bestowed upon him. And what merit is there in baptism? No one baptizes himself. The subject is as passive in his baptismal burial and resurrection, as he is in the interment of his body after death.

We are, therefore, in all our positions, unassailed and unassailable on the part of our Baptist friends. "Their leaders, I fear, cause them to err" (Isaiah iii. 12.)

But to concentrate our attention on the five terms proposed:—Grace, Faith, Repentance, Baptism, Regeneration. The first term, Grace, comprehends them all. In other words Faith is a grace, Repentance is a grace, Baptism

is a grace, and Regeneration is also a grace. Therefore our whole salvation is of Grace. There is no human merit in Faith, in Repentance, in Baptism, in Regeneration. They are one and all Divinely bestowed upon man. God has wisely, benevolently, mercifully, and graciously ordained them all as means and instrumentalities of our reconciliation to himself and to one another. They are each and every one necessary to our reconciliation, pardon, justification, sanctification, adoption, and ultimate glorification. We enjoy physical health and life by breathing, eating, drinking, sleeping, and exercising all our vital organs. Each and every one of these is essential in its own place.

A. C.

"SONS OF GOD:" AN ADDRESS

DELIVERED ON LORD'S DAY EVENING, APRIL 10, 1859, IN GROTE-STREET, ADELAIDE,
BY W. H. BURFORD, ELDER.

ADELAIDE, South Australia, May 11, 1859.

Dear Brother,—We are unknown to each other in the flesh, but since it has been my happiness to be united with the Christian Disciples in Adelaide, I have constantly and thankfully read the *Harbinger*; and you did me the honor some time ago to republish therein a Lecture delivered by me on "Bazaars," and the various sinful methods employed by professing Christians, to raise money for religious purposes. I have not hitherto sent anything in the shape of written contributions, partly because of the great distance which separates us, and partly because you do not seem to lack correspondents either in Essays or in News. Our beloved Brother Campbell (with whom and his writings I was wholly unacquainted till within these three years) is in himself a host, and through the mercy of God, has been qualified to be as an apostle in this most needed reformation among the sects. It is as a very humble coadjutor in the good work that I esteem it a peculiar honor to be engaged in this part of the world. I have sent you the accompanying Address only on this account, leaving it to your discretion to judge whether it would be likely to contribute to your constant endeavour to tear away the veil which sectaries have drawn over the truth of the Gospel, that its simplicity, fitness, beauty, and power, may be perceived with the greatest facility by all whose minds are unsophisticated, and whose hearts are open and sincere towards the Lord Jesus, as their Teacher and their King.—I am, dear brother, your's in the Gospel,

W. H. BURFORD.

"To as many as received him He gave power to become sons of God, even to those who believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13.) The first thought that presents itself, on reading this passage, is, What is meant by receiving Jesus? In order to a right understanding of this phrase, we prefer referring you to several instances which are given in the sacred record, of indi-

vidual and other cases, in which divine testimony is borne to their having "received Jesus."

We deem this method preferable to an endeavour to illustrate the subject by a disquisition or essay, because in these various cases you will be made acquainted with the circumstances which led, the motives which prompted, and the evidence which constrained them thus to "receive Jesus." The first instance is that of John the In-

merger and the harbinger of Jesus. On the divine testimony that the Messiah should be manifested during his ministry, and on the evidence supplied by the anointing of the Spirit of God, by which Jesus was personally marked, John "received Jesus." Andrew, who heard the testimony which John gave, "Behold the Lamb of God!" concerning Jesus as he walked, and was one of those who followed Jesus and abode with him during that day, when he said to his own brother, Simon, "We have found the Messiah," (which, interpreted, is the Anointed) gave evidence that he "received Jesus." Philip, who when he saw Nathaniel said, "We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph," gave enlightened evidence that he had "received Jesus." Peter, when he replied to the question of Jesus, "Thou art the Christ, the Son of the living God," shewed that he had "received Jesus." Paul, when arrested on his way to Damascus, the Lord Jesus appearing before him, and he prayed, "Lord, what wilt thou have me to do?" there and then "received Jesus." The Ethiopian eunuch, when he confessed to Philip, "I believe that Jesus is the Son of God," "received Jesus." The three thousand on the Pentecostal day, when listening to the testimony of Peter, they were convinced that they had crucified him whom God had made both Lord and Christ, and cried out, "Men and brethren, what shall we do?" "received Jesus." Lydia, when having heard Paul speaking the things concerning Jesus, she had her heart opened thereby, so that she attended to those things, "received Jesus." The Corinthians, of whom it is said that many of them, hearing the Apostle Paul concerning Jesus believed, "received Jesus." And multitudes of the Jews at Jerusalem, when they witnessed the teaching of the Apostles, and the signs and wonders wrought by them, "received Jesus," and were "added to the Lord, both men and women." By these various examples you may clearly perceive how Jesus was received, what is meant by receiving him, and that there is nothing in the way to prevent any sinner from thus receiving Jesus, by believing what God has declared and witnessed concerning him, and so accepting in the very per-

son of the Lord Jesus Christ, the truth that He is the Son of God and the Saviour of the world.

Now to as many as thus receive him, he gives power to become the sons of God. You perceive that the bestowment of the power or privilege is in the present tense. To those who received him, he gave the power; but the sonship itself is placed in the future tense—"to become." The belief of the testimony concerning Jesus, therefore, does not alone and by itself constitute the man a "son of God;" for after they have received the Lord Jesus, the privilege, or power, or right, is given them "to become sons of God." They are not installed into the relationship of sons of God by believing only, but they are installed into a state of privilege, in which they have the power or right to enter into that relationship. It becomes then our duty to inquire what is necessary, in order to the believer becoming a son of God? In John iii. 5 Jesus declared, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He also told the Jews, "If the Son make you free, you shall be free indeed." These declarations of our Lord are in perfect keeping with the entire course of his teaching. They are also in perfect harmony with the declaration of the Apostle John, in the passage on which our remarks are founded. The teaching also of all the Apostles in their Epistles, will be found to be in complete accordance with the language of both the Lord Jesus and the Apostle John. The words of Jesus are a guide to us in understanding the language of the Apostle. He says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Now sonship to a king implies and includes in that relationship, a participation in all the blessings and privileges of the kingdom. And sonship to God implies and includes all the blessings and privileges of the kingdom of God. Here is, then, something to be done by him who has received the Lord Jesus by believing on him, before he can enjoy the assurance that he has become a son of God. He must be born of water and of the Spirit. The first, "born of water," must be his own act, in obedience to the command of the Lord Jesus—his last command given immediately before

he was received up into heaven, "Go ye into all the world, and proclaim the gospel to every creature: he who believeth and is immersed shall be saved."

The last, "born of the Spirit," is the act of God, who has promised that he will give his Holy Spirit to all who thus believe and obey the Lord Jesus.

Now to be born, is to emerge from a state of concealment. Hence we say of the fruit of the womb, "A child is born into the world"—that is, it has emerged from a state of concealment—from the darkness in which it was enveloped, and has entered into the light of day. So is it when a believer in Jesus is "born of water." Being immersed he is buried in the water as in the element of death, and from under it he emerges, as from a state of concealment and death, into a new state of being.

If you consult the 6th chapter of Paul's Letter to the Romans, you will see that this is his explanation of the nature and design of the institution of immersion; and the important uses he makes of this view of the subject, are in entire accordance therewith. Precisely the same is it with respect to being "born of the Spirit." Man in his sins is declared by the Holy Spirit to be in a state of darkness and death. Paul said to the Ephesians, "You hath God made alive, who were dead in trespasses and sins;" and again, "God, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." To the Colossians the same Apostle said, "They were delivered from the power of darkness, and translated into the kingdom of God's dear Son." Jesus said, they who live in sin and unbelief, "walk in darkness and stumble, not knowing whither they go;" whilst those who receive and have obeyed him, walk in the light, and shall be the children of light. So, then, he who is born of the Spirit, emerges from this state of concealment—from the darkness and death of a state of sin and condemnation, into the light of the heavenly kingdom—the light of the knowledge of the glory of God, as it appears and has been made manifest in the face of Jesus Christ. Who does not see the beauty and the force—the wonderful appropriateness of this Gospel Institu-

tion in conferring upon sinful, condemned, and perishing men "sonship to God," through receiving and obeying the Lord Jesus?

From what has been said it necessarily follows, that a believer who has not availed himself of his privilege to become a son of God, by being born of water and of the Spirit, can never have the assurance of salvation in his soul as a perpetual source of light, and joy, and holy confidence in God. To suppose otherwise, would be to suppose the possession of the privileges and enjoyments of sonship to God, while yet they have never become sons. In worldly societies and in the things of this world, men are not so foolish as to be thus presumptuous. Oh, the fearful risk of setting light by the Saviour's declarations, "Ye must be born again, of water and of the Spirit, or ye cannot enter into the kingdom of God;" and "He that believeth and is baptized shall be saved!" Men cause great bewilderment by confounding two things, which, in the gospel of our Lord and the writings of the apostles, are distinctly marked and separated, viz:—"Begotten of the Spirit," and "born of the Spirit." In order to a clear understanding of this distinction, it is of course necessary to pay close attention to the Divine Record. In the language of our text we see an immediate connection with the foregoing passage, "He came unto his own, and his own received him not." Here the Apostle was speaking of the Jews, who had ever been a privileged people, and recognized as the people of God. But Jesus came to commence a new dispensation, of which that under Moses was a type, and new institutions pertaining to a spiritual kingdom, declared to be the kingdom of God, in contradistinction to the kingdom of Israel. He therefore shews that those who received the Lord Jesus by believing in him, and had the privilege conferred upon them to become the sons of God, were not thus favoured because of their connection with Abraham: for, in that character, they were born of the will of man, and after the desires of the flesh; but in their character of believers in Jesus, they were born, or begotten, according to the will of God.

The Apostle James expresses it thus: "Of his own will begat he us by the word of truth:" and the Apostle Peter,

"being (or having been) born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Here the contrast is presented between that relationship of God which was fleshly, and that which was spiritual—between the will of man and the will of God. The same distinction holds good in the case of both Jews and Gentiles under the gospel. Not by virtue of fleshly relationship to believing parents can their children be entitled "to become sons of God," by being made to undergo the act of baptism in an infantile, unconscious state. This is an awful delusion, and wholly subverts and overturns the institution of the gospel: while destruction is sure to those who make in such an act their confidence. It is only those who have received the Lord Jesus by believing in him, that have power given them to become sons of God, by their being immersed into the names of the Father, Son, and Holy Spirit. In every case, you perceive, they must be begotten by the word of the Spirit, in order to be in a proper state to become Sons of God. The employment of the expressions "*born of God*" and "*born again*, not of corruptible seed, but of incorruptible, by the Word of God," is evidently conventional, including and implying the fact, that "of his own will they were *begotten* of God by the word of truth." The word of Jesus is the seed by which the children of God are begotten, and the absurdity of the expression, "*born of seed*," unless taken in its conventional or elliptical sense, is too manifest to need another sentence to expose it.

In these remarks upon the distinction between "*begotten of the Spirit*" and "*born of the Spirit*," we are fully supported by the order of thought and expression of the Apostle Paul. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." By believing the sinner is invested with righteousness, and with the power and privilege to make confession of the Lord Jesus unto salvation. Salvation is, then, assured to him when, by his immersion into Christ's death, he makes confession of him. Then it is that he enters into the kingdom of his Lord as one of the sons (or daughters) of the Lord God Almighty. The Lord Jesus him-

self did not enter into that state, which was preparatory to his own kingdom, but by immersion. Hence, he said, in reply to the scruples of John, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

In that dispensation of repentance which John came to establish prior to the coming reign of the Messiah, Jesus, by his immersion, recognized the appointment and will of God. All the prior life of our Lord was preparatory to this act, by which he entered upon his ministry, and which continued during the remaining portion of the dispensation of repentance or reformation. Now the promise of the indwelling presence and power of the Spirit, is made expressly to those who are born of water by their immersion therein into the death of Christ.

Peter said, in reply to the Jews, "Reform, and be baptized in the name of the Lord Jesus, *for the remission of your sins*, and ye shall receive the gift of the Holy Spirit:" and in his epistle he says, "Seeing you have purified your souls by obeying the truth through the Spirit, unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." The Apostle Paul says to the Romans, "Know you not that so many of us as were immersed into Jesus Christ, were immersed into his death? Therefore we are buried with him by immersion into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*." In that condition, "*newness of life*," the Holy Spirit abides in the soul, to counsel, guide, help, comfort, sanctify, and sustain until the redemption of the body, which is the purchased possession of the Lord. Some may say, and they do say, "It is nowhere told us that he that believeth and is not baptized, shall be condemned!" To this the Holy Spirit replies in his word, that to believe in the Lord Jesus Christ necessarily includes obedience to his command. We know from the lips of Jesus, that "he that believeth and is baptized shall be saved." Do not dare, we beseech you, to tempt the Holy Spirit; but bless God for the favour he has shown, and be obedient, that you may thereby purify *your* souls in obeying the truth, to unfeigned love of the brethren, who,

like yourselves, shall have walked in all the commandments and ordinances of Jesus blameless. The great and glorious blessing, then, of the gospel institution—the being born of water and of the Spirit, is the assurance and enjoyment of salvation *now*—a present salvation—a knowledge of your heirship to all the promises given unto us in Christ Jesus, and to eternal life, because you have become the “sons of God” in his own appointed way. Truly, “If the Son make you free you shall be free indeed.”

[If Bro. Burford proclaims the truth as it is in Jesus, as clearly and efficiently as he advocates it by his pen, then we may hope to hear good news from Adelaide still more frequently than we have hitherto done. Our readers, we can confidently say, will be pleased to see further communications from Bro. Burford. That he may be eminently blessed as a proclaimer of the truth, and enabled to teach his fellow disciples more fully the great things concerning the kingdom of God and the name of Jesus, is our earnest expectation and desire.]-J. W.

THE SABBATH DAY AND THE LORD'S DAY.

[It is quite clear, from the character of some of our correspondent's letters, that there are amongst us young disciples who do not comprehend the difference between the Jewish Sabbath and the Lord's Day. The following Essay will enable them to perceive the design of the two institutions, and although previously printed in this country, will not on that account be the less acceptable to our readers.]

THE subject of our present address is the Sabbath day and the Lord's day. Either Christians are bound to observe the Sabbath day, or they are not. If they are, let us see what the nature of that observance is, which was prescribed for the Sabbath day. The law reads thus: “Remember the Sabbath day, to keep it holy. Six days shall you labour and do *all* your work: the seventh day is the Sabbath of the Lord your God: in it you shall not do *any* work, you, nor your son, nor your daughter, nor your man servant, nor your maid servant, nor your cattle, nor the stranger that is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” You will observe that, in this command, God positively prohibits all manner of work or labour on this day. Son, daughter, servant, cattle, stranger, are commanded to be exempted from all manner of work. In examining the particular precepts originating from this law, recorded in the Old Testament, we find the following specifications:—

1. “You shall kindle no fire throughout your habitations on the Sabbath day” (Ex. xxxv. 3.)

2. “Abide you every man in his place (house or tent); let no man go out of his

place (house or tent) on the Sabbath day” (Ex. xvi. 29.)

3. “He gives you on the sixth day the bread of two days. Bake that which you will bake this day, and seethe what you will seethe, and that which remains over, lay up for you to be kept until the morning” (Ex. xvi. 29-23.)

4. “Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day” (Jer. xvii. 21-22.)

5. “Not doing your own ways, nor finding your own pleasure, nor speaking your own words” (Isa. lviii. 13.)

6. “From evening unto evening shall you celebrate your Sabbath” (Lev. xxiii. 32.)

7. “Whoever does any work on the Sabbath day, he shall surely be put to death. Every man who defiles it shall surely be put to death” (Ex. xxxi. 14-15.)

“And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him to Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses” (Num. xv. 32-36.)

The above items are a few of many that might be selected out of the Old Testament on this subject. We believe them to be a fair specimen of the law given by Moses, as explained and enforced upon the nation of Israel.

Now the question is, are we under this law? If we are, we pay little or no respect to it. For who is there that does not *habitually* violate the rest enjoined on this day? Those who make the most ado about Sabbath breakers are themselves, according to the above law, worthy of death. They kindle fire in their houses. They go out of their houses, and travel on their cattle miles. Their sons and their daughters do some kind of work. They bring in burdens of water, wood, and prepare food. They celebrate it not from evening to evening, but from morning to evening they violate it. They speak their own words, and do many things worthy of death. Why, then, is not the penalty enforced? Assuredly their observance of the law is mere mockery. It is an insult on the Lawgiver.

We know that some of the clergy have given, if not sold them, indulgences to violate it. They have told them that certain "works of necessity and mercy" are allowable. But who told *them* so? They tell them they may prepare food, bring in fuel and water. But God forbade those under this law to do so. So far was he from countenancing such "works of necessity," that he wrought three miracles to prevent the necessity of doing a "work of necessity." He sent two days' portion of manna from heaven on the sixth day—he sent none on the seventh—he preserved that gathered on the sixth from putrefaction until the close of the seventh—all of which were special miracles for the space of forty years. If he wrought *three miracles* to prevent an Israelite from crossing his threshold to gather up a little manna for his daily food, how dare any give a dispensation, in his name, to do that which is tenfold more laborious!

Because the Saviour of the world put to silence those who accused him of breaking the Sabbath, by appealing to their own conduct in relieving animals in distress, this doctrine of "works of necessity and mercy," has been represented as of divine origin. What a perversion! An *argumentum ad hominem*

converted into a general maxim! But such a perversion shows consummate inattention to the laws of Israel. While Israel kept the law there never would occur an opportunity for a work of necessity or of mercy, such as these lawgivers tolerate. For while they kept the law, they should be blessed in their basket, stores, fields, houses, children, flocks, herds—no house would take fire—no ox would fall into a pit, &c. And if they transgressed the law, they should be cursed in all these respects, and no tolerance of a violation of the law was granted as a means of mitigating the curse.

Again—let me ask, Was there ever a law published relaxing that rigid observance of rest enjoined upon the Sabbath? Was there a law published, saying, You must, or you may observe the Sabbath with less care, with less respect—you may now speak with your own words, kindle fire in your houses, and prepare victuals, &c.? I say, Was there ever such a law published? No, indeed—either the law remains in all its force, to the utmost extent of its literal requirements, or it is passed away with the Jewish ceremonies. If it yet exist, let us observe it according to law. And if it does not exist, let us abandon a mock observance of another day for it.

"But," say some, "it was *changed* from the seventh to the first day." Where? when? and by whom? No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*—I think his name is DOCTOR ANTI-CHRIST.

But was not the Sabbath given to the Jews only? And again, Was it not a shadow or type? This deserves attention.

The preface to the law, of which it was a part, says, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage; therefore, remember the Sabbath day," &c. The preface to this law, as the inscription or address upon a letter, ascertains whose property it was. It was

the property of the Jews. But Moses tells them this, not leaving it to an inference, (Deut. v. 15) "Remember that you were a servant in the land of Egypt, and the Lord your God brought you out thence, through a mighty hand, and by a stretched arm; therefore, the Lord your God commanded you to keep the Sabbath day." Exekiel says the same—or, rather, the Lord by the prophet says, chap. xx. 12, "Moreover, also, I gave them my Sabbath, to be a sign between me and them." Yes, said the Lord by Moses, "The Sabbath is a sign between me and the children of Israel for ever" (Ex. xxxi. 17.) It is worthy of note in this place, that of the sins in the long black catalogue of sins specified against the Gentiles, in all the New Testament, the sin of Sabbath-breaking is never once preferred against them! We conclude, then, that the Sabbath day was as exclusively the property of the Jews as circumcision.

But was it not a shadow and a type? Let us hear Paul. "Let no man judge you (condemn you for not observing) in meats and drinks, (for eating and drinking) or in respect of the holy day, or of a new Moon, or of the Sabbath, which are a shadow of things to come; but the body is of Christ." Or, according to Macknight, "the body is Christ's body." Paul, then, says it was a *shadow*. In the Epistle to the Hebrews, 4th chapter, he makes it and Canaan "types of that rest which remained for the people of God." The Sabbath, then, was a shadow—a type given to the Jews only.

Since beginning this article, we noticed, for the first time, a very correct note of Dr. Macknight's, the celebrated translator of the apostolic epistles, which expresses our view of this matter. With many, we know, his views will be received with more readiness of mind than ours. He was, strange as it may appear, a dignitary in a Presbyterian church; yet he expresses himself in the following manner on Col. ii. 16. "The whole of the law of Moses being abrogated by Christ, (Col. ii. 14) Christians are under no obligations to observe any of the Jewish holy days, nor even the seventh day, Sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren, in the first age, paid no regard to the Jewish seventh day, Sab-

bath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their master, by eating his supper on that day; also, for private exercises of devotion. This they did, either by the precept or by the example of the apostles, and not by virtue of any injunction in the law of Moses. Besides, they did not sanctify the first day of the week in the Jewish manner, by the total abstinence from bodily labour of every kind. That practice was condemned by the council of Laodocia as *judaizing*. Lec. Suiceri Thea. Eccl. *voce Sabbaton*."

The Sabbath was, by the Lord of the Sabbath, set aside, as well as every other part of the law of Moses. The learned Macknight is with us also in this instance. His words on Col. ii. 14, are: "It is evident that the law of Moses, in *all its parts*, is now abolished. Consequently, that Christians are under no obligation to obey even the moral precepts of that law, on account of their being delivered by Moses to the Jews. For if the obligations of the moral precepts of his laws are still continued, mankind are still under its curse." I would just observe, on this item, that the Lord Jesus Christ observed the last Sabbath that was obligatory on any of the human race, by laying in the grave from evening to evening. In the silence of death and the grave, he celebrated it literally, "*not going out of his place*," until the Sabbath was past. Then, very early in the morning, when the Sabbath was past, the Jewish religion being consummated, he rises and becomes the beginning of the new creation.

Christians, by apostolic example, which to them is the same as *precept*, are, in honour of the commencement of the new creation, constrained by Christ's authority and grace to meet on the first day of the week, to show forth his death and to commemorate his resurrection. When they assemble they are to be instructed, and to admonish one another; they are to learn his statutes, and "to continue *steadfastly* in the apostles' doctrine, in breaking bread, in fellowship, and in prayers, praising God." Such was the practice of the primitive church, as the epistles demonstrate. The first day of the week is *not regarded to the Lord* when these

things are not done. For if professors of Christianity were to keep in their houses from morning to evening, and celebrate this day as the Jews did the Sabbath, instead of honouring they are dishonouring Christ. No two days are more unlike in their import and design, than the Sabbath and *the first day*. The former commemorated the consummation of the old creation, the cessation of creation work; the latter commemorates the beginning of the new creation. The former was to Israel, a memorial that they were once slaves in Egypt — the latter assures us that the year of release has come. The former looked back, with mournful aspect, to the toils and sorrows entailed upon the human body, from an evil incident to the old creation — the latter looks forward, with an eye beaming with hope, to perpetual exemption from toil, and hope, and sorrow. The Sabbath was a day of awful self-denial and profound religious gloom — the resurrection day is a day of triumph, of holy joy, and religious festivity. The Jew, on a Sabbath morn, from his casement surveyed the smokeless chimneys and the bolted doors of the silent tribes of Israel. A solemn stillness holds the streets of the city and the hamlet, and not a vagrant foot disturbs the grassy field. The flowers breathe forth their fragrance to the gentle breeze—no hand plucks the blooming rose—no ear is charmed with the mellifluous notes of the tenants of the groves. The banks of the limpid streams are not frequented by the noisy youths, nor does their clamour mingle with the murmurs of the vocal rills. Striking emblems of the silent rest allotted to the tenants of the grave. The Christian welcomes the dawn of the triumphant morn. The new heavens and the new earth open to his view. The incorruptible, the immortal bodies of the saints, rising from the ashes of the grave, in all the vigour and beauty of immortal youth, fills his soul with unutterable admiration of the wondrous victory of the all-conquering chief. While he surveys his mortal frame, and feels the sentence of death in every part of his earthly house, his soul forgets the infirmities of its partner, and soars on the pinions of faith and hope to the resurrection morn; it is lost in the contemplation of millions of every tribe and tongue, clothed in the indescribable

beauties of immortality. While overwhelmed in the ecstatic admiration of the glorious bodies around him, his eye ultimately fixes on the **FIRST BORN** of many brethren. While he adores him at the head of the innumerable host of ransomed immortals, his memory musters up the recollections of Gethsemane, Pilate and his judgment seat, Mount Calvary, and the sepulchre in the garden. To the assembly of the saints with eagerness he hastens, and anxious to participate in the triumph of his resurrection, his soul is feasted with the abundance of God's house, and with the communion of those whom he hopes to embrace in his immortal arms on the day of resurrection to eternal life.

Christians, what a difference between the Jewish Sabbath, and this day of triumph! They have much to learn of the glory of Christianity, who think that going to a synagogue, and hearing a harangue, and returning to their firesides, is suitable to the design, or expressive of the import of this joyful and triumphant day. On this day, Messiah entered Jerusalem as Son of David, as King of Judah. On this day he rose from the dead. On this day, after his resurrection, he generally met with his disciples in their assemblies. On this day, he sent the Holy Spirit down from heaven, and erected the first Christian church. "On this day the disciples came together to break bread." On this day the Christians joined together in the fellowship of the saints, or in making contributions for the saints. And on this day, the Spirit finished its work of revelation on the Isle of Patmos, in giving to John the beloved, the last secrets of the divine plan ever to be uttered in human language while time endures. If no authoritative precedent enforced the assembly of saints on this day, and the observance of the order of the Lord's house, the very circumstance of such a coincidence of glorious wonders would point it out as the Lord's day; and love to him, the most powerful principle that ever impelled to action, would constrain all saints not to forsake the assembling of themselves on this day; but to meet, to animate, and to be animated; to remember, to admire, to adore, to hymn in songs divine, the glorious and mighty King. Christians, could you say, No!

A. C.

THE SECOND ADVENT.

ALL Christians are agreed that the Lord Jesus will come again, but all are not agreed as to what he will do when he comes. The cause of this disagreement does not arise from any inexplicitness in the sure word of prophecy, but from assuming certain things to be contained therein which are without proof. What we propose, then, in this paper, is simply to note first several of the principal of these assumptions, and second, to point out the chief objects of the Saviour's coming, as indicated in Scripture statement. In this way we shall have before us at once both the negative and positive aspects of the case. We shall attempt to shew what the Lord will not come to do, and also what he will come to effect.

1. *The Lord will not come to establish the kingdom of God on earth.* This is already done. Prior to his first advent his harbinger proclaimed its approach, and Jesus and his Apostles followed with the same proclamation—"Repent, for the kingdom of heaven is at hand." The Lord told those whom he addressed when on earth, that there were among them some who should not die till the kingdom had come. Those who expect the establishment of the kingdom at the second advent, overlook the explicitly stated fact, that the Sovereign is not represented as coming to the earth to receive the kingdom, but to heaven. When a king is to be crowned, he repairs to the capital: so it was when the Lord Jesus entered heaven, that God highly exalted him, and gave him the name which is above every name, and that his ambassadors were able to say, we see him crowned with glory and honor. These facts accord alike with ancient prophecy and the Saviour's own express teaching. Daniel "saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, (not to earth, but) to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." This is in precise accordance with the Messiah's parable to

the Jews, who, on his approach to Jerusalem, imagined that the kingdom of God should immediately appear—that is, that it should be visibly apparent, like earthly monarchies in general, and that without any such sufferings intervening as the Messiah had to undergo before entering into his glory. He therefore spoke to them the parable of a nobleman going into a far country to receive for himself a kingdom, and having received it, thereafter to return to reckon with his subjects.

2. *The Lord will not come to convert the world.* God's plan of mercy is one. His purpose is to justify both Jew and Gentile through faith, not through sight. The promise made to Abraham, as heir of the world, that in his seed—the Messiah—all kindreds of the earth should be blessed, is being accomplished in the personal conversion of men to God through the Gospel. Hence, Peter's word to the Jews, "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed. Unto you first God having raised up up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities."

3. *The Lord will not come to introduce the Millennium.* The twentieth chapter of Revelation is the only portion of the word where the phrase, "a thousand years," generally spoken of as "the Millennium," occurs. Now one has only to read the passage to see that it is not the descending Messiah, but an angel from heaven who introduces it by the binding of Satan. Further, it is not less manifest that the earth is not the theatre of the Millennium. The chapter describes what transpires in the separate state; first, in the binding of Satan, so that he practices no more—that is, no new or further deception on the nations, but not that they are freed from his old deceptions. And second, in the life and reign of the souls of those who had been beheaded for the testimony of Jesus. It is no part of the testimony either here or elsewhere, that the Lord Jesus will come and remain on the earth for a thousand years. The conception is an unproved and unprovable opinion.

What then will the Lord come the second time to accomplish? We reply,

1. *The Lord will come to gather the nations to judgment.* Said Jesus, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on the right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and "Then shall he say unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal."

2. *The Lord will come to raise the dead.* This gathering of "all nations" implies the resurrection of the dead, for many nations have now no existence on earth. Therefore the words of the Saviour, "The hour is coming in the which all that are in the graves shall hear the voice of the Son of Man and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Hence, also, the apostolic declarations, "There shall be a resurrection of the dead, both of the just and unjust." "This we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not precede those who are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first—(i.e. before we are changed.) Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

3. *The Lord will come to reward and glorify his saints.* The judgment to come, so far as the saints are concerned, is to award them the prize of their high calling. Now called, chosen, and faithful, they then receive the reward of their life-long fidelity. Thus we read, "Beloved, now are we the children of God, and it doth not yet appear what we

shall be: but we know that when he shall appear we shall be like him—that we shall see him as he is." "Our life is hid with Christ in God; when Christ our life shall appear, then shall we also appear with him in glory." Hence the language of the aged veteran, "I have fought the good fight—I have finished the course—I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all those also who love his appearing."

4. *The Lord will come to punish the wicked.* Their state, like that of the saved, is previously determined; that is to say, it is in this life that a man is either lost or saved. "He that believeth on the Son is not condemned—but he that believeth not is condemned already, because he has not believed on the only begotten Son of God." Nevertheless the reward or punishment shall be determined on that day when all shall appear—when all shall be exposed before the judgment seat of Christ—the day when God shall judge the secrets of men by Jesus Christ, according to the gospel—who will render to every man according to his deeds: to those who do not obey the truth, indignation and wrath, tribulation and anguish, when Jesus shall come to yield vengeance on all who know not God, and obey not the gospel of our Lord Jesus Christ—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired among all the believing.

5. *The Lord will come to complete the revelation of the mystery of God.* It is only through Jesus that we know God as we now do. Through him it is that we know God as Creator, as Law-giver, and as Father; and it is through him that God shall be known in the fulness of the yet higher revelation as Sovereign and Judge. To this end Jesus is already highly exalted, regnant over the universe, Sovereign of the whole. Thus it also is that he assumes in the Apocalypse the supremest titles of deity and royalty—that he announces himself as the First and the Last, the Alpha and Omega, the Beginning and the Ending: He who is, and who was, and who shall come, the Almighty; the

King of kings, and Lord of lords. Much as we already know of God through the Father-revealing Son, we yet have to confess with the Apostle, that "Great is the mystery of godliness." But what we know not now we shall know hereafter. At present we have enough for faith and promise — we have all that hope can anticipate. If we cannot now determine all that is desirable to be known of God, we have this promise, that he in his own times will, at the appearing of Jesus Christ, shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto. Our anticipations, therefore, of the second advent constitute that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ. When God thus appears, the revelation shall be complete — the mystery shall be finished. Therefore,

6. *The Lord will come to destroy the present order of things, and to create*

and introduce the new heavens and the new earth. This earth, the foundation of which he laid in the beginning, shall perish; and these heavens, which are the works of his hands, he shall fold up like a vesture, and they shall be changed. We are told that both are kept in store against the day of judgment and perdition of ungodly men — that however little prior indication of that dread event there now exists, yet "the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works which are therein, shall be burnt up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conduct and God-likeness of character." T. H. M.

Edinburgh.

CORRESPONDENCE

LETTERS FROM VICTORIA.

BEECHWORTH, June 13, 1859.

I intended to have written you a long letter as to how the cause of our dear Redeemer is progressing amongst us, noticing a few interesting events transpiring in this young country, which might be of some little service to the brethren in the mother land; but my time is too limited, at present, to do more than write a few lines.

I beg to enclose you a draft for £10, as a small donation to the Bible Union, a work above all others that can engage the attention of man. I feel this work to be the most important one. No words can adequately express the value of knowing God's revealed will to man aright. It is indeed the only true riches. They will endure for ever, and the work is therefore the highest aim of the people of God. I hope, if the Lord spares me, to enjoy the happiness of giving my mite once a quarter, to aid and forward the good work.

Since I last wrote you, a young man from Glasgow, Bro. John Mitchell, has made the good confession, putting on the Lord Jesus Christ in his own appointed way. He is a young man of great amiability, and I hope that he will continue to adorn the doctrine of Jesus Christ. We feel that the cause of truth is not progressing as we wish here. The love of gold on

the one hand, and careless indifference of professed Christians lulled asleep by their false teachers on the other, are causes why the precious truth taught by Jesus and his Apostles is treated little better than old fables. But although few in number, we continue steadfastly in the Apostles' doctrine, in fellowship, in breaking of bread, and in prayers.

JAMES INGRAM.

HINDMARSH, June 1, 1859.

By the *Columbian*, which sails to-day, we forward to you brief Items of News.

Last evening two disciples were immersed on the good confession, and during last week two were immersed, and added to the church assembling in Hindmarsh. We have reason to thank God and take courage, for surely the preaching of Christ is not in vain.

Mrs. Warren and family are in the enjoyment of good health, and myself improving. We desire to be remembered to the brethren, especially Bros. Hine, T. Wallis, Powers, Meekly, A. Darby, and their partners. It would be a gratification, indeed, to see you; but if we meet not in the flesh, we hope to do so in that great congregation which shall never break up.

H. WARREN.

NOTES ON PASSING EVENTS, CRITICISMS, &c.

JOHN HOWARD HINTON ON
PREACHING.

A SERMON on preaching, delivered in Bloomsbury chapel, London, and recently printed, states most clearly some of those important truths which we have from time to time brought before our readers. The preacher has the well-deserved respect of the Baptists, and is entitled, on such a theme, to much influence. Let us first hear from the Rev. J. H. Hinton what preaching is not, and what it is.

"In truth, there are two things which preaching is commonly supposed to be, which we are inclined to say it is not. On the one hand, preaching is not an ecclesiastical act, presupposing office; neither, on the other, is it a formal act, implying order. Both these views are, as is well known, extensively held. It is tenaciously maintained by some, that to preach is a clerical prerogative, which no layman has a right to assume, or can properly exercise; while by others it is supposed that the act of preaching must constitute a portion of a regular service, a more familiar address amounting only to a few words of exhortation. We repudiate equally both these notions. Throwing aside the conventional meanings which ages of ecclesiastical usage have generated, and reverting to the sole authority in matters of this class, the import of the scriptural term, we shall be led to a widely different idea.

"The original preacher, *κήρυξ*, was a herald, charged with negotiation, or a common crier—a public officer whose business it was to proclaim, or to make publicly known, matters which he had in commission. Thus to preach, *κηρύσσειν*, was either to negotiate or to make proclamation. From this latter use of the term was gradually derived a meaning of congruous but reduced import—to announce, or orally to diffuse intelligence. In its sacred association, to preach is orally to disseminate religious knowledge, whether with or without a clerical office, whether in a formal or a familiar manner, whether in public or in private channels, whether to groups or to individuals. Preaching, in a word, is a name for any oral mode of making known evangelical truth; and as descriptive of a

divine institution, it denotes an appointed service of religious instruction."

After setting forth that "the institution of preaching required only what could easily be done," and that "every one who heard the glad-tidings could repeat them," and that "this was the simple service required," he well adds—

"Let it be observed, however, that it is only of preaching as Christ instituted it that these things can be affirmed. The scope of this divine institution has been miserably contracted, and its influence fearfully diminished, by the professional character which it has, in the course of ages, acquired. The evils of this modification are two-fold; on the one hand a multitude of persons preach the gospel who are not fitted for it, and on the other, a far greater multitude do not preach the gospel who are. The former are the members of the clerical profession, among whom, speaking generally, the existence of experimental piety is theoretically very improbable, and practically very rare; the latter are the sincere Christians of every name, and of every grade, a body who unequivocally constitute 'God's clergy,' and to whom, without an exception, both the prerogative and the obligation of preaching the gospel belong.

"It is only as carried out on God's plan that the institution of preaching can be what God intended it to be, either in magnitude or in effect. Under cover of a professional ministry, however numerous, or however liberally supported, by far the greater number of voices that should be employed, and these by far the most eloquent, are dumb; while those who speak, either speak of that which they neither feel nor understand, or are separated from their auditors by a line of demarcation, which it was undoubtedly the design of Christ continually to overstep, if not entirely to obliterate. With so deleterious a modification of it, the fault ought not to be cast upon its author, if the practical result of the institution of preaching has been less than might have been expected from it; and it cannot be doubted that a reformation in this respect will precede large evangelical triumphs."

The sermon closes with a valuable

note which, though we may not be quite ready to commit ourselves to every line, shall be given with but little omission.

"And first as to the meaning of the word *κηρύσσειν*. It is undoubtedly true, that in its primary meaning there is involved an idea of office; according to the lexicographers, however, this idea of office does not continue to attach itself to the derived uses of the term. The several elements comprehended in the primary meaning are thus successively brought out by Schleusner in his *Lexicon*. 1, To cry aloud. 2, To announce by public authority. 3, To diffuse information. 4, To advise in the name of another. 5, To teach. The reader who has Schleusner's *Lexicon* at hand will find much satisfaction in examining the examples adduced. I think, therefore, that I have not gone beyond authority in assigning to the word *κηρύσσειν*, to preach, the simple meaning of orally making known.

"Next, as to the supposed institution by Christ of an order of ministers. I have said in the text enough to show that I fully recognize the offices which the Lord has instituted in and for his church. It is for those who think he has instituted any other office to bring forward proof of their opinion. On this point reference will doubtless be made to Ephesians iv. 11-12: 'And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.' Upon this passage I remark — First, that it evidently describes a provision for the edification of the church, not for the conversion of the world; and secondly, that the provision described consisted entirely of the outpouring of supernatural gifts, which gave to it a temporary character — a character so temporary, that in the Epistles to Timothy and Titus, in which we look for indications of the permanent organization of the church, no reference is made to either of them. That the passage does relate to the supernatural gifts is evident, from 1 Cor. xii. 28: 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.' But the terms and the connection of this passage are decisive of its import.

"Unless further evidence be adduced on this subject, I maintain my position, that Christ did not institute an order of ministers, but committed the preaching of the gospel *equally* to all his disciples.

"If, after this reference to the supreme

authority, I may without impropriety refer to reasons of a general kind, I would respectfully ask, why there should be in the world an order of ministers? For the care and edification of the church there are required men at once of peculiar qualifications, and invested to a certain extent with the authority of Christ; but nothing of this kind is required for the world, since the diffusion of religious knowledge is that to which every convert is competent, and in which all converts ought to be engaged. An order of ministers, therefore, may justly be regarded as a mere superfluity, at once a human invention, and not without marks of human folly.

"Of this ecclesiastical conception it may not, perhaps, be difficult to trace the origin. A pastor implies a flock, and no man can be regarded as holding the pastoral office unless in connection with a people of whom he has charge. The office of the ministry, however, may be held in a general and abstract manner, not having respect to any particular charge, but conferring, as is supposed, power and authority to administer the word and sacraments of the gospel in any and every place. That the office of the ministry thus abstractly conceived of has been of great ecclesiastical convenience, both in and out of religious establishments, I do not doubt; but, as it is devoid of the authority of Christ on the one hand, so, on the other, its direct tendency and effect are to supersede Christ's own appointment—the office of the pastorate.

"It may be said, perhaps, that the office of the ministry is favourable to the diffusion of the gospel, since a person invested with it preaches with a certain prestige and influence which predispose people to hear him. Alas! how totally I differ from this view, and how little I can expect any one to agree with me who holds it. I will avow the fact, however, let it go for what it may, that I regard the influence of the ministerial office as one of the greatest impediments to the successful preaching of the gospel. In so far as its influence is really felt by the hearers, it must inevitably supersede by the human the divine, and transform the Word of God into the word of man; while it gives to the preacher a merely professional standing, and exposes him to suspicions of interested motives, which are disastrously adverse to his design. The gospel is much more likely to prevail when preached by a parent to his child, or by a man to his neighbour.

"I would be allowed to ask finally, whether there can be an order of ministers without more or less restricting that universal agency on which our Lord evidently relied. It is obvious that a professional

ministry, as it is now extant, coexists with a vast amount of individual inaction among the disciples of Jesus. It is the plea which is used to justify that inaction, and I believe it to be the sole parent of that inaction itself. Had there never been a professional ministry, there had never been an idle church."

WORDS OF THE GOOD SHEPHERD ABOUT SHEEP.

(THE SUBSTANCE OF NOTES EXCHANGED THEREUPON.)

Dear Brother, — You do not admit that a sinner must be quickened by the Holy Spirit *before* he can believe, while I understand that he is so dead that until thus quickened he cannot believe, and that God will quicken all those whom he has chosen and given to his Son. What do you understand from the texts, "Who hath ears to hear, let him hear" (Mat. xiii. 9) — "Ye believe not *because* ye are not my sheep?" (John x. 26.) — Your's, &c.

My dear Brother, — The first text implies that some have *not* hearing ears, but it certainly does not intimate that those persons never had such. You must remember that men sometimes turn "a deaf ear" to their fellow men, or to some particular truth, and that then they may be said to have no ear to that person or for that truth, which does not imply that they were never able to hear, understand, and obey the truth in question. Now in regard to persons who had no ear for the words of the Saviour, he himself, as does also the Apostle Paul, informs us that they once had ears to hear and eyes to see, but that *they made* them gross, or closed them, lest they should be converted. "Their ears are dull of hearing, and their eyes *they have closed*, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts xxviii. 27.) The same statement is made by the Lord, and recorded Mat. xiii. 15. We are there informed that those who had no ear to hear, were persons who did not like to be converted, and who closed their ears and eyes, lest that which they did not like should come upon them. They *would not* hear, lest they should be

healed." "Ye believe not, *because* ye are not my sheep." The word *gar*, translated *because* in this text, occurs about one thousand times, and is in five instances translated *because*. In Mat. iii. 28 it is translated *therefore*, and the context shews that in that instance it could not have been rendered *because*. John x. 26, translated thus would read, "Ye believe not, *therefore* ye are not my sheep." The Lord upbraided men with their unbelief, which he would not have done had they been unable to believe. "He that believeth not is condemned already, *because* he has not believed" (John iii. 18.) Not because they were sinners, but, *because they did not believe* — language the Lord never could have used, had their unbelief resulted from inability.

Your's in Christian love,

Dear Brother, — Before telling you my view of your remarks on the two texts, I must ask you to consider — Eph. ii. 1, "And you hath *He* quickened who were *dead*" — John vi. 37, "All that the Father giveth me *shall* come unto me" — John x. 16, "Other sheep I *have* which are not of this fold; them also I *must bring*." — Your's truly,

Dear Brother, — The following I submit in answer to your inquiry concerning the three texts.

I. — EPH. ii. 1 affirms that sinners are *quickened* by God. The text, however, gives no information as to *how* He quickens. The truth is, they are *not* quickened that they may believe, but *by that which they believe*. Here we have positive testimony. "Every one that hath *heard* and *learned* of the Father, cometh unto me" (John vi. 44.) Thus God draws sinners to Jesus *by the truth which they learn*. Again, "Being born (begotten) *BY the word of God*" — "And this is the word which by the gospel is preached unto you" (1 Peter i. 23-25.) "By his own will *begat* he us *by the word of truth*" (John i. 18.) — "Whosoever believeth that Jesus is the Christ is begotten (or quickened) of God" (John v. 1) — not as some would like to put it, "Whosoever is quickened of God believeth."

II. — JOHN vi. 37, "All that the Father giveth me shall come unto me." A great truth, but the text does not

state *who they are that the Father giveth*. The Father giveth to Jesus *all believers*, and all who do believe come unto him. Coming is not believing, but that surrender to his leadership which results from believing in him with all the heart. This a careful reader would see by the context. "All that the Father giveth me shall come unto me" (verse 37) — "This is my Father's will, that of all which he has given me I should lose nothing, but should raise it (or them) up at the last day" (verse 39) — "This is the will of him that sent me, that every one which seeth the Son and BELIEVETH ON HIM, shall have everlasting life, and I will raise him up at the last day" (verse 40.) Thus, those whom the Father *giveth to the Son*, are those whom he *wills to have raised at the last day*, and those whom he *wills to have raised at the last day* are *those who believe on the Son*.

III. — JOHN X. 16, "Other sheep I have which are not of this fold; them also I *must* bring." The Gentile believers, contemplated *prospectively* — not then *actually* his sheep, but so in the divine intention, as, when Abraham had no child God said to him, "*I have made thee a father*." Upon which Paul's comment is, that "God calleth those things which *BE NOT*, as though they were" (Rom. iv.) — that is to say, when he has determined or promised that they shall be.

We conclude, then, upon the five texts — That there are those who have no *ear to hear*; not, however, because they never had one, but, according to the Lord and Paul, *because they have made their ears gross*; or closed them — that consequently they do not *so learn* the word of truth, as to be begotten or quickened by it — do not *learn* of the Father, (though his lessons are repeated in their hearing) and therefore are not drawn to the Son — that having closed their ears and shut their eyes, "*lest they should be converted*," they believe not on Jesus, and "*therefore*" are not his sheep — that as the Father has given *only* believers to the Son, they are not his, and do not come to him.

Your's truly,

METHODISM ON TRIAL.

OVER zealous Wesleyans having recently boasted of the claims of Metho-

dism to apostolic origin, that claim has been brought into court by means of the *Wrexham Advertiser*, from the columns of which we give, slightly abridged, the evidence of Dr. Adam Clark.

"So we hear the court crier call out with stentorian voice, 'Dr. Adam Clark,' and presently the good, old, pious, learned 'D.D., LL.D., F.S.A.,' &c. presents himself in the witness box; and after the usual — 'the evidence you shall give,' &c. proceeds as follows: — I have lived more than three score years and ten — I have travelled a good deal, both by sea and land — I have conversed with and seen many people, in and from many different countries — I have studied the principal religious systems in the world — I have read much, thought much, and reasoned much; and the result is, I am persuaded of the simple, unadulterated truth of no book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scriptures, and especially Christianity, which is referred to in the Old Testament, and fully revealed in the New. And while I think well of, and wish well to, all religious sects and parties, and especially to all those who love our Lord Jesus in sincerity; yet, from a long and thorough knowledge of the subject, I am led, most conscientiously, to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most to God's glory, and the benefit of man; and that, both as to the creed there professed, the form of discipline there established, and the consequent moral practice there vindicated. And I believe, that among them is to be found the best form and body of divinity that has ever existed in the church of Christ, from the promulgation of Christianity to the present day. To him who would say, 'Doctor Clark, are you not a bigot?' Without hesitation I would answer, 'No, I am not; for, by the grace of God I am a Methodist!' — ADAM CLARK. — Liverpool, July 26th, 1832.

"Sensation in court. Methodism will be acquitted. The opposing counsel slowly rises, and takes a calm survey of Dr. Adam Clark, and after a look at his brief, commences his cross-examination.

"Dr. Clark, you have stated in your examination, that you are upwards of seventy years of age? That you have travelled much by sea and land? That you have seen and conversed with many people from different countries? You have been a great student of the different religious systems of the world? You have read much, thought much, and reasoned much; you must be a great man, Doctor? (The Dr. elevates himself and strokes his venerable looking head.) Now, Doctor, as a result of your immense knowledge, you are persuaded of the truth of the Bible and of Christianity?—Yes. What is Christianity?—Dr. C. It is a system of religion referred to in the Old Testament, and fully revealed in the New. Fully, you say?—Yes. I must request the jury to note that fact as stated by the Doctor, "fully revealed by the New." Now, Doctor Clark, I am surprised that a man of your high attainments, should come here to recommend Methodism, when to your knowledge its church polity is a thing of the last century; and that it is governed entirely by human laws, enacted by an irresponsible conference. How can you identify THIS with a religion "*fully revealed*" eighteen centuries ago? (The Dr. is silent.) From my brief I learn that a desire to flee from the wrath to come—to be saved from their sins, is sufficient to gain admission into the Wesleyan church: is the same qualification a sufficient passport into the church, which is "*fully revealed*" in the New Testament?—Dr. C. God permitted none to be added to it, but those who were saved from their sins and prejudices. The church of Christ was made up of saints: sinners were not permitted to incorporate themselves with it. (See Com. Acts ii. 47.) Is there no difference between the desire and the attainment of salvation? (The Dr. looks perplexed.) By a reference to the actual rules of admission into the Wesleyan church, as drawn up by John and Charles Wesley, I find no mention of baptism as a condition of membership—was it so in the Christian church, which you admit was "*fully revealed*?" Dr. C.—No! Those who were *then* saved, were added to the church—those who were redeemed from their sins; and baptized into the faith of Jesus Christ. (Acts x. 47.) St. Peter requires that they shall re-

ceive baptism by water, that they might become members of the Christian church. Jesus Christ had his water baptism as well as John, and even he, who gave the baptism of the Holy Ghost, required the administration of water baptism also. Therefore, the baptism of the Spirit did not supersede the baptism by water; nor, indeed, can it; as baptism, as well as the supper of our Lord, were intended not only to be means of grace, but standing, irrefragable proofs of the truth of Christianity. Could you furnish us with a concise account of a model church?—Dr. C.: In the Acts of the Apostles, we find the true model after which every church should be built. As far as any church can show that it has followed this model, so far it is holy and apostolic. (Intro. Acts.) But, Doctor, can you point to a particular church and its practices?—Dr. C.: Yes. (Com. Acts v. 11.) At Jerusalem, it has been properly observed, that we have in this place a native specimen of a New Testament church:—1, Called by the gospel. 2, Grafted into Christ by baptism. 3, Animated by love. 4, United by all kinds of fellowship. 5, And disciplined by the exemplary punishment of hypocrites. So, Doctor, you can find in the model church, members were grafted into Christ by baptism?—Dr. C.: Yes. (Principle 26.) By baptism once administered, every person may be initiated into the visible church. Now, Sir, after admitting all this with respect to baptism and the model church, how can you conscientiously come forward and identify the Wesleyan church with the Christian church, when it diverges in its commencement—in its initiation? (The Doctor is silent, but the Methodist counsel rises and states that they practice infant baptism. The opposing counsel proceeds.) My learned friend states that they practice infant baptism—well, does this practice agree with the model church? Are my learned friends infants—1, Called by the gospel. 2, Grafted into Christ by baptism. 3, Animated by love. 4, United by all kinds of fellowship. 5, And disciplined by the exemplary punishment of hypocrites. According to Dr. Clark's own description? (A great sensation in court.) No, I am prepared with evidence to prove—1, That they sprinkle any infants brought to them, regardless

of their parentage. 2, That those infants have no status in the Methodist church. 3, That they never partake of the Lord's supper, which is the birth-right of every Christian. 4, That the Methodist church does not exercise any surveillance over them. 5, That as they grow up they are never disciplined or excommunicated in consequence of sin. 6, And that when one of these becomes a candidate for membership in the Wesleyan connection in after years, no reference is made to his infant sprinkling. More than all, 7, That Wesleyan Methodism never inquires into the fact of their baptism, or non-baptism, therefore regards it of no moment—in fact, it forms no part of Methodism; and so far, the Wesleyan church is as distinct from the model church at Jerusalem as Mahomedanism. (A pause, during which the jury talk awhile; the Methodist counsel is very fidgety, and the Doctor rises to leave the witness box.) Stop, Dr. Clark, I have not done with you yet; the first distinguishing characteristic of the model church at Jerusalem was "called by the gospel;" what does this imply?—Dr. C.: It implies the gospel message preached, properly heard, attentively considered, conscientiously believed. Then is this fact an operation before or after baptism? Dr. C. (Intro. Romans).—That is the first act of the Christian life, to which every Christian is obliged. To be baptized, implied their taking upon them the public profession of Christianity, and believing on Christ Jesus as their Saviour and Sovereign; for as they were baptized in his name, they professed thereby to be his disciples and followers. (Acts x. 48. Com.)

"I hope my learned friend opposite will prove that these infants he speaks of were 'called by the gospel,' or had this faith to which every Christian is obliged. After he has done that, to the satisfaction of the jury, he can proceed to show us how these infants are baptized into the faith of Jesus Christ and grafted into Christ by baptism." Then he will have an opportunity of showing how very much the Wesleyan church resembles (?) the model church at Jerusalem in its two first characteristics. Meanwhile, as Dr. Clark is upwards of seventy years of age, and I have yet to cross-examine him on the practice of the model church—as to

mode of baptism, administration of the Lord's supper, collections for the poor, names and qualifications of officers, authority of conferences, &c.—I will, with consent of judge and jury, adjourn the court.

IOAN AP GWINEDD.

BAPTISM: THE LAW OF THE BOOK ABOUT IT.

Now ready, an out-spoken pamphlet upon the above subject, price 8d. by S. J. CHEW, minister of Bond-street chapel, Birmingham. In this publication we have plain speaking—the truth just as the author sees it—nothing held back from fear of man. His plan is that of quoting text by text the apostolic sayings on baptism, following each with remarks clear, convincing, and unanswerable, supplementing the whole with a cloud of witnesses, whose testimony ought to silence opposition, and concluding with the refutation of objections. As samples, part of the author's remarks on Acts ii. 38 and 1 Cor. x. 1-2, are given:—

"Do you teach that baptism is for the remission of sins?" I have sometimes said to a brother Baptist preacher. "Oh no!" has been the reply, "I don't believe in that, I could not do that." Now it's evident Peter both believed and taught it; and I strongly suspect that those people who were then baptized would believe it too.

Let us overhear one of these in conversation with a modern Baptist—the parenthesis of 1800 must be forgiven me.

Baptist: "Well, friend, I'm glad to know that you have been baptized. How did you get on with the telling your experience?"

Convert: "I've been baptized, it's true, but I don't know what you mean by telling my experience. Will you explain?"

Baptist: "I mean your Christian experience, that is always required at the church meeting before the minister baptizes any one."

Convert: "I'm still in darkness. There were meetings of the church afterward, for we 'continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers—but I attended no church meetings be-

fore I was baptized, and as to Christian experience I thought all that must come after I became a Christian."

Baptist : " But, my dear friend, I hope you were a Christian before you were baptized."

Convert : " This is what I was before : my heart felt sad about my sins, and I saw that Jesus of Nazareth who was crucified was the Son of God. I felt my need of him, and I was ready to yield myself to his control. In this state of mind I asked the Apostles what I was to do ; they replied that I must be baptized unto Christ—unto his name—and that coming to him with a true heart thus, I should be accepted, and be numbered with the family of God. And I now consider that I then put on Christ."

Baptist : " Well, but—seriously—did you not believe before baptism that your sins were forgiven ? And did not Peter, or some other of the Apostles, put that question to you ?"

Convert : " I did not indeed think that my sins were forgiven, but I did believe that in baptism they would be. And as to what the Apostles said to me, they showed no disposition to put me back ; they seemed pleased with my confession of Jesus Christ the Lord ; and Peter told us very plainly to repent and be baptized ' FOR the remission of sins. '

Baptist : " Let me warn you, my brother, for I see you are standing on dangerous ground. You'll be a thorough Puseyite soon, and will in the end go over to Rome, if you don't mind. Now pray don't fancy that baptism is for the remission of sins."

Convert : What you mean by Puseyite, I know not ; and what reason you have for thinking I'm going to Rome, I cannot tell. I'm a plain man, and can understand plain words ; I thought Peter was inspired of God to speak, and I remember well his words : ' Repent and be baptized every one of you, in the name of Jesus Christ, FOR THE REMISSION OF SINS, and ye shall receive the gift of the Holy Ghost. ' Do you consider that you know more about this than Peter did ?"

Baptist : " Well, good day : I find my time is gone. We may possibly have some other opportunity. Good day." And so ends the dialogue.

I meet a friend, and I say to him, " Please to tell me, in the very words

of Scripture, what is the design of the Lord's Supper ?" His reply shew forth the Lord's design. I then say, " Please to tell me the very words of Scripture, what is the design of baptism." He says but this— " For the remission of sins ?"

But there is danger of much of this act. Granted, there is a danger of making a profession of faith ; and multitudes of Christians do make a vast deal of it, as an act of their duty, and do not trust for salvation to their deeds, their honesty, their piety ; but they put faith where it ought to be, and their piety ought to be, and their honesty ought to be, and their piety ought to be as much about their faith as about their honesty. If a friend promised me a hundred pounds, on condition of my believing, what a wrong state of mind should I show if I talked about my own believing ! I should rather speak of the kind of friend who generously gives me a hundred pounds ? So let us be careful of the Lord our God, and made salvation possible to us in the most favourable and easy conditions, let us take heed, lest, while we profess faith, repentance, confession, as the instituted means of salvation on our part for the remission of sins, we forget that these are IN NO WAY A MERITORIOUS OR PROCURING CAUSE, but that this is to be found in the truth and substitution of the Son of God alone. Strange conduct in the uneducated patient, that he goes to the doctor and demands a fee of him, and the doctor took the medicine he prescribed, and the stranger still that he who is cured from the deadly disease of sin, should boast before God, as though he had said unto Him, " PAY ME THE PRICE OF MY SOWEST !"

Elsewhere remission of sins is pronounced unto those who, though they name, believe in Him (Acts 18:27). Here it is connected with the condition to repentance and to the conclusion, therefore, is, and repentance, and baptism appointed orders for our obtaining remission. We give not any chief place among the things in order of time it comes, and than useless when this arrangement is disturbed.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all baptized through the sea. And were all baptized into Moses in the cloud and in the sea" (1 Cor. x. 1-2.)

The advocates of sprinkling may have taken hold of this passage, because a cloud is mentioned here, and because a cloud is generally a sprinkler. But in the cloud here referred to *sprinkle* the children of Israel?

"And the angel of God which went before the camp of Israel, removed and went behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night" (Ex. xiv. 19-20.) Whosoever will take the trouble, then, to consider the narrative, must see that if this cloud were one of rain to any, it must have been so to the Egyptians only, for to the Israelites "it gave light by night:" to them it was a light cloud and not a watery one.

"And all passed through the sea." Turn to the narrative again. "And Moses stretched out his hand over the sea: and the Lord caused the sea to go back by a strong East wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left" (Exodus xiv. 21-22.) What reason, then, is there for supposing that any of these Israelites were touched by the waters of the sea? The cloud was a bright one that "gave light" unto them: the ground on which they trod was "dry:" and the sea was "a wall" on each side their path. But as they were surrounded on all sides by the cloud and by the sea, the allusion must be to an immersion rather than a sprinkle. The Rabbinical representation of the cloud is: "It encompassed the camp of the Israelites, as a wall encompasses a city," and the words of Moses are, "Thy cloud standeth over them" (Num. xix. 14.)

These words teach, that at the passing through the sea, the Israelites were initiated into the dispensation of Moses; henceforth he was to be their leader: they were baptized into him (*eis*) to be guided by him, and to obey him. And

so far as the allusion is to Christian immersion, it sets forth this, that when the believer is baptized he enters the kingdom of the Redeemer—takes the vow of allegiance unto him—"puts on" Christ—and delivers himself up to his bidding, to be led on by him unto the better land.

EVIL SPEAKING.

"THIS crime is a conjugation of evils, and is productive of infinite mischief; it undermines peace, and saps the foundation of friendship; it destroys families, and rends in pieces the very heart and vital parts of charity; it makes an evil man party, and witness, and judge, and executioner of the innocent, who is hurt, though he deserveth it not."—*Bishop Taylor.*

"Were slander to find fewer approvers, the kingdom of Jesus Christ would soon be purged of that scandal. Slander is pleasing; and a vice which pleases, soon becomes a desirable talent. We animate evil speaking by our applauses; and as there is no person but wishes to be applauded, there are few likewise, who do not study it, and endeavour to make a merit of slandering with skill."—*Massillon.*

"How odious are those, who by indulging in an idle prying curiosity, that delights in understanding and meddling with other men's matters, acquire a wonderful knack of drawing out to the last inch, the whole length of line, which the tattlers are fed to uncoil. But what are such doing? Is it not plain, that by cherishing sin in others, they sin themselves; and that by being accessory to the guilt of others, they increase their own? A deadly evil, which God hates, and against which he has denounced the heaviest curses, enters their houses and assails their persons, and they welcome its approach with a smile, and throw open their breasts to its baneful influence. Is it thus they give proof of their reverence to God and their love to man? * * It is worthy to remark, that if none could be found wicked or weak enough to give heed to the evil reports of tale-bearers, they might soon become bankrupt in their iniquitous calling. Customers failing, they must abandon their trade."—*Shuttleworth.*

REPORT OF GENERAL MEETING,

HELD AT BIRMINGHAM AUGUST 8, 9, AND 10, 1859.

IN accordance with the Resolution of 1858 the Annual Meeting was held at Birmingham, and though the business of the Conference did not commence until Tuesday evening, the 9th, there were interesting preparatory meetings held on the previous Lord's day and on Monday evening, the former in the Music Hall, and the latter in the room of meeting in Cherry-street. On the Lord's day the weather was unfavorable, but there were a goodly number assembled in the Music Hall, for the purpose of listening to gospel discourses from our brothers, T. H. MILNER, of Edinburgh, and D. KING, of Birmingham. On Monday evening, a very interesting and solemn prayer meeting was held, for the purpose of invoking the Divine blessing upon the deliberations of the Conference. Many

of the brethren and sisters from London and other places were present, and they speak of it as a meeting long to be remembered. On Tuesday evening the brethren and representatives of several of the churches assembled. The chair was taken by our Brother TICKLE, of Liverpool, and prayer was offered by our respected and beloved Brother J. WALLIS. JABEZ INWARDS and WALTER LUDBROOK were appointed Secretaries.—DAVID KING, one of our beloved evangelists, proposed, and Bro. LUDBROOK seconded, a resolution to the effect, "That the Conference be governed by the same Rules as were read and adopted last year." The Secretary then read the Schedule of the Churches, which contained the following interesting and encouraging statistics:—

STATISTICS OF THE CHURCHES.

(1, Present number of members; 2, Immersed during the year; 3, Received from sister congregations; 4, Received baptized persons; 5, Restored to fellowship; 6, Departed this life; 7, Expelled, or withdrawn; 8, Transferred to sister churches; 9, Removed to places where there are not churches; 10, Emigrated; 11, Sunday School; 12, Officers.)

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12
Aberdeen	22		3		4		2			1		1 elder
Ashton-under-Lyne	11	1						1	2			1 pres. 2 provisional deacons
Auchtermuchty	30	2						2				3 deacons
Aberdare	7											1 overseer
Banbury	20						1	4		1	yes	3 deacons, 1 deaconess
Banff	52	8	1				1	4			yes	4 elders, 2 deacons
Bangor	18	2			4		3		1		yes	2 presidents, 2 deacons
Bedlington	15	1					2	1	4		yes	1 pastor, 1 deacon
Birkenhead	10	1	1									
Birmingham	79	26	1	19				2				
Bolton	22	3		1			1				yes	1 eld. 2 dea. 2 deaconesses
Brecon	17	2		1			1	3				1 elder, 1 deacon
Buckly	11	1		1	1							1 president
Bulwell	50	4			2	2	3				yes	1 pastor
Castlewellan	20	2					2			2		
Carlisle	18		2		1	1	3					2 deacons
Carlton	12	1			1							2 presidents
*Criccieth												
*Chester												
Cefn Mawr	14						1	2			ac	1 pres. 1 dea. 1 evangelist
Cox Lane	30		3		2							1 bishop, 2 deacons
*Cookstown												
Crossgates	52	9					1	3	2	2		1 bishop, 2 deacons
Cupar	22		4				2					2 pastors, 1 deacon
Dalkeith	18	2	2				1	4	1			1 president, 1 deacon
Douglas	5											
Dundee	89	12			1	3	3				yes	4 elders, 3 deacons
Dungannon	27	4	4		1		1					2 presidents
Dumfries	22	1	2				1	1		1		

CHURCHES.	1	2	3	4	5	6	7	8	9	10	11	12
Edinburgh . . .	126	15	5									4 elders, 4 deacons
Edinburgh . . .	49											4 officers
Ellesmere . . .												
Fraserburgh . . .	13	3	1					1			yes	
Grangemouth . . .	23							2				1 president, 2 deacons
Glyn Cariog . . .	5											
Glasgow . . .	110	5	8				2	5			cls.	3 overseers, 3 deacons
Graddersfield . . .	50	1	2			1	1	2	1			2 presidents, 2 deacons
Hull . . .	7							2				
Howden . . .												
Jersey . . .												
Kirkaldy . . .	70	18	3		2		4	4		1		2 pastors, 3 deacons
Kirkby Ireleth . . .	21									1	yes	
Leigh . . .	24	2					1				sc	1 pastor
Leicester . . .	11	3							2			
Liverpool . . .	29	1	10			1	3	3	2			2 pastors
Llanfair . . .	35				2		2				yes	3 elders, 1 deacon
Llanfrothen . . .	12											1 minister, 1 deacon
London (Camden Hall) . . .	114	25	1	7			7	7	4	2	yes	1 pas. 4 dea. 3 deaconesses
London (Pimlico) . . .	30	9	4					1		2		
Llanidloes . . .												
Loughborough . . .												
Louth . . .	7											1 president, 1 deacon
Laidstone . . .	7											
Manchester . . .	119	24	3	4	1	1	6	2				8 officers
Marlpool . . .	35	5					1		1		yes	3 presidents
Marypool . . .	10	1						2	2			2 pastors, 2 deacons
Merthyr Tydvil . . .	17						13	3	2			3 elders, 2 deacons
Melington (with Saughall) . . .												
Montrose . . .												
Norwich . . .	30	5	1		2	1	1					3 pas. 3 dea.: provisional
New Pit Sligo . . .	8					1	1					
Newtown . . .	18	3	5		1		2	1		2		2 deacons
Newcastle . . .	29	3					7	1	2		yes	1 president, 4 deacons
Nottingham . . .	162	4			2	4	9			1	yes	2 pastors, 5 deacons
Over Common (Wakefield) . . .												
Pennmachno . . .	13					1	1					1 deacon
Perth . . .	14	2										2 presidents
Pitdown . . .	163	2			4	2	1					3 pastors, 7 deacons
Portmadoc . . .	37	8									yes	1 elder
Rhoslanerchrugog . . .												
St. Andrews . . .	14						2					
Sanquhar . . .	23						1	2				1 president
Saughall . . .	39	6	1		1	1	2	4	1		yes	2 elders, 2 deacons
Sheffield . . .	2											
Shrewsbury . . .	26				1		4		2	1	yes	3 presidents
Sunderland . . .	28		1				1				yes	2 pastors, 2 deacons
Swansea . . .	9							9				2 presidents
*St. Helen's . . .												
*Stockport . . .												
Turriff . . .	15	3									yes	2 elders
Wakefield . . .	14	2			1		1					1 elder, 2 deacons
Wallopp . . .	6											
Wigan . . .	104	42			3	2	10				yes	3 pastors, 2 deacons
Whitehaven . . .	14				1	1	1	1				1 elder, 2 deacons
Wortley . . .	30	4	2		1		1				yes	2 elders, 1 deacon
Wrexham . . .	60	3	1		1	1	1	1	2		yes	1 deacon

* Returns not to hand.—† Not a public meeting-place.

Communications were then read from various churches.

The Report of the Evangelist Committee at Nottingham was next read

by Bro. WALLIS, from which it appeared, that including the balance in hand last year, £357 18s. 5½d. had been received, and £278 15s. expended.

Throughout the whole of the Conference the greatest cordiality prevailed, and the following resolutions were passed :—

1. That the thanks of the brethren are due, and are hereby given, to the Nottingham Committee, for their valuable services during the past year.

2. That Brethren J. Hine, J. Wallis, T. Wallis, W. Powers, and H. Meekley, be requested to act as the Evangelist Committee for the ensuing year.

3. That only the amount received and expended be inserted in the Report of the Meeting, and that the Financial Statement be printed and forwarded to the churches or brethren who have contributed.

4. In response to the repeated solicitations of the churches in Scotland for Evangelists, and with reference to Bro. Rotherham's willingness to proceed thither, this meeting approve his intention, and commend him to the Divine favor; and with this Resolution intimate the purpose of brethren in Scotland to supply his wants.

5. That Bro. Evans be recommended to labour in Swansea and neighbourhood, according to the desire of brethren there.

6. That the application of the Birmingham church for a continuance of Bro. King's labours in Birmingham be acceded to, and that Bro. King be requested to make Birmingham the centre of his operations during the ensuing year, with the understanding that he will, as far as consistent with his duty to Birmingham, extend his labours to other eligible places.

7. That in response to the application from Castlewellan, Bro. Brown, of Whitehaven, having stated his conviction that Bro. Geo. Sinclair is willing and able to go, and would be efficient in meeting the wants of the brethren there, and his suitability to proclaim the truth in that locality, that Bro. Sinclair be requested to go as soon as can be arranged, and sustained as long as may be found desirable.

8. That the application from Leicester be handed to Bro. King, in the hope that he and others may be able to supply some help to the church in that important town during the next year.

9. Reports having been circulated in this country, that some of the Churches of Disciples in America admit unbaptized persons to the Lord's table, it is requested that enquiry be made to ascertain the truth of the matter, by the Chairman of this meeting, to Bro. Alexander Campbell, and that the reply be published in *The British Millennial Harbinger*.

10. This meeting deploras that an institution so abhorrent to the enlightened sentiment of the civilized world, not to say of Christian principle, as American slavery, should have the support of any bearing the Christian name.

11. That in reply to the communication from Piltdown, Bro. Ludbrook be requested to refer the brethren to a resolution passed at the Annual Conference in London in 1851, to the effect that the co-operation meeting disclaim all power to settle disputes between brethren or churches.

12. That the list of the churches be printed and circulated by post.

13. In consideration that many of the churches are greatly inconvenienced and crippled in their efforts through insufficient meeting-house accommodation, it is urgently suggested—*First*, To brethren of means, to consider whether they might not furnish help by the building or purchase of suitable property, with the view of renting it to the church; and *second*, To churches inconvenienced in this respect, to consider whether Building Societies do not afford such facilities for the procuring of ample accommodation, as to make it dutiful to take early advantage of them for this important purpose.

14. That this meeting regrets that several of the churches have not returned the schedules, and hope in future every church will do so, that the statistics may be as complete as possible.

15. That in view of the many encouraging applications for evangelists laid before the meeting, it is earnestly recommended to the churches to make continued prayer, that the Lord of the harvest would raise up laborers, and that young brethren of zeal and talent seriously and assiduously addict themselves, by study and effort, to gospel work, that their profiting may appear to all, and that they may come to be workmen that need not to be ashamed; and also, that for this purpose, more attention be given to village or district preaching, by combined arrangement under the direction of the leading brethren of the churches.

16. Inasmuch as much good has resulted from the publications of the brethren, and considering also that in the absence of evangelists, the churches be exhorted to a more liberal and systematic use of tracts, &c.; and that in connection with this recommendation, Bros. King, Rotherham, and Milner be requested to prepare a dozen or more four-page or larger tracts for loan and other distribution.

17. That this Conference tenders its thanks to the authorities of Bond-street

Chapel and School Room, for their kindness in granting the use of those buildings for meetings on Wednesday.

18. That the Annual Meeting in 1860 be held at Birmingham.

19. That Bro. Inwards be requested, so far as his other engagements allow, to co-operate with the other evangelists in proclaiming the Gospel.

On Wednesday afternoon, at five o'clock, a social tea meeting was held in the school-room in connection with Bro. Chew's chapel, the place being quite full, and all the arrangements excellent. In the evening a public meeting was held in the adjoining chapel, which was numerous and respectably attended. Bro. David KING premised, Bro. McDUGALE read in an impressive manner the 72nd Psalm, and prayer was offered by Bro. WALLIS. After a few pointed and practical remarks from the Chairman, Bro. TICKLE was the first speaker. He remarked upon the blessings of revelation and the love of God. All things in the natural world were governed by law and system, and was it unreasonable to suppose that when God spoke to man in relation to salvation, he would do so according to law? The Gospel was a pure and perfect system, and all that was necessary for man to know about eternal things had been clearly revealed. The interventions of men had made desolations in the churches. We had a desire to return to the simple truth of the faith which was once delivered to the saints.

Bro. ROTHERHAM delivered a very clear and telling address, in which he pointed out the nature of Primitive Christianity, by replying to the three following questions—1, What was the Gospel?—2, What was the church?—and 3, What was the spirit of the Gospel of Christ? Upon all of these points he spoke with energy and effect.

Bro. MILNER, of Edinburgh, in his usual earnest and impressive manner, combated and answered a series of objections which sceptics and others frequently advanced in opposition to the truth. He then spoke in a solemn manner to the unconverted, and concluded a most excellent address by imploring the servants of the living God to be up and doing; the enemy was powerful, prejudices were great, it was

the time for action, and there was not a moment for delay.

Bro. J. INWARDS was then called upon to deliver the concluding address, our Bro. CHEW engaged in prayer, and thus ended an interesting meeting, in which the great truths of our common salvation had been earnestly enforced and faithfully proclaimed.

On Thursday evening a meeting was announced at the back of the Town Hall, when a goodly number of persons assembled. A portion of the Word was read by Bro. McDUGALE, and addresses were delivered by Bros. TICKLE and KEMP. Whilst the last-named brother was speaking, it was ascertained that Dr. Brindley had announced his intention to preach on the same spot, and this being known our friends removed to another place, where a very impressive discourse was delivered by our Bro. MILNER: after which we repaired to the hall in Cherry-street, where we held a social farewell meeting. Our good brother, William TURNER, presided, and we sang and prayed in the name of the Lord. — Bro. KING spoke of the Conference which had been held, and of the good feeling which had prevailed. He had, however, noticed one thing, and that was, the brethren who had assembled were getting older, and this had never been so impressed upon his mind before; and he was reminded that we were all marching towards the tomb. — This statement was received by the meeting with mingled feelings of sorrow and hope; many eyes were dimmed with tears; we thought of those whom we love, of their grey hairs, and of the hour upon which age had inscribed its marks; and we felt that several of them were ripening for glory, and that when they cease to take their places at the Annual Conference, it will be but to join the happy and glorified above. This solemn sentence was the key-note to the meeting, and many who were present will never forget it. — Bro. FRASER, and other Birmingham brethren, spoke in a very appropriate manner. Then a good man prayed; he was a working-man, and from his thanksgiving and supplication we felt what a precious and soul-blessing reality is the Gospel of God, and how its truths can illuminate the minds of our artizans, so that while engaged in their daily avocations, they can hold

sweet communion with their Heavenly Father. Another hymn was then sung, after which our brethren, FROST, HAY, KEMP, TICKLE, and MILNER spoke: their hearts were full, a deep feeling of Christian sympathy pervaded all their sentiments, and the love of God which was manifested through Jesus, the Christ, seemed to kindle its holy fire in every heart; and in that never to be forgotten meeting, we thought we had a foretaste of that holy union and fullness of joy which are reserved for us in the kingdom of heaven. We felt the holy flow of brotherly love, and our earnest desire was that the light of the glorious Gospel might enter every heart, that all might possess a hope which is full of immortality. Our Bro. KING then prayed, especially for those of our brethren who were deprived to a considerable extent of the blessings of meeting with the church of God. Then we had an original and practical speech from our esteemed Bro. CHEW, a parting hymn was sung, our Brother LUDBROOK offered up an earnest and impressive prayer, and the benediction was pronounced. Thus ended one of the best meetings we ever attended.

JABEZ INWARDS, } Secretaries.
WILLIAM LUDBROOK, }

EXTRACTS FROM LETTERS.

The letters this year greatly exceeded in number and length those of former years. A portion only can be given.

BIRMINGHAM.

Dear Brethren in the Lord, — It has pleased our Heavenly Father to permit us to meet once more on the earth, in order that we may, by the light of His Word, take sweet counsel together in things pertaining to the extension of the kingdom of His dear Son. We praise his name that we are enabled to welcome so many of you from all parts of the United Kingdom; and we trust that our assembling together may be for the comfort and upbuilding of all, and may conduce to the progress of God's purposes in Christ Jesus our Lord.

We desire sincerely to thank you and the brethren generally for your kindness manifested towards us in sustaining in this town, during the past year, a brother eminently qualified for the work to which he has devoted his life, as well as meeting the expenses consequent on the effort made. Your reward will be found in the everlasting kingdom, in souls redeemed and glorified. The cause he has so ably

and successfully advocated to all others, and our brother appreciates its importance. That he has acquired by drinking revealed by the Spirit of God, a careful digest of the various Word, he has freely imparted; he can truly say, I have nothing. We believe in our being displaced, and an amateur knowledge substituted, which, by the Divine blessing, will assist in the import which all the disciples of the are called.

With untiring zeal and without offence, he has not failed to reprove his brethren when they have in season, and out of season, preached the gospel of salvation, converted, persuading them to eternal life, and submit to the Messiah.

Our dear brother's qualifications for the work are well known to all—we need not dwell on that. He takes the opportunity now afforded to publicly express our hearty thanks towards him for his uniform services as every member, and we pray he may be spared for many years in the hope for the labour of love.

The immediate result of his labours is, that including the few brethren himself and Bro. Rotherham, we now number seventy-nine brethren who are knit together in the love and affection. A spirit of inquiry is aroused, which is affecting the untruth generally; one determined to be guided by the will of God, and forsake every other, found in accordance with the kingdom; and we feel convinced that stagnation which prevailed in the Church commenced here, has, in its given place to an enlarged vine purposes in the present.

On this subject we can enter into detail verbally while you are present; we shall, therefore, proceed to the consideration of our prospects for the future.

Before doing so, we may say much to be thankful for in the past. In all probability our success has been much greater, and larger, if we had occupied a more spacious and better ventilated place. Although centrally situated, many have been unable to attend the Church of England Young Men's Association, previous to our occupying the room over the shop we now assemble; from the street over the door, and at the side

to some that services conducted here on the Lord's day is connected with that church. Enough of us is known for people to be aware we have, in religious matters, no lot or part in a human institution; they, therefore, pass by on the other side. Others have found their way to the Methodist chapel opposite—so that in this respect we have laboured under great disadvantages. We hope to remedy this inconvenience, and to find a place for our meeting which shall be more inviting to the public, and which may be found with greater facility.

There are many important cities and towns where it is desirable that a movement similar to that carried out in Manchester and Birmingham should be commenced; we are painfully aware how few are the labourers in the Lord's vineyard who have given themselves to the work of an evangelist; notwithstanding this, we would urge a prolongation of Brother King's stay here, for the following among other reasons:

We hope for considerable additions to our numbers, and the fuller development of the talent we already possess; and consequent on this, a thorough organization of the church on the model once for all, by the Holy Spirit in the apostles' times, delivered to the saints.

We have already glanced at our progress, but we believe that the work has only commenced here—that the way has been merely prepared for an incalculable amount of good. There is an immense population within easy railway distance; to whom, with the exception of Smethwick, about three miles distant, the plan of salvation has not been fully declared. We should be glad to see other towns in these Midland Counties of England co-operating with us.

We know of no one who could, with a greater prospect of success, go on with the work; our brother having, by his courtesy and self-control, enlisted the kindly feelings of the public towards himself and the movement.

We therefore ask your approval of our wishes, and his concurrence that he should still labour here, and hope that he does not feel inclined to leave behind him the harvest, the seed of which he has so largely contributed to sow.

Turning now to the spread of the truth generally, we suggest that the great first principles we advocate, might be more widely made known, if the churches already organized would awake to the privileges and requirements of the important and responsible position they occupy. The members universally are God's proclaimers—the gospel a glorious simplicity. A little

steady and prayerful consideration of the revealed will of God, would enable all, from the youngest to the oldest, to carry to the houses and chimney corners of neighbours and friends, the living truth in which we rejoice.

Material assistance at small expense might be derived from the press, which will always be an important auxiliary in the spread of the gospel. We think that a short tract should be prepared embodying, in an inviting form, the first principles of Christianity. This should be distributed by the brethren to the world, all over the kingdom. They should be exhorted also to throw off an unwillingness that prevails in relation to their appearing before the people as publishers of the good news. Small as are our numbers compared with surrounding so-called Christian churches, there must be much latent talent in the body, and every means should be adopted to call it forth; if there was greater earnestness, a large addition to the saved would be the consequence.

One suggestion we make which can be readily adopted. Meetings for the purpose of exhortation, prayer, and praise, should be held weekly in rotation, at the dwellings of the brethren; here a facility of speech might be acquired, talent developed, a more intimate acquaintance cultivated, and the hearts of sincere followers of Jesus would be effectually stirred up to love and good works.

When we look at the difficulties in our path, they appear immense; but our trust is in the Lord, our weapons the sword of the Spirit and the shield of faith, our armour the armour of righteousness. It is not our work, it is the Lord's; he has provided us with all things necessary for carrying on the warfare. If we will only use the means, he has promised strength. Continued prayer should be made for the success of those who are engaged in the cause of our Redeemer. If these and similar efforts are made, we believe that our hearts will be gratified by seeing a wholesome, because scriptural revival in these islands, which will go on until he shall come to be glorified in his saints, and admired in all them that believe.

JOHN JOHNSTONE.
T. S. LEMPRIERE.
EDMD. FRASER.

CARLISLE.

We are about removing into a chapel now occupied by the Methodists, and we think that if an evangelist could be spared to labour in Carlisle, much good might be done. There are several small churches not many miles distant.

J. IRVING,
W. BROWN.

CASTLEWELLAN.

I enclose, by request of the brethren, £2 for the Evangelist Fund. I am also desired to say, that the brethren think the present time favorable for one or more evangelists to visit the North of Ireland. I doubt not that deep impressions have been made on the minds of many, and that when the excitement is over, they may be willing to hear the truth. I have witnessed many very extravagant things at some of the meetings; yet notwithstanding there is a great amount of seriousness, and many are awakened to a sense of their guilt. I think that if an effort were at present made in Belfast or Castlewellan, or in both places, great good might result. This must be for the Committee to consider. I intend to leave for Australia next week.

JOHN LYND.

FRASERBURGH.

We have had Bro. Alexander Beattie labouring for the last three weeks, and have felt refreshed and strengthened; two enquirers have been baptized since he came amongst us. This is partly the reason why we have not done more for the evangelists with yourselves, or in England and Ireland. Still we consider we have further to go than home. Praying the Lord to guide and direct you to glorify himself and be a blessing to others,

G. BRUCE.

GLASGOW.

Dear Brethren,—We have your annual circular, which was submitted to the brethren here, and has been filled up and returned. With respect to the objects of the meeting, about to be held in Birmingham, they have our deepest sympathies, and we hope by the blessing of God, your deliberations will be productive of much good to the cause we all wish to see prosper, viz.: the still wider dissemination of the truth in its influence and power. But we deeply regret, that though there has been a great desire among the brethren here that one or two of our number should have been present, and though there has also been corresponding with this, a strong feeling on the part of some to be present, yet circumstances render it out of our power at present. We humbly propose, that *Scotland*, and even we would say *Glasgow*, should have a share of the consideration of the brethren met in Birmingham, as a field of operation in the way of evangelization. We have waited long for help in this good work, and hope that the time is not now far distant, when we shall have the pleasure of having one or two able brethren to labour among us.

WILLIAM LINN,
JOHN BROWN,
JOHN CLARK.

GRANGEMOUTH.

Labour for the ingathering of souls to Jesus, and feed those who are gathered in, and let all our characters be living epistles of Christ, which all may read. I would repeat, "*Work while it is day*," and whenever you have an opportunity. May all your deliberations be blessed, so that sinners may be saved, and the saved united, as John xvii. 21. This is the prayer of your aged brother in the Lord,

ROBERT LAIRD.

HUDDERSFIELD.

Dearly beloved Brethren,—Meeting as you do in Birmingham, we think it proper to express the high gratification which we feel at the prosperity of the Lord's work there;—for whether we reflect upon the opening which Divine Providence at the first presented—or the unwearied exertions of our brethren who have laboured—or the amount of good which has resulted, both directly and indirectly, we think there is abundant cause for gratitude and praise in our heavenly Father, who has so signally granted his blessing.

We would also express our conviction, that the cause in Birmingham demands the continued and generous assistance of the churches.

We have already forwarded the schedule stating our numerical position—by which you will perceive that we have decreased by two during the past year;—while, however, we mourn over our slight decrease, we have much pleasure in saying that we enjoy great peace and harmony as a church, while we are not without the indications of the Divine blessing.

While speaking of ourselves, we remark that among the things which at present prevent our usefulness and increase, is the want of a comfortable and convenient place of worship.

We had for a number of years occupied a comfortable place upon the first day of the week, (but which was otherwise used on week days) but in that place we had no convenience for school operations, although we much desired it; we have, however, been compelled to leave that place, and the one in which we now assemble is ineligible and inconvenient. We have tried in vain to procure a comfortable and convenient meeting place upon rental—but to obtain a suitable one is impossible;—we have therefore resolved, if possible, to erect a place for ourselves—with the confident hope that by more advantageously presenting the Divine word and ordinances, and by the instruction of the young in a Sunday school, together with other operations, (which are at present impracticable) we may glorify God by extending his cause.

Whether we can succeed in the erection of a meeting place is somewhat uncertain, as our pecuniary means are very limited; we therefore take this opportunity of seeking the sympathy and assistance of our brethren, to enable us to accomplish the work—while we assure them that our gratitude will abound to them, as well as to our Divine Father.

During the past year we have only been able to make one small contribution to the Evangelist Fund: we had intended to do more in that way,—but having the foregoing object before us, we judged it proper to reserve our small resources towards its attainment; it will, however, afford us great pleasure to contribute hereafter *when we are able*.

EVAN JENKINS,
JOHN WINTERBOTTOM, } Presidents.
Huddersfield, August 7, 1859.

LEICESTER.

Bro. Thos. Leavesley and myself were necessitated to remove from Mountsorrel to Leicester, some six months ago, on account of employment, since which time we have succeeded in gathering together a few scattered members in Leicester, who meet on the first day of the week to commemorate the death of Christ, in our dwelling-house. About eight regularly attend. I am happy to inform you that these few appear to be in earnest, and desirous that a numerous church should be gathered in this town. With this view they urgently request that you would take Leicester into your consideration. We consider the prospect very favorable, as there is great dissatisfaction with the present state of affairs, and a conviction that reformation is needed, as well as a belief that unity of faith is essential to the conversion of sinners. The population is about 70,000, and we consider it a fine field for evangelical labor. We want help, and we appeal for it to those who care for the spiritual welfare of others. Can you, will you come over and help us? Send us an evangelist whose soul is in his work; if you could only spare one for a few months or weeks, it would gladden our hearts.

JAMES LEAVESLEY.

MANCHESTER.

We gladly avail ourselves of the opportunity of addressing you on this interesting occasion; and trust that your deliberations will be directed by that wisdom which cometh down from above, and which alone is profitable to direct you in the important affairs for which you are assembled, viz.: the spread of truth, the salvation of sinners, the prosperity of the church of Christ, and the glory of God.

As a Christian community, we have abundant cause of thankfulness, when we review the year that is past. Our meetings for worship, on the mornings of the Lord's day, have been (generally) pretty well attended; about two thirds of our members being usually present. We do not, however, boast of this proportion; it might be greater than it is, and undoubtedly would be so, did all our members imbibe the spirit of the primitive Christians. In common with most of our churches, we have to deplore the defection of a few, who formerly bid fair for the kingdom: on the other hand, we have reason to thank God, for the additions which have been made to our numbers; making a clear increase, during the year, of 25 precious souls, for whom the Saviour died. Comparatively small as this number may appear, we are nevertheless disposed to take courage, to renew our efforts, and to lay ourselves out for usefulness in the cause of that dear Redeemer, whose we trust we are, and whom we profess to serve.

It is a source of gratification to ourselves, and may possibly interest you, when we inform you, that more than one third of our members are married couples; and that several of their sons and their daughters are also united with us. Exclusive of such, we have also a considerable number of youthful converts, male and female; to several of whom we are looking forward as likely to become useful members of the ecclesia of the living God. We have a wide field of operation before us, and around us on every hand; but which, for want of efficient laborers, we are unable to cultivate. O that the Lord of the harvest would raise up amongst us more laborers, to reap the fields which are already white!

That we may not be tedious, we conclude, by praying for the Divine blessing on all your deliberations.

HENRY PERKINS,
JOHN NICHOLSON,
WM. PERKINS,
MATTHEW HARVEY.

MERTHYR TYDFIL.

Beloved Brethren,—At the Annual Meeting of the Welsh brethren at Merthyr Tydfil, on the 6th June last, a very urgent request was presented by brethren in Swansea and Merthyr for evangelistic assistance in those populous districts; and as it essential that the evangelist should be able to proclaim the Gospel in the English language, and the funds collected by the Welsh churches being inadequate to meet the expenses of Welsh speaking brethren called to assist in the formation of new churches, or help weak ones, it was resolved:—1, To apply to the English brethren for the

sustenance of an efficient evangelist in Swansea and Merthyr. 2, That having learnt with joy, that Bro. Evans, of Llanidloes, was willing to devote himself to the work, and most brethren present being acquainted with his capabilities and zeal in the Redeemer's cause, they heartily recommend him to the notice of the English brethren.—The meeting was cheered with the intelligence that during the year two churches had been formed on New Testament principles in Bangor and Portmadoc. Hoping that you also may have reason to rejoice that the glorious cause of truth is gaining ground, and many souls added to the saved; and praying that the wisdom which cometh from above may guide your deliberations,

SAML. OWEN.

PORTMADOC.

The church here was formed in the beginning of March last, till when, five or six of us attended meetings at Criccieth; about twenty joined us from the Scots Bap-

tists. The particulars were given by Wallis, but he did not take any

SWANSEA.

The population of Swansea wards of 45,000, and the population manifested towards us seems able; yet there is not that success on our labors which we wish. We believe this want is attributable to the absence of an evangelist. We strongly desire that Evans to come and labor here, believing that he is adapted to the good in our midst; and if Bro. Ham's or Bro. King's future efforts will allow of their occasional visits to Swansea, and strengthening our hands, we think would be a means to ensure success.

DAVID JAMES

ITEMS OF NEWS.

SOUTH BRIGHTON (VICTORIA.)

The disciples in this place, through the good providence of our Father in heaven, have been enabled to erect a meeting-house sufficiently large for their present wants. This unpretending structure is built of wood, and will hold about 70.—It was opened for worship on the 1st of May, 1859, and brethren from Beaumaris, East Brighton, Melbourne, and Prahran came to testify by their presence their hearty sympathy with the South Brighton friends. Our morning worship, after the approved apostolic model, was very refreshing.—About forty broke bread. We had a tolerable number of visitors, who witnessed the order of the Lord's people.—In the afternoon three addresses were delivered. Bro. Coles spoke on "Sin, its consequences and remedy;" Bro. Burt on the passage, "O! taste and see that the Lord is gracious;" and Bro. Service on "The unsearchable riches of Christ."—In the evening, Bros. Service and Burt again addressed the meeting.—The building was well filled morning, afternoon and evening.

MELBOURNE (VICTORIA.)

Our half-yearly tea-meeting was held in this place on Wednesday evening current. The day being wet, it was not so numerously attended as it would have been had the day been favorable; on the whole, however, it was considered good. Bro. Abercrombie, from Geelong, and Bro. Kier, from South Brighton, addressed the meet-

ing; as did also Bros. Kid Coles, and Wilder, of Prahran; M'Gregor, (chairman) Thomson, and Service. The evening was spent, and the results may be seen in the churches at Brighton and Prahran. They have been doing well for some time.

June 17, 1859.

NEW TOWN (SYDNEY.)

Since my last we have had a large number by immersion, a female. I have not much news to write this mail. We have a very fair attendance at our meetings, and are living in the truth.

June 13, 1859.

OBITUARY.

MARGARET GAUL.

Departed this life, on the 2nd inst. Margaret, the wife of Brother. Our deceased sister was baptised in the year 1844, since which she maintained, as a member of the congregation in Pittsboro which she joined, the principles of the Reformation. She was confined to her bed by severe illness, which she endured with resignation to the Divine will, retaining to the last. She fell asleep in the blessed hope of a glorious resurrection.

• The communication alluded to in the last issue was by Wallis.

OCTOBER, 1859.

BIBLE REVISION : ITS IMPERATIVE NECESSITY.

PERMENTED IN A SERIES OF DIFFERENT PAPERS, IN WHICH THE DISCREPANCIES AND ERRORS OF THE AUTHORISED VERSION ARE POINTED OUT.

I.—MANUSCRIPTS OF THE SACRED SCRIPTURES.

THE original scriptures of the Old Testament were written in Hebrew ; those of the New Testament in Greek. Some chapters, however, in Daniel and Ezra, and a verse in Jeremiah, were written in Chaldaic ; and the Gospel by Matthew is supposed by some scholars to have been first written in Syriac, and afterwards in Greek. The art of printing was discovered in Europe in the fifteenth century, and one of the first books printed was the Bible. Previously, the sacred scriptures were transmitted entirely by manuscript. Many very ancient manuscripts are still in existence. Although there is abundant evidence that extraordinary care was exercised in copying from one manuscript to another, it is not surprising that occasional errors in words or letters would occur. Some manuscripts are regarded as much more valuable and reliable than others. No single one is supposed to be entirely free from faults. The errors in one are detected by the agreement of others in a different reading.

Since our common English version was made, many ancient manuscripts have been discovered, not at the time known to exist, and some of them are acknowledged to be of the most valuable and reliable character. By these, scholars have been enabled to correct, in a number of cases, the text, both of the Hebrew and Greek, used by the translators of the Common Version. The correction of the text, of course, requires corresponding changes in the translation.

Upon this point the Bible Union has proceeded with the utmost caution. They have employed the most eminent

Hebrew scholars now living — Dr. Rödiger in Europe, and Dr. Conant in America — to secure the most careful and reliable correction of the Hebrew text, as the translation of the Old Testament progresses ; and in the New Testament, they depend for the same purpose upon the Final Committee, to which these two scholars also belong. The sole object of the Union is, to ascertain precisely what God has communicated to man, and to make this known by faithful and accurate translation.

It is a subject for devout thankfulness, that, as stated by Dr. Horne, "The very worst manuscript extant, would not pervert one article of our faith, or destroy one moral precept." At the same time, it is true that the greatest accuracy to which the original text has been brought by the collation of additional manuscripts, only throws more light upon the articles of a Christian's faith, and upon the precepts by which his conduct ought to be guided. This is now true to the learned. A faithful and accurate translation of the corrected text, will make it equally true to all the readers of the Bible.

Man is entitled to know just what God has revealed, and it is the duty of the servants of God to make it known.

II.—STATE OF LEARNING WHEN THE ENGLISH VERSION WAS MADE.

From the year 1600 to 1611, the date of the Common Version, Great Britain was not celebrated for any great advances in the science of biblical philology and criticism. Almost all the great improvements in this department since the era of the Reformation, have been made at a comparatively late period. All the great commentators upon the

English Bible have written since 1611, and the most important researches regarding the original text have been made within the last half century; and during the same period philological and grammatical principles that should govern translation, have undergone a degree of investigation and critical examination, which have brought the science of biblical philology to a maturity before unknown. It would be easy to prove that the revisers employed by King James were not, with rare exceptions, distinguished scholars, even for the day in which they lived; but, if they had been, they did not enjoy the advantages now possessed, and therefore were not in the condition of scholars of the present day, to make a thorough and accurate translation, especially where questions are involved, requiring profound and extended research.

It is not too much to say, that, in these respects, the Bible Union stands on the highest ground. All the advantages which learning can supply, have been secured for the preparation of a revision, which, we believe, will be worthy of the enlightened age in which we live, and will be to all succeeding ages a monument of faithfulness to God's revealed truth.

We do not disparage the revisers employed by King James, by asserting that they do not accomplish so much as scholars at the present day. They had not the manuscripts, they had not the books, they had not the collected results of the researches of philologists, biblical students, and commentators. Nothing less than a miracle could have enabled them to do in their age, what can now be done. We intend no reproach, therefore, when we make such comparisons. Nearly as great advances have been made since their time in all that is requisite to make a complete translation, as in the improvement of the mechanical arts, and it is not more reasonable to reject the steam-ship, the railroad, and the electric telegraph, in temporal mat-

ters, than to refuse the aid of modern scholarship in improving the translation of the Word of God. The men who made the present version would not have been guilty of such an absurdity. They endeavoured to improve the versions then in use, so as to produce a better, and we ought to imitate their wise example.

III.—RESPECT FOR THE COMMON VERSION.

The American Bible Union has always treated the common English version with great respect and veneration. Its extraordinary merits as a translation, and the general simplicity and idiomatic purity of its style, are cordially admitted and acknowledged. The following general rules for the guidance of the Final Committee in the revision of the English New Testament, sufficiently attest the regard which the Union entertains for the book which is so dear to the hearts of its members:—"The exact meaning of the Greek text, as expressed to those who understood the Scriptures in that tongue, when they were first written, must be translated by corresponding words, phrases, and sentences, so far as they can be found in the English language, with the least possible obscurity or indefiniteness. The English version, as published by the American Bible Society, in their colated octavo edition of 1854, shall be the basis of the revision, and only such alterations from it shall be made, as the exact meaning and force of expression of the inspired text, and the present state of the English language require."

The Union recommends to its agents not to disparage the common version. The faults which need correction must, of course, be explained, in order to convince the friends of truth of the necessity of revision; but the greatest tenderness and affection should be manifested in exposing the defects of a translation in the main so worthy of commendation.

To venerate a version to such a degree as to approve its faults, or to prefer known errors to the pure Word of God, the Bible Union regards as superstition. The Church of Rome has thus exalted a human translation, the Latin Vulgate, and placed it above the inspired originals. The common version should be loved for its faithfulness to the original, and only so far as it is faithful. A right hand, or a right eye, should be removed, if it interfere between the soul of man and the pure word of the Lord. Would God be pleased, if we preferred the word of man to His word, and called it by His name? Certainly not.

Let us, then, retain all that is excellent in the common version, and so far as it does not communicate to men the will of Jehovah, correct its faults and make it, in all respects, faithful to the truth.

IV.—PULPIT REVISIONS OF THE COMMON VERSION.

One of King James' revisers listened to a sermon, the greater part of which was occupied in presenting three reasons why the text should be differently translated. He afterwards told the preacher that the revisers had examined those three reasons, and had found thirteen better reasons why it should not be differently translated. A very large proportion of the time of many preachers is spent in correcting the version from which they preach. This is often rendered necessary by the known and acknowledged defects of the translation. Would it not be better to remove those defects from the version, and save the time thus spent before many audiences every Lord's day? These known and acknowledged errors give countenance to numerous attempts in the pulpit to make changes, which are no real improvements.

It seems a plain, simple, and reasonable mode of proceeding, if the version which we use and circulate does not

always convey the mind of the Spirit, to correct its known inaccuracies and defects, and give to the people the pure Word of God. To retain what we know to be erroneous, and then to attempt constantly to correct it in the pulpit and lecture-room, produces the worst of consequences. It weakens the faith of the people in the sincerity of Christians, who point out and acknowledge errors, and do not aid to correct them. It throws doubt and obscurity over passages which are properly translated. It affords a field for weak and ignorant criticism. Young ministers especially, with a view to reputation for scholarship, delight to parade their learning before the churches by correcting the common version in their public ministrations, and this has particularly been remarked of those who openly oppose all efforts for its improvement. Indeed, some have acknowledged that, if the version be thoroughly and faithfully corrected, their occupation in this respect would be gone.

Let us do all that we can do, to secure a faithful translation of God's word, and the result will be a thousandfold greater increase of biblical intelligence, than if hundreds of thousands of such preachers should occupy the pulpits of the land from generation to generation, in correcting the version as it now stands.

The real questions at issue in such a case are these :

Shall the inaccuracies of the common version be corrected by incompetent, or by competent revisers ?

Shall it be corrected weekly in our sanctuaries, or once for all in the study ?

Shall it be corrected to the *hearer* of the word, and not to the reader ?

Shall it be corrected in a manner that brings reproach upon the book and upon Christians, or so as to commend the one and justify the other ?

All acknowledge the faults. No one seems to dispute that they should be corrected, and the truth told. The

point of difference is between this loose, irregular, imperfect, and frequently erroneous pulpit revision, and the thorough, faithful, scholarly, and accurate revision aimed at and prosecuted by the American Bible Union.

V.—CHANGE OF MEANING OF WORDS IN THE COMMON VERSION.

The common English version was first issued in 1611. About two hundred and fifty years have since elapsed, and the English language has undergone great changes. Many words are not now ordinarily understood in the sense in which they were used when this version was made. Out of hundreds of examples, we select the following :—

CONVERSATION, used eighteen times in this version, in no one of these cases signifies *the talking of persons with each other*, in which sense it is now generally understood.

PREVENT, used seventeen times, in no case signifies *to hinder, or obstruct*, as we now understand and use the word.

Every passage in which such a word occurs, is misunderstood by the ordinary reader. These two examples alone comprise thirty-five passages of divine revelation so misunderstood.

Paul is made to say, "OUR CONVERSATION IS IN HEAVEN," when the original asserts, *Our citizenship is in heaven*.

As the version now stands, David declares to God, "MY PRAYER SHALL PREVENT THEE." "I PREVENTED THE DAWNING OF THE MORNING."

How perfectly unreasonable and unintelligible are such expressions! On the other hand, how simple and appropriate is the meaning of the original :—

My prayer shall come before thee. I anticipated the dawning of the morning.

CARRIAGE. The meaning of this word has also completely changed since the version was made. It once signified the thing carried. It now means a vehicle of conveyance.

PASSION. The word formerly meant

suffering. Now we use it in an entirely different sense.

LIST, LISTED. These words once signified *wishing*: now they are used in a variety of other senses, but not in this.

TALE once meant *number*. It now means *a story, or narration*.

ALL TO. This phrase formerly meant *entirely, or completely*. It is now generally read and understood as two separate words, each in its ordinary acceptation.

DAMNATION. The word once meant simply *condemnation*, in such passages as "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (1 Cor. xi. 29.) Common readers now apply it to the eternal condemnation of the wicked.

QUICK, QUICKEN. These words were formerly common in the English language in the sense of *living, make alive*. They are now generally used to express the idea of *haste*, and not of *life*.

Such are examples of words that have undergone a complete change of meaning in the course of two centuries and a half. By keeping them in the version which we use and circulate, we sanction that as God's word, which inspiration did not communicate, and does not approve.

VI.—OBSOLETE WORDS IN THE COMMON VERSION.

Many words used in our Common Version have gone out of use, and their meaning is unknown to the ordinary reader.

WIST occurs thirteen times in the sacred volume.

WOT and **WOTTETH** occur eleven times.

These two examples comprise twenty-four cases, in which the meaning of the holy oracles are not understood by the most of those who read them. Every one, however, is familiar with the word *know*, which expresses the meaning of the original.

Which is easiest to be understood,—

"WE DO YOU TO WIT," as in the Common Version, or "*We make known to you*," as in the revision.

DAYSMAN was once in common use. We now employ the terms *judge*, or *umpire*, or *arbiter*, to express the meaning.

TROW was once a common word, but has gone out of use. I *think* is the proper term, whose meaning is clear to all readers.

KINE is not now generally understood. We employ the term *cattle*, and *cows*, to express the meaning.

LEASING was once used, where we now use *lying*, and *falsehood*.

EARING was an old Saxon word signifying *ploughing*. It has become entirely obsolete.

SOD and SODDEN formerly expressed the idea of *boiling*. SEETHE, SEETHING signified likewise *to boil*. They are no longer used.

These words, SOD and SEETHE, occur nineteen times in the version, and, of course, pervert or obscure the meaning of nineteen passages of Scripture to the common reader.

Take, for instance, the brief passage : JACOB SOD POTTAGE. How few readers understand what Jacob was doing ! No one, however, would be left a moment in doubt, if the phrase was translated, *Jacob was boiling pottage*.

ESCHEW is very rarely used. *Shun*, or *avoid* would be far more readily understood.

WENCH is a term not now applied in ordinary language to a *servant maid*.

BRUIT is understood by very few. The term *rumor*, or *report* is far more intelligible.

Such words as PURTENANCE, RAVIN, TACHES, CHODE, MUNITION, WAX for *become*, or *grow*, DURETH, MINISH, GARNER, STRICKEN for *advanced*, CRACKNELS, BESTED, BRAY, ALBEIT, ASTONIED, MAGNIFICAL, and many other words could readily be changed for terms familiar to every one who reads God's Holy Book.

The question is : Why should the Common Version not be corrected in these particulars, so that it may be intelligible ? Why should the meaning of the Holy Spirit be obscured, or perverted ?

VII.—WORDS IN THE COMMON VERSION MISTRANSLATED.

The number of words and phrases in the Common Version that do not express the meaning of the original, have never been accurately computed. Dr. Conquest lately published a Bible with twenty thousand emendations. Some of these alleged amendments undoubtedly are changes which do not introduce much improvement, and others may be regarded as doubtful, but the great body of them are those which commentators and other scholars have proved to be needed to express the meaning of the Hebrew and Greek. Any one who has examined the revision of Job by Dr. Conant, and carefully compared it with the Common Version, must be convinced that the errors of the Common Version are far more numerous than is indicated by the work of Dr. Conquest. A few examples will show their character :

Matthew vi. 25.—"TAKE NO THOUGHT for your life, what ye shall eat, or what ye shall drink." This inculcates an improvidence about temporal matters, which would bring confusion and distress into every household. The meaning of the original is,—*Be not anxious, &c.*

2 Peter i. 1.—"The righteousness of GOD AND OUR SAVIOUR JESUS CHRIST." This by no means does justice to the original, which most clearly sets forth the divinity of our Lord and Saviour. *The righteousness of our God and Saviour Jesus Christ.*

There are *five* such passages in the New Testament, where the divinity of Christ is similarly expressed in the original, but concealed in our version.

In the 4th and 5th chapters of Revela-

lations, "BEASTS" are placed around the throne of God as the representatives of the redeemed. The original word means simply *living creatures*, as in Ezekiel. There are two words in Greek, *THEER*, a *ravenous beast*, a *monster*, and *ZOON*, a *living creature*. In the New Testament the one is emblematical of persecution and blasphemy, as in Rev. xiii. 1; the other, of the eternal life imparted by Christ to His people—Rev. v. 11 and 12. Both are translated in King James' Version "BEASTS."

Matthew v. 25.—"OFFEND."—This word frequently occurs in the New Testament. The original word never means to cause offence, but to *cause to fall, entrap, or allure to sin, &c.*

Acts vii. 45.—"JESUS" is put for *Joshua*.

Matthew xxiii. 24.—A typographical error, substituting "AT" for *out*, gives the idea of an attempt to swallow, instead of that which the original furnishes, "*straining out*."

In the wrong translation of words, the Old Testament is even more faulty than the New, but it would occupy too much space to adduce examples. They have been pointed out by every eminent biblical critic who has written upon the English translation. They affect almost every important doctrine of Scripture, sometimes perverting the teachings of the Holy Spirit, and at others obscuring the idea intended to be conveyed. Are not we, and our children, entitled to know what God has communicated? "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? said Jehovah."

VIII. — WORDS ADDED TO THE SCRIPTURES IN THE COMMON VERSION.

Italic letters used in the Common Version to denote the words and phrases, which have been added by the translators to complete what they supposed to be the sense. Many of these are mere human additions to the words

of inspiration. A few examples will make this plain.

In the 19th Psalm, David, contemplating the glory of God in the material heavens, exclaims:—"Day unto day uttereth speech, and night unto night showeth knowledge." But lest this might impart an erroneous impression, he adds, "No speech! No language! Their voice is not heard! but their line hath gone out through all the earth, and their words to the end of the world." As Addison says:

"What though nor *real* voice nor sound
Amidst their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine
The hand that made us, is divine."

But in the Common Version this idea is completely changed by the addition of italic words, making the Psalmist say: "*There is NO SPEECH NOR LANGUAGE, where THEIR VOICE IS NOT HEARD.*"

In Matthew xx. 23, our Lord says:—"To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father."—The meaning here is plain. Christ gives it only to those for whom it is prepared by the Father. This meaning is completely changed by the words inserted in italic, which make the passage read: "IT IS NOT MINE TO GIVE, BUT *it shall be given to them* FOR WHOM IT IS PREPARED OF MY FATHER."

By these words it is represented that Christ has not the power to give, thus contradicting his declaration that all power is given to Him in heaven and earth.

In many passages the word *man* is inserted, limiting or destroying the sense of the original, which is *none*, or *no one*. In John x. 29, our Saviour says of His sheep, "No one is able to pluck them out of My Father's hand." Our version makes it, "No *man* is able." So in Hebrews x. 12, the word *man* is in-

serted, where it is not in the original. The sense of the passage is much injured here, and in various other places, by such an insertion. The manhood of Christ is not here referred to, but his priesthood.

2 Cor. iii. 3, "Ye are our epistle written in our hearts, known and read of all men, manifestly declared to be the epistle of Christ," is changed by inserting the useless and perverting words, "*For as much as ye are.*"

There are thousands of such cases in the Common Version, especially in the Old Testament, where words are added by the translators, which a correct version would reject, not only as unnecessary, but as almost invariably marring the meaning or force of the original. Does not this look like *adding* to the Word of God? (Rev. xxii. 18.)

IX.—DIVISION OF THE SACRED SCRIPTURES INTO CHAPTERS AND VERSES.

The division of the Scriptures into chapters and verses is of comparatively modern origin, being generally referred to the thirteenth and the fifteenth centuries of the Christian era. Dr. Horne says — "The very great advantage it affords for facilitating references to particular passages, has caused it to be retained, though much to the injury of its interpretation, as many passages are now severed that ought to be united, and *vice versa*."

It is often subversive of the sense, and far more frequently breaks in upon the necessary connection of historical facts or arguments. A few instances out of great numbers which might be collected, will demonstrate this.

Joshua, chapters 5 and 6, are so separated, that very few persons observe, that the Captain of the Lord's host continues his conversation with Joshua, and that the first verse of the 6th chapter is a parenthesis.

Ezra vii. 12 and 13.—The close of one verse, and the beginning of the next, if not separated, would read, "Perfect

peace, and at such a time I make a decree." It now stands thus, "Perfect peace and at such a time." — "I make a decree." Thus nonsense is made of what otherwise would appear to be connected reasoning. Artaxerxes made a decree in a season of perfect peace, which, he intimates, would not have been so proper at a period of civil commotion or war.

1 Cor. 12th, 13th, and 14th chapters.—The separation of these three chapters prevents many readers from following the reasoning of the Apostle. He says, "Covet the best gifts, and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am, &c." — "And now abideth faith, hope, and charity, these three, but the greatest of these is charity. Follow after charity, and desire spiritual gifts." By interposing two artificial divisions, and commencing a new chapter with "Though I speak," and another with "Follow after charity," the connection is entirely broken, and the ordinary reader is precluded from understanding the argument.

Every student of the Bible will recall numerous instances of this character. Indeed, it is so common, that those who would know the truth, are obliged generally, as they read, to disregard these divisions into chapters and verses.

The plan adopted by the American Bible Union, to publish the Sacred Scriptures in paragraph forms, avoids the difficulties, and retains the advantages of the chapter and verse system. The Scriptures are read in their connection, while the marks for the chapter and verse, according to the common division, being placed in the margin, enable the reader to refer them conveniently without breaking the train of thought.

Everything that is possible, ought to be done, to present the thought to the mind of the reader, as it was commu-

nicated by the Holy Spirit. Whatever of human invention breaks the argument, or obscures the sense, should be avoided. Some of the rarest beauties of thought and expression are entirely destroyed by the present system of breaking up a letter from an apostle into chapters and verses, which he never imagined and could not have approved. Take, for example, the Letter of Paul, the Apostle, to the Philipians. How beautiful and touching, read as a letter ! How broken and disfigured, cut up into chapters and verses !

X.—PUNCTUATION OF THE BIBLE.

The punctuation of the Bible is modern. Taylor, the celebrated editor of Calmet's *Dictionary*, says : " It is still much to be wished that in this respect the Scriptures were carefully revised."

Dr. Horne asserts, as clearly proved, " That there was no regular or accustomed system of punctuation in use, in the fourth century. The majority of the points or stops now in use, are unquestionably of modern date."

" At the invention of printing, the editors placed the points arbitrarily, probably (Michalis thinks) without bestowing the necessary attention ; and Stevens in particular, it is well known, waived the points in every edition."

In Luke xxii. 46, it is stated that our Saviour, in the Garden of Gethsemane, came to His disciples, and " found them sleeping for sorrow, and said unto them, ' Why sleep ye ? Rise and pray,' " &c. " And while he yet spake, lo, Judas, one of the twelve, came," &c.

In Matthew xxvi. 45, the same event is related, in the same connection ; but, in the English version, the question is changed into a command to do the very thing to which He objected. " SLEEP ON NOW AND TAKE YOUR REST," &c. " RISE, LET US BE GOING," &c. " And while he thus spake, lo, Judas, one of the twelve, came."

By changing what is evidently an interrogation into a command, the translators make our Lord give two opposite commands at the same time. " Sleep on now," " Rise ;" " Take your rest," " Let us be going." All these discrepancies would be avoided by making the first a question : *Sleep ye on now and take your rest ? or, Do ye now sleep and take your rest ?*

The same discrepancy occurs in Mark xiv. 41 and 42.

In John xii. 27, our Saviour says : — " Now is my soul troubled, and what shall I say ? Father save me from this hour ? But for this cause came I unto this hour."

This is consistent. He is talking to His disciples, and inquires regarding the anguish which is about to overwhelm Him. " What shall I say ? Shall I say, ' Father, save me from this hour ?' But I cannot say that, because ' for this cause came I unto this hour.'"

In the Common Version, by changing what is evidently an inquiry into a prayer, the Lord is made to ask for that which, He says, would be inconsistent with the whole object of His life.

Many inaccuracies in punctuation have been pointed out by commentators, but it occupies so large a space to explain any one of the cases, and to show the reasons which render the correction necessary, that we forbear to bring forward any more. It is but justice, however, to say that the changes needed in this department are fewer than might reasonably have been expected, considering that no thorough revision has been made for so long a period of time, during which scholars and theologians have had opportunity to collate Scripture with Scripture, and discover the corrections needed in one place by comparison with others.

XI. — UNGRAMMATICAL FORMS IN THE COMMON VERSION.

The Bible ought to be the hand-book for the family and the school. Its sacred pages will abundantly repay the most frequent perusal. In addition to the spiritual blessings communicated through them, they are adapted to constitute the most available means for literary and general improvement. Dr. Conant inquires :

" Why has God given this marvellous book to the intelligent mind, unless it be that He designed that it should form the literature of His people, upon which they should feed, to the formation and sustenance of their intellectual strength ? Not merely that it should be the armory of their spiritual power, though, of course, that is most important of all. There is no such book in the language of men. There is nothing written that is so elevating, so refining,

so well qualified to strengthen our natures in all that is associated equally with intellectual as with moral greatness. How, in fact, could it be otherwise, seeing that it was dictated by the Spirit of God? And if this be true—if the Bible be the best educational instrument for our families, for our children, ought it not to be intelligible? Ought it not to be clear? Ought not all its beauties to stand out in Divine perfectness? Ought we to allow anything to cloud its glories?"

One circumstance contributes more than any other to prevent the English Bible from occupying the place to which it is otherwise entitled, in the school and the family—its grammatical incorrectness. The use of such forms of expression as the following, is repugnant to good taste and correct scholarship:—

"BE" for *Are*. "Things that be not." "We be," "They be," &c.

"WHICH" for WHO or WHOM. This is a very common fault. At the time the version was made, *which*, as a pronoun, represented persons.

"THEM WHICH," "THEM THAT," used for *those who*, is a fault of very frequent occurrence in the common version.

"HIS" for *its*. Often found both in the Old and the New Testament. The pronoun "*its*" was scarcely used when the version was made.

Adjectives are frequently used instead of adverbs. The nominative case of pronouns is used for the objective, and the objective for the nominative.

SHALL and WILL are almost uniformly confounded.

These are only a few of the grammatical inaccuracies common to the version. They would not be tolerated in a school-book, or in an ordinary reading-book. Is it wonderful that the book which abounds with them, is not more used?

What is there to hinder the Book of books, as translated into our language, from being a perfect model of idiomatic purity and grammatical accuracy? There is nothing in the original to preclude this. The fault, hitherto, has been in the translation.

XII.—CORRESPONDENCE BETWEEN THE OLD AND THE NEW TESTAMENTS OBSCURED.

Many passages in the New Testament are quotations from the Old, or

distinct allusions to it; and are designed by the Holy Spirit, who indited them, to be so understood. But the faults of the common version sometimes hide this fact entirely from view. Some examples will render this clear. The common version reads thus:—

Exodus, xxiv. 8.—Behold THE BLOOD OF THE COVENANT which the Lord hath made with you.

Hebrews ix. 20.—This is THE BLOOD OF THE TESTAMENT which the Lord hath enjoined unto you.

If any one could possibly imagine what "the blood of a testament," that is, a *will*, may be, he would hardly detect in it the allusion designed to "the blood of the covenant" spoken of in Exodus. The preliminary revision of the Bible Union removes all obscurity from the passages. No such word as "testament" appears in the whole chapter, but in every case the original term is translated "*covenant*," and the whole connection of the argument and all the allusions to the Old Testament or Old Covenant Scriptures, are thus rendered manifest and striking.

In a similar way the allusions to the Old Testament history in Acts vii. 45, and Hebrews iv. 8, are completely destroyed in the common version, and totally erroneous ideas conveyed, by the name JESUS being used in both cases instead of *Joshua*.

The remarkable coincidence in the teachings of the Old and New Testaments in very numerous passages, has never been fully brought out in an English version. No translator can do full justice to the one without being familiar with the other. They require the most careful comparison, and the faults of both must be removed to make that comparison just. Wherever the words of the original will permit, the phraseology of the translation should have the same form in both Testaments.

Hosea xi. 1, and Matthew ii. 15, might readily be made to correspond in the translation. Both could be, "Out of Egypt have I called my son," or both, "I have called my son out of Egypt." There is no necessity or propriety in having one in one form, and the other in a different form.

Hosea vi. 6.—I DESIRED mercy and not sacrifice.

Matthew ix. 13.—I WILL HAVE mercy and not sacrifice.

Here the Greek word *THELO* is translated *WILL HAVE*, instead of *desire*, which is a more accurate translation, and corresponds with that of the Old Testament.

Psalms xxii. 19.—AND CAST LOTS UPON MY VESTURE.

Matthew xxvii. 35.—AND UPON MY VESTURE DID THEY CAST LOTS.

There is nothing in the Greek to prevent the last quotation being rendered in accordance with the Old Testament—“*And cast lots upon my vesture.*”

To make this case still worse in the

common version, the very same Greek words are translated in John xix. 24—AND FOR MY VESTURE DID THEY CAST LOTS.

Such discrepancies are frequent in the common version. Many pages could be filled with them. Since they are not necessary, the question naturally arises, Why should they be continued?

Nothing in reason or religion requires the perpetration of such faults, and we believe that the Lord will be pleased if His people remove them.

(To be concluded in our next.)

CHRIST'S RELIGION—ITS BASIS.*

NO. II.

THERE are but two chapters in the universe, one of mind, the other of matter. Man partakes of both, and therefore has a body and a spirit—his body adapted to time, and his spirit to another state. Hence we have two departments in the works of God, nature and religion.

Religion has two departments; 1st, what God does for man; 2nd, what man does for himself. Each of these is sub-divided; the first into two departments, promises and fulfilment: the second into two divisions—1st, what is necessary to become a Christian—2nd, requirements of Christian life.

Christ's religion is based upon the infallible oracles of God, teaching the nature, character, and office of Jesus our Saviour, recording unparalleled love in the glorious plan of redemption—the vast ocean of God's love being moved to its lowest depths in man's salvation. The Eternal Word becoming an exile from heaven, assuming our nature, stamped with the brand of rebellion, that he might become perfect through suffering—able to sympathise with mortals—knowing the weakness and wants of the human heart—that a message of love and mercy might reach us—for had he appeared in divine or angelic nature, it would have inspired terror in the beholder—that the penalty of God's righteous condemnation might fall upon that nature; finally, that it might be established beyond controversy that this mortal should put on immortality, by a resurrection from the dead, predicated upon Christ's resurrection.

* From the Banner of the Faith.

This radical proposition in Christ's religion, the assumption of human nature by Divinity, is incontestably presented by apostolic declaration; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross. (Phil. ii. 6-8.) 1 Tim. iii. 10, “God was manifest in the flesh.”

These oracles expressly affirm the divinity of that nature, clothed unto immortality, that the law of God might be honored, and its requirements personified in the life of Jesus.

The character of Christ, as God and man, may be found as given to us by the Spirit of truth, in the following language:—“Unto us a child is born, his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace” (Isaiah ix. 6.) These lofty titles link eternity with time—God with man—elevating Jesus to unmistakable pre-eminence.

This is He that should come—He of whom Moses and the Prophets wrote—the Child of God—Christ the Lord—the chosen of God—the Anointed (Mat. xi. 3, John i. 45, Luke ix. 10-23-35, John i. 41.) Here we still find other distinctive appellations, giving us an array of truth altogether impregnable, fortifying and establishing the superlative nature of our dear Redeemer. The light is so luminous we cannot fail to see the brilliancy of that star—the star of Bethlehem—that

bright and morning star, the Lamb of God and anointed Saviour.

He was that prophet that should come into the world—a teacher come from God (John vi. 14.) When witnessing the supernatural physical power of Jesus, they were compelled to admit that he must be the long expected prophet spoken of by Moses; and Nicodemus, too, coming to him by night, although familiar with the Old Testament record, and a member of the Jewish Sanhedrim, calls him a “teacher from God, for no man can do these miracles thou doest except God be with him.”

There is one mediator between God and man—the man Christ Jesus (1 Tim. ii. 5-6.) The only hope of man, since, if his mediation fails, darkness gathers around us for ever; having traversed the boisterous sea of human life, he proposes giving a chart by which the frail bark of man, freighted with a deathless spirit, may reach a home of everlasting beatitude. The Scriptures are richly freighted with divine declarations, exhibiting the lofty dignity and matchless exaltation of Jesus. He stands out in the pages of that history stereotyped for eternity as the *one* and only mediator between God and man. May we love him and adore him continually, since he presents the cause of the saints before God our Father, that the “elect of God” may be preserved and blessed, not suffered to sink underneath oppressive care, or accumulating woes, that they may be able to fortify themselves against the assaults of Satan, and grow like the oak of the forest, strong, by the lashings of the storm.

“Who shall judge the quick and the dead at His appearing” (2 Tim. iv. 1.) We look with respect upon the person dispensing justice over a limited judicial district, but here we witness the Judge of judges, before whom the countless inhabitants of the earth must stand; philosophers and peasants, infidels and saints, noble and ignoble; of every climate, colour, and condition; the ocean giving up its dead—the earth releasing man; his body comes forth at the mandate of Jesus, to be judged according to his acts, whether they be good or evil.

“He is the Lord of lords and King of kings” (Rev. xvii. 14.) The princes of earth, if they have never bowed the

knee to Jesus upon earth, shall acknowledge his supremacy and yield to his divine dictation. His dominions surpass in magnitude and grandeur, the loftiest conceptions of mortal capacities, extending on to heights and depths unfathomable. Let us therefore cling to Jesus *faithfully* while we live, not influenced by the pretended rationalism of these days of reckless infidelity, robbing Jesus of the exclusive right to our love and adoration. May we cling to the ark of safety while sailing through this deluge of sin—not swept away by delusive doctrine, but having an anchor that holds firmly on to the rock of ages—the Divinity of Jesus.

NO. III.

All accountable beings are subjects of law, either revealed or natural. “Those having not the law, (revealed) and do by nature the things contained in the law, are a law unto themselves.” Reason, nature, and conscience combined, cannot furnish a complete system of religion, although they may give data for a single chapter correctly. They can give no just conceptions of the nature or character of God, consequently cannot make known our duty to him. The untutored Heathen has a standard of right, regulating his conduct with his fellow men. This, therefore, will be the standard by which they will be judged, and not from any error in judgment or practice in regard to the nature and requirements of God’s spiritual government: for that is beyond the revelations of nature.

Nature may be compared to the eye, and revelation to a telescope; they bring to view the same objects for a certain distance, until the telescope reaches beyond the natural vision, revealing new objects essential to happiness, invisible by the naked eye. Those having not the telescope (revelation) will be condemned or justified as they have improved or neglected the facts revealed by the natural vision. They may with the naked eye see a dangerous declivity a few feet forward, which could not be more clearly discerned with the telescope, and may go on, regardless of the fact, into inevitable ruin. So many Heathens will perish, committing many crimes known to be wrong by the rights of nature and the dictates of reason. Nature and revelation go together, like

the eye and telescope. Revelation reaches far into the future, revealing new and glorious scenery, and increasing our delights as well as our responsibility. The apostle declares that the strength of sin is the law. "Sin is a transgression of the law." "Where there is no law there is no transgression."

The last quotation can be predicated of only one department of human society. The Heathens have a law by which they will be condemned or justified—the Christian has the revealed law of God. Infants only, therefore, are absolutely without the law of revelation or revealed law, and therefore, with them there is no transgression—no sin—consequently no forgiveness required—no liability to punishment. But of such (sinless beings) is the kingdom of heaven.

It is just as impossible to evade the penalty of God's laws by a mere moral change, as it is the law of the State! Principles never change, and are the same whether developed in nature or grace. Now if some father in despair severs an artery, and while life is ebbing away, looks upon helpless infancy and weeping wife, and repents sincerely of his rashness, will the Lord arrest the current of life, and make void the penalty of death attached to this disobedience of nature's laws, because of a moral change or sincere sorrow of soul? By what principle, then, can we conclude, that since death has been attached to disobedience of spiritual laws as inevitable as physical death to the violation of physical laws, that this penalty will be asserted or averted by mere moral change or sincere sorrow?

Sin is a matter of law. The strength of sin is the law. No moral change can destroy the force of law. If condemned by the law of the State to death, I cannot expect pardon by anything wrought within myself—by any change of my feelings or character. Unless pardoned by law, I must meet its penalty. The pardon, too, must be based on some correct principle, that the law may be respected by every good citizen, and be a terror to evil doers. If mere moral change was all the Governor required, it would be leaving the matter quite too loosely: for crime might then be committed with impunity, and a simple sorrow for the same being the only penalty attached, would open the doors

widely to licentiousness and sin. Upon this ground the prison doors should be opened to nine-tenths of our criminals.

Sin was not merely an alienation of the hearts of the divine pair, but likewise a positive act of disobedience, which condemned them to die. "By man sin entered [the world, and death by sin; so death passed upon all men, for all have sinned."

The condemnation of heaven rests upon the human race. Could we realize this, how eagerly would we seek an atoning sacrifice, did we feel the dignity and force of heaven's laws, as we do human legislation when confined, anticipating an examination. How, then, can we escape, if there is not power in human interposition—no salvation by works of supererogation? How can man escape and no principle be violated? Let us not evade the matter by denying our sinfulness, for the fountains of our hearts are too corrupt to make this allegation successfully.

Can we look to the blood of beasts? These the Scriptures tell us sanctified merely to the purifying of the flesh. "Without the shedding of blood there is no remission." There must, therefore, be a sacrifice offered up; not accidental, but deliberate! Where, we ask again, shall we look for deliverance from this condemnation? Shall we appeal to human reason, and rely upon the revenues of the human heart? "The oracle of the former is silent, and bankruptcy is inscribed upon the tablets of the latter." Can philosophers of ancient or modern times give us any aid, and have they reared an ark by which our race may reach heaven assuredly? Let us not in wild delirium declare all sinners but ourselves, and thus run recklessly on to ruin! But may we find hope, and then "be able to give a reason for the hope within us with meekness and fear." God's love furnishes the only refuge! And how, we ask, will He work out deliverance without compromising the principles of truth and justice, although loving us in condemnation? This was the problem that angels were endeavouring to solve.

This great battle-field of sin must be visited by the eternal word, that a power may be concentrated sufficient to drive back the Prince of Darkness to the domain of death, rendering it possible for the peaceable fruits of right-

teousness to grow, nourished by the blood of atonement.

That we may present the grace and glory of Christ's religion with simplicity, we will try to illustrate the same, that some of the capital points may appear :—

Suppose we have in yonder gaol ten men condemned to be executed for a capital offence. Their condition is one awakening the sympathies of the human heart, and we shudder when reflecting upon their doom of death. And we ask, is it not possible for them to escape, since all are sincerely sorry, and are praying to God for mercy? Now, if we let them go, on the ground of mere moral change, and disregard the penalty of the law, we destroy its force, and completely neutralize its power. Neither can one criminal offer up his life for all—he can merely satisfy justice in his own case. One person, not condemned, might offer up his life as a legal sacrifice for one criminal, and attach his blood to an instrument of law by which one might be pardoned, and the majesty of the law maintained. Or, if we could find a person whose life and position were an equivalent to the criminals, he might, as he thought of their desolate homes and fatherless children, be willing to die for them and purchase pardon.

He dies and attaches his blood to certain conditions, affirming that through those conditions they may reach his blood and enjoy pardon—not one only, but all—the basis is broad enough for all. Now only one accepts. Does this detract from the grace of the deliverer? The condition was, that they should go through a certain door, and wear a certain dress freely furnished, but nine of them cannot see the use of putting on the dress, nor going through that door. Now, although they may enjoy pardon if they obey the conditions, yet if they do not, they make void this atonement to themselves; and although only one escapes, the love and mercy of the deliverer are as manifest as if all did, and if they should put on the dress and go out of the proper door, who would be so foolish as to affirm that these secondary matters were the basis of salvation, and be forgetful of the blood of the deliverer? But all would clearly perceive, that blood was made valid to those obeying these conditions, and no others.

That would be the channel of reception—the way of appropriation—the law of pardon—the accepting of the sacrifice—the exercising of our free agency. For the nine may rather be hung than come to this humble acknowledgment; therefore, they have his privilege without detracting from the grace and glory of the way of deliverance. They could receive pardon, and no violence be done to law in this way, and in this way only.

Now that the eternal word became incarnate, suffered and died for *man*, is evident. He was more than mortal, or his death would have been valid only for himself. He assumes divinity when he declares his death to be an expiation for the sins of the world. That Christ died for our sins as a legal sacrifice, is remarkably clear from Scripture authority. Rom. v. 8, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." 1 Peter i. 18, "Not redeemed with corruptible things, as with silver or gold, but with the precious blood of Christ." Eph. v. 2, 1 Cor. v. 7, 1 Peter iii. 18, Isaiah v. 3, 1 Peter ii. 24, 2 Cor. v. 21.

Christ offered up himself as an atoning sacrifice for the world, rendering it possible for the world to come to his blood by obeying the conditions. Still his grace is just as glorious, if all reject the council of God against themselves. It is always presumable, when men are condemned to die, if a way is offered up for pardon, that they will accept it without using physical force to drive them into it. So Christ has offered himself, and the way of remission is prescribed that it may have the dignity of the law. "The law of the Spirit of life" makes us free from the law of sin and death. Now we reach, then, the merits of Christ's blood: if not, we can make no plea in the judgment that will avail. Faith and baptism, save only as these are the prescribed means of appropriating the merits of Christ's death, and showing to the world that we joyfully accept the sacrifice, revealing our previous condemnation. We go through in figure what Christ went through in fact. Christ, by his death, acknowledged the condemnation just; so we, by our burial, make the same acknowledgment to Jesus, as well as accept the remedy.

We will leave this theme for the present, and may we fully realize that we are saved by the grace of God, interposing when hope of aid had set in darkness—only to be dispelled by the

soul-cheering oracle, "God so loved the world as to give his Son—that whosoever believeth on him might have everlasting life." W. T. HORNER.

SPIRITUAL AMENDMENT MUST BE A WORK OF TIME.

ALLOW me to exalt into the dignity of an essay the following reflections on spiritual amendment. They suit me so well that I heartily adopt them, and would commend their adoption to all your readers.

Spiritual amendment must be a work of time. Its commencement must, indeed, like our birth into the sensible world, be momentary, whether it be referred to our entrance by baptism into the church of Christ and God, or the first awakening impression of spiritual things upon the worldly-minded heart. But we may as well expect the perfect man to issue from his mother's womb, as to conceive the Christian to be completely formed in the instant of his turning his heart from the world to God. Were we to proceed with the analogy, we should conclude, inasmuch as the nobler creature is longer in arriving at maturity, and as the creature thus born admits neither of old age nor of death, that the spiritual was longer in forming than the natural. Not, however, to insist upon this, it must be borne in mind that there is a long process to be undergone, before a positive growth in spirit can be said to commence: previous affections must be weaned, passions subdued, faculties diverted from a wrong channel. And, moreover, let it be remembered, that the full measure of the gift of the Holy Spirit is not poured upon the mind at once; it is distributed by successive portions, increasing in proportion to what is already maintained, and turned to its proper account there. For, as our Lord himself says, "To him that hath shall much be given, and from him that hath not shall be taken away even what he hath."

Great, therefore, on every consideration, is the danger of procrastination; and even to speak of the past in the solemn phrase of lost moments never to be recovered, is to express but half the melancholy truth. For every one of these moments, however swift of foot

or light of burden, has left its impression for good or for evil upon the minds according to its state, clean or unclean; just as the same outward impressions which bring health to healthy organs, but aggravate the disease of the unhealthy. There is no middle point—if we go not forward, we go backward—if we be not standing, we are falling—if we be not in health, we are in decay. Do we delay on the idea of being able to commence the work of religious amendment, and start into newness of life at will? Every consideration is opposed to an idea confessedly so absurd, and yet so commonly acted upon. It is indeed a strong proof of our sudden delusion that, with the analogy of the body before our eyes, and that body, too, often suffering for the sins of the mind, we should think to resume our moral health at pleasure; that while months, and even years of painful and cautious regimen are often necessary to re-establish the one, a few hurried days are at all times sufficient for the restoration of the other. The wound, and bruise, and putrifying sore, which for the best part of life have been cankering and eating into the mind, shall cease at once their horrid repast, upon the bare expression of our wish for health and sorrow for their origin.

The human mind, however inattentive we may be to its operations, is all along growing up towards a certain system; feelings are becoming rooted, thoughts are interlacing one with another, according to some predominant principle, which at last assuming sovereign sway, excludes all such as will not bend to the general organization which it has established. If this principle, therefore, have nothing in common with the gospel of Jesus Christ, it will admit but of partial views of that which we ought to comprehend as a whole. Langour and listlessness are the consequence, and repeated stumbling, from ignorance and carelessness, makes us disgusted with

the road which has been pointed out. We are blaming in our hearts the severity of God, when we have to complain only of our want of energy ; and accusing the niggardness of light, which our earnest and sincere exertion is, according to his holy promise, assured of obtaining in satisfying fulness.

It is in perfect accordance with this narrowness of view, to sit down in idle expectation of some peculiar summons to begin upon the work of newness of life, as if all had not been summoned by their acquaintance with that gospel, in the very front of which it is written, "Repent, for the kingdom of heaven is at hand ;" as if all required that palpable interference which called the Apostle of the Gentiles to his vast and extraordinary charge. But have they indeed had no call ? Has God never been challenging their attention amid the multifarious incidents which he has strewn in their daily course, and the many desires or reluctances with which he has informed their spirit ? Have they no remembrance of resolution

formed from time to time — none of hours of repentance — none of hours of that holy calm which instantly overspreads the bosom when it has formed some pious determination ? All these were consequent upon some call of God, and are evidences that he has not been forgetful of them. But if they pass by such as these, in expectation of something more rousing, more special, of what nature may we reasonably conclude that to be which they await so complacently ? God's ordinary dealings with man, lead us to presume that it will come in the shape of some overwhelming visitation, which will scatter their habitual frame of thought to the winds, dis severing all their usual links, and turning them with their affections from earth, weeping and dropping blood like the fabled myrtle ; so that all, being once again disentangled, they may grow together anew, according to the new principle, which is Christ in the mind and in the heart. *O ! let no one wait for such a call as this to his duty !*

C. D. H.

OUR BEING.

It is a noble thing to exist — to feel the quickening and mysterious influences of life. How deep, how high, how profoundly wonderful they are, and how strange is the love of life ! It is ennobling to feel that we have a moral and intellectual being, and that we are, though but for a short period, denizens of this beautiful world. If we measure the value of our being by the rich provision which God has made, we shall ever be prepared to praise the Eternal Name. Is it not enough to excite our love and admiration when we feel that we not only form a part, but that we occupy the highest position of all created beings in the universe of God. The heavens were made for us. The stars, those sparkling diamonds which adorn the brow and bedeck the bosom of dark old night, were made for us. Our moral sympathies rise up to them, and our intellectual powers live in the light of their splendour. The sun and the moon are our servants, which daily minister to our wants. The light and the darkness, the heat and the cold, are alike essentially necessary for the development of our mental and

physical powers ; and the winds and the storms contribute to our good. All Nature speaks to us of God, and we love to listen to her deep communings, feeling while being encompassed by her beautiful fruits and flowers, and surrounded by her holy and radiant light, that she is deeply and eloquently expressive of the power and majesty of God. Is it not a glorious thing to exist, when we have but to open our eyes, and light, which travels at the rate of ninety-two thousand miles per second, falls so gently thereon that the fields of beauty and the heavens of glory are open to our view. What a splendid perspective ! Fertile plains, running streams, fruitful valleys, flowering crops, delicate flowers, trees of beauty, hills of glory, and mountains of grandeur, all bursting upon our view. And in turning our eyes towards the heavens, we tremble and adore. As we gaze, one faint ray of light, which has been travelling for millions of years, takes up its abode in this wonderful organization of our visual sense, and its tender sensibilities are excited by this faithful messenger from a distant world. How

deeply the soul is indebted to the sense of seeing, and yet how short-sighted we are. Things in the distance become ill defined. It is not so with the eye of God: distance is annihilated in the presence of an all-pervading Spirit. May we ever live with a deep sense that the eye of the Eternal is upon us! How the sounds of Nature contribute to the happiness of our being! How soft and harmonious they are! Even the plaintive sighs and murmurings exercise a soft and subduing influence. The gurgling stream and dashing cataract, the gentle zephyr and the loud wind's blast, all minister to our pleasure. To exist is to live in light. It is to be a child of God—to be a link in the great chain of the universe—to be a traveller to a high and solemn destiny—a pilgrim to the holy city, or a traveller to the world of death. To exist is to be a man and a brother. For us the gates of the morning are opened, and the sun marches up the sky, the moon sends down her borrowed light, the day gives her blessings, and the night brings repose. For us the bread and the water are given—for us the birds sing, and the cattle upon a thousand hills contribute to our necessities. And when the activity of labor is over, the dark curtain falls gently upon us, and the noiseless and mysterious power of sleep closes the eyes and our spirits rest. Angels of love and mercy guard us until the dark shades disappear, when, amidst the singing of birds and the light of the morning, we awake with our bodies strengthened, and our minds prepared for the arduous exercise of the coming day.

We contemplate with pleasure and deep veneration the nature and character of man. In the first chapter of the Holy Book, we read of the great work of preparation which was made before he was created. The chaos had heard the voice of the Eternal, and that which was without form and void instantly assumed a form, and became the theatre of order and beauty. The heavens were spread out, and the water was divided from the land, and the wonderful beasts of the field, fish of the sea, and fowls of the air, by the Divine fiat were called into being. At length, when the world was fitted for his reception, man, the crowning glory of the whole, was created in the image of God. Into his

nostrils was breathed the breath of life, and he became a living soul. His nature was perfect, his state sinless, his home a paradise, his father God. But he was deceived, and the dark cloud of sin overshadowed him. The divine light became almost extinct. He had eaten of the tree of knowledge of good and evil. No longer does he exclusively receive the good; the polluting streams of evil flow from the dark sources of the soul, a fearful conflict takes place, and that conflict has been continued ever since. Though he has lost his sinless purity—though his affections are chained down to sense—though in his fall he bowed down to the Prince of Darkness, and turned his feet towards the world of woe, God has not forsaken him. Heaven is still merciful. In all his wanderings he is not left alone, for the eye of God is watching over him, and before he sinks into complete despair the voice of the loving Father speaks the promise to his soul, that the seed of the woman shall bruise the serpent's head.

And this was the first gleam of gospel light which shone athwart the gloomy pathway of him whose sin brought death into the world. It was God's love to man. It was the offended Father speaking words of comfort and promise to the offending child. The mercy and love of God, as manifested to Adam, are calculated not only to arrest the attention, but to secure the affection and admiration of all those who love in sincerity and truth. Had not God revealed himself to Adam, how dark and perplexing would have been his condition! It is true, he had the earth to live upon, and the heavens to behold; but in relation to his spiritual nature, these were all dumb and perfectly uninformative. It is true that the things visible, in the gorgeousness of their splendour, and the glory of their magnificence, might have created in his mind an indistinct idea of an all-creating power; but they would have communicated nothing of the moral attributes of the Eternal God. And they are as dumb now as they were then. They teach not the moral law, nor do they tell us of the Christ who died. In the voice of nature, the language of salvation is not heard. When Adam was pure, perhaps it was right to infer that there was a continual influx

from the mind or Spirit of God to his soul, and that he did not obtain knowledge by the slow and tardy process of mental application—it was an intuition. His thoughts were with God and in God. But when he fell, he was placed in a similar position in relation to internal and external objects as is that in which we are found; and like ourselves, he was influenced by the knowledge of good and evil. In his nature there are opposing and conflicting elements. Death and life—heaven and hell are presented to his mind. Ignorance throws its dark cloud over him, and the knowledge of evil burdens his soul. But God has not forsaken him; the light of the promise glides his pathway, and he hopes for the paradise above. God still speaks to man—centuries roll away, the fearful effects of the fall accumulate in all their horrors, until darkness and sin encompass the world. God speaks to Noah, the ark is built, and the family saved. The tide of time rolls on, Moses is with God in the Mount, and God speaks to him in thunderings and lightnings, and he came down from thence with his face illumed with the divine glory. The ten commandments are full of the mind of God. They are celestial gems which show the purity of God and the sinfulness of man. What condescension was manifested in the promise which our Heavenly Father made to Abraham, and how that promise tended to enlarge the mind, and to give strong spiritual perception of the coming glory of Him in whom all the nations of the earth were to be blessed. That promise lifted the mind of Abraham up to heaven. It was an unveiling of the character of God—it was a fuller revelation of the Infinite Mind, and inasmuch as Abraham received the divine light, he became a better, a nobler, and a happier man. As we turn over the pages of inspired truth, we find the character of man more effectually developed, but only just in proportion as God has made himself known. The truly eloquent and noble-minded David gives us a deeper insight into the character of man. What chord of the soul has he not touched—what chamber of the mind has he not explored—what emotions has he not comprehended—what joys has he not realized—what troubles has he not passed through—what sorrow has he not encountered—

what earthly glory did he not secure! He was opposed by wicked and malignant men, betrayed by his friends, derided by the ungodly; his nights were nights of fear, and all the day long was he troubled. But he put his trust in God, and in one of his beautiful Psalms he exclaims, "When I consider the heavens, the work of Thy fingers, the sun and the moon which Thou hast ordained: what is man that thou art mindful of him, or the son of man that Thou should'st visit him! Man is made only a little lower than the angels, and is crowned with glory and honor." Here we find the exalted condition of man: he is clothed with glory and honor, he is the favored child of God, and there is no glory to be compared to his. How ennobling are the conceptions of Isaiah—how he makes all nature contribute to the glory of his theme! In speaking of the greatness of the Deliverer, he tells us of the value of those who are delivered. In so highly exalting the character of the Saviour, he tells us of the worth of the saved. In speaking of the sufferings of the crucified, he tells us of the preciousness of those for whom he suffered; and thus from his writings do we see clearer light shining on the soul of man. How the inhabitants of the world have been blessed by the revelations of the Word. To those who read it and believe it, it is a light unto their feet and a lamp unto their path—it is a light shining in a dark place. What are the patriarchs but grand old teachers? What are the prophets, but the specially sent of God, the revealers and interpreters of the Divine will? What light they scatter! What holy fires they kindle! What soul-absorbing and soul-saving truths they utter! God bows down to them, and pours His truth into their souls. Their words contain the elements of life and death. They frown, and nations tremble; they smile, and the nations hope. They utter their solemn denunciations, and the church hangs down its head; they speak with promise, and the daughters of Zion rejoice. But the prophets have done their work, and they pass away. The fulness of time comes, and the glory of the inspired seers is about to be revealed. The Heavens are moved with compassion, the Holy Spirit descends, the promised Saviour is born, the Virgin

becomes a mother, a stable the palace of our God. The star shines in the East, and stands over the birth-place of our Immanuel. The shepherds listen, and they hear the holy melodies; the wise men look, and they follow the star. We see him in the manger, we listen to him in the Temple, we behold him at the Jordan, we read his holy teachings, we follow him to Gethsemane, we view him on the cross, we witness his burial, and with holy rapture gaze upon his

resurrection and ascension. For us he burst asunder the bands of death—for us he is enthroned, and now hears our prayers and pleads our cause. As men the earth contributes to our wants, the dew of Hermon descends, the fruits of the trees drop down in our pathway; but as Christians God loves us, Christ has died, the truth enlightens, the Spirit blesses, death is conquered, and heaven is our home.

J. I.
London.

THE BAPTISMAL FORMULA.

WE have long since discarded the canonized formula of Rome, and England, and America, as read in King James' Version, and as practiced in all the denominations of existing Protestantism, in the administration of the primary ordinance of the Christian institution. "In the name of the Father, and of the Son, and of the Holy Ghost," is unqualified Popery. It is a palpable mistranslation and misrepresentation of the Apostolic mission and commission; and, still worse, it is subversive of the crown, and position, and authority of the divinely-ordained absolute Potentate of heaven and earth. It is a formal and positive repudiation and rejection of the headship and absolute sovereignty of the divinely-constituted Sovereign of the universe.

While we say it is a formal and positive repudiation and rejection of the headship or the lordship of Jesus of Nazareth over heaven and earth, we do not regard it, and would not represent it as wilful and perverse. We would rather regard it and represent it as the result or fruit of ignorance and inattention, or of simple unbelief. It was, indeed, the all-prominent and most patent oracle enunciated in the first speech of that Apostle to whom Jesus the Christ vouchsafed the keys of the kingdom of heaven; a fact which, I am sorry to say, I have never heard enunciated outside of the current Reformation. The origin of Christ's reign or kingdom, so far as my reading or hearing has extended, has not been the subject of a single speech or sermon in any pulpit outside of the current Reformation. Pædobaptists of all creeds, so far as my reading or hearing has extended, are accustomed to look back to

Abraham or Moses, as the founders of the church of God. So have my opponents, the Rev. John Walker, the Rev. Wm. L. McCalla, and the Rev. Nathan L. Rice, in their public discussions with me on the claims of Infant Baptism. Indeed, the most accomplished of these three, maintained in his discussion with me, A.D. 1843, "that the church was organized in the days and in the family of Abraham." Such is the stand-point, and such is the version of the Presbyterian Rabbis of the nineteenth century!

With us, the founder—yes, the Author and the Founder of the Christian church, was born 1859 years ago. And during his whole life, his standing theme was:—"The reign," or "kingdom of heaven" (or of the heavens) was coming, was at hand. In reason's ear or eye, how could a kingdom or a reign commence until the coronation of its sovereign? Do we date the reign of a king from his birth, or from his coronation, his inauguration?

The oracles of Peter—the proclamation made on the first Pentecost, in Jerusalem, the fiftieth day after the feast of the Passover—the day of the presentation of the fruits of the harvest—the day commemorative of the giving of the Law in Mount Sinai, on the fiftieth day after their departure from Egypt—the present Whitsuntide of Papal Rome, commemorative of the sensible and manifest descent of the Holy Spirit on the Apostles;—I say this memorable and holy day of Pentecost was the day of the proclamation of the coronation of the hero of man's redemption, then invested with all authority in the entire area of the whole creation, and also the birthday of the Christian church.

There is an ominous, a fearful neglect or want of appreciation in denominational Christianity of the solemnities, the significance, and the grandeur of this day—this memorable day, this twice memorable day—first memorable in the destruction by the sword of steel of *three thousand* Jews in one day, by the command of Moses (Exodus xxxii. 28); and now most felicitously memorable in the salvation of three thousand Jews by the sword of the Spirit—the Word of the Lord—the Gospel of his grace.

The commencement of the Christian kingdom, of the conquests of the cross, of the triumphs of the Gospel in anti-thesis with the commencement of the legal dispensation, how superlatively grand, and gracious, and glorious!

Peter's sermon—his opening speech—to contrast with the promulgation of the Sinaic and legal dispensation, and the concomitant fruits and effects of both, how antithetic in every point of comparison. Law reigns through sin unto death. Grace reigns through righteousness unto eternal life. We lose a temporal life through Adam the

first—we gain an eternal life through Adam the second. We lose the present earth by Adam the first—we gain new heavens and a new earth by Adam the second. We lose the mixed and contaminating society of men in the flesh—we gain the pure and immaculate society of all the great, and good, and noble, not of earth and time only, but of all the realms, and dominions, and principalities, and estates in the area of the unmeasured and unmeasurable universe of God. If heirs of the riches of Christ, we are heirs of God, joint-heirs with his Son; consequently, all things that he possesses are ours.

In our immersion into Christ, much more is signified than is commonly appreciated, and much more would be enjoyed than is usually enjoyed, did those who are baptized *into the name* of all the persons of the Godhead, duly appreciate the imports of these sublime names and relations, and of our change of position towards them, consummated in this most sublime and significant institution. But here we shall lay this subject upon our table till the next moon.

A. C.

DR. D. R. CAMPBELL AND ELDER A. CAMPBELL

REPLY OF DR. D. R. CAMPBELL

ELDER A. CAMPBELL—*Dear Sir:* Your last response, published in the *Harbinger* for March, is before me. Let me briefly notice it as it deserves. It presents your scholarship and your candor in a sorry light.

Respecting your scholarship, shall I tell you that, through your dulness, you have utterly misconceived the point of my illustrative example, and consequently have most ludicrously stultified yourself. By the mere presentation of my first examples, "preached the duty of immersion for the remission of sins," I designed to expose and set aside the false principle upon which you attempt to extract the dogma of baptismal remission from the words, "preached the baptism of repentance for the remission of sins." This you did not perceive, but stupidly enough conceived that my object was to illustrate the import of the passages, whereas my obvious and avowed object was to illustrate the falsity of your

principle of criticism! You went to work, and what cutting and slashing!—at what? Simply at your own dull misconception—your own stupid, uncritical ignorance! It was a ludicrous mistake, to be sure. Many have perceived it, and many a smile it has been impossible to repress. What critical powers!—what learned labor!—to do what? Simply what I had hoped every one of ordinary perspicuity would intuitively do for himself the moment the two sentences were seen side by side, namely, pronounce them so unlike, though grammatically the same, and substantially the same in sense, at least in your estimation; that to get your dogma of baptismal remission out of both, you have to abandon your critical principle with respect to one of them!

Your criticism is, that the passage cannot teach that repentance secures the remission of sins, inasmuch as the word is in the genitive case; that, on the contrary, it must teach that remission of sins is secured in baptism, inasmuch as baptism is in the accusative;

that is, that the only admissible relation in the case is to connect *eis aphesin amartion* with *baptisma*—"for the remission of sins," with baptism in the accusative, *never* with repentance in the genitive! From this you laid down the principle, that any sentence having a transitive verb, followed by an accusative, and that followed by a genitive, and that, again, followed by "for the remission of sins," or a like phrase, must be interpreted by connecting the last phrase with the accusative, not with the genitive, as expressing the condition on which the end is to be obtained. The example I furnished is precisely such a sentence as your criticism calls for, and yet to make out your dogma from it, you are compelled to connect the phrase, "for the remission of sins," with the word immersion, which is in the genitive, and not with the word *duty*, which is in the accusative; and thus you contradict and abandon your own boasted criticism and the principle which underlies it. To allege that the mere grammatical structure for which your criticism calls, necessitates such a meaning as you give the passage in question, appeared to me so palpably preposterous, that I thought it would be only necessary to cite the familiar words, "preached the duty of immersion for the remission of sins," to dispel your delusion for ever. It never occurred to me that any labored argument would be necessary, so self-evident did the matter appear. But you have labored most strenuously to show, that anybody else would see at a glance, that though the illustrative example possesses all the grammatical attributes your criticism calls for, and is in this respect precisely like the sentence in dispute, it is yet unlike it—you have not shown in what respect, nor do I believe you know—so unlike it, indeed, as to stultify and overthrow your rule. For this gratuitous service, bearing the Billingsgate abuse interspersed with it—occasioned, and therefore to be forgiven, by your mistaking your own ignorance for mine—I feel disposed to thank you. But do you see your own self-stultification?

With a mental obtuseness equally astonishing, you also misconceive the point in my second illustrative example. You seem not to have the slightest idea of what its true design is, nor of what

it is in the disputed passage that needs illustration. Your eye seems to be so completely filled with the word baptism, that you are incapable of seeing anything else in the sentence. All your criticism and abuse of my illustration proceeds on the mistaken assumption that it has special reference to baptism. But instead of this its whole design is, to show the relation of "repentance" to "remission of sins." To this use it is intentionally restricted and its correctness defended. It seems impossible to get this fact into your head. Let me try it again.

In the sentence, "preached the baptism of repentance for the remission of sins," the word repentance is in the genitive as it is in the Greek. "In my example, 'The commissioner urged the recording of the vote for the enlargement of the canal,'" the word vote is in the genitive case. The question is simply, what secures the enlargement of the canal? Is it the vote, which is in the genitive?—or is it the act of the recording, which is in the accusative? The vote, certainly; the recording only gives formal evidence of the existence of the vote as a fact. So repentance, which is in the genitive, secures remission of sins, and baptism is the formal outward manifestation of this repentance. In giving the import of this illustration, though ignorant of its design, though giving it under an intense jealousy as to its bearing on your favorite dogma of baptismal regeneration, you repeatedly and uniformly show, without being conscious of it, that the vote is that alone which secures "the enlargement of the canal," and not the recording of the vote. But if the vote, which is expressed in the genitive case, secures "the enlargement," as you repeatedly affirm, is not the conclusion fully warranted by the illustration, that repentance, which is also expressed in the genitive, secures remission of sins? What, then, becomes of all your fustian criticism about the genitive case? Your blundering misconceptions, your unconscious self-refutations, taken together with your egotistic pretensions, degrade you as a claimant to respectability for critical acumen among Christian scholars. Were you endowed with common sensibilities, and did you possess as large a share of modesty as you do of vanity, such ignorant, and yet such

confident blundering, would oppress you with an insupportable mortification. Be thankful that you are "not as other men," at least in this respect!

As a specimen of your uncandid and unscholarly inconsistency—originating, perhaps, in ignorance—I call your attention to the fact of your misapplied abuse of me in a previous response, for speaking of repentance as "a genitive case" instead of a possessive, while in this last response you gravely tell us yourself that it is a genitive and not an "English possessive!" Don't you think yourself sufficiently cool in this little affair? Who can respect such a critic? The feeling of disrespect is in danger of reaching beyond the critic to the man. May it not be hoped, that you will soon abandon your shallow pretensions to accuracy and scholarship, and curb your foul tongue within the limits of decency, and prevent such a result?

In view of your charlatanry, your empiricism, I no longer wonder at the humiliating ordeal you have been made to pass within the last few years. Your vain assumptions and pretensions to a scholarship which you were found not to possess, occasioned the mortification. That was a sad day for your pride, when your work came into comparison with that of true scholars in the hands of competent judges! From that moment the long worn mask was removed, the long kept-up delusion was dispelled. The stern stuff of true critical knowledge, of accurate scholarship, was discovered not to be there! It was found that whatever Alexander Campbell claimed or pretended to be, he is not a scholar. He has had to learn that, beyond the pale of his own communion, the days of fustianism are gone. He has been weighed in the balances and found wanting. His followers and himself are obliged to submit, and endure the mortification quietly, and without a murmur. He had created false expectations among them; they have been in the habit of indulging in the most fulsome boasting of his critical attainments; the mortification is, therefore, the more intense. Nor is there any escape from it, except by his assuming a modest silence on the subject of scholarship, and quietly devoting himself to such duties as lie within the sphere of his competency. For him to assume to read lectures to any one on a subject

in which he himself proves to be so radically defective, is a burlesque on propriety. It can only recoil on his own head and that of his denomination. It might be in place, indeed, for him to improve his own sad experience, and exhort his brethren, who may have imbibed too much of his own spirit, to addict themselves to the patient study of the elementary principles of true learning, if they would enjoy the permanent honour of being ranked among true Christian scholars.

It is worthy of note, that throughout this preliminary discussion, it has been impossible to drag you from behind the thicket of your vaunted pretensions as a critic. It matters not how I may have exposed your theological inconsistencies, and how earnestly I may have urged you to reconcile them, not not a word could I get out of you except on this criticism. The logical inconsistencies of your theology, English readers could perceive, and any honest attempt you might make to harmonize them, they could appreciate. Why not gratify them by a display of your logical skill on points within their comprehension—matters which have really perplexed them, and by which they are still greatly embarrassed? The queries which I put to you in my last, every one sees, demand explanation. All honest men feel that they need explanation, and that it devolves on you to endeavour to furnish it. If you see no difficulty in comprehending and believing them as they are, you must not measure other men's perceptions by the unquestioned dulness of your own. Other men only wish to cherish a rational faith; you may be satisfied with a blind and inquisitive one. If you mean to claim respect for, or belief in, what you profess to teach, it is incumbent on you to endeavour to make your teachings plain and consistent. I am aware that Paul enjoins that we eat what is set before us, "asking no questions for conscience' sake," but I would regard it an unwarrantable extension of its application to require us to swallow whatever monster you may be disposed to serve up for us—hide, hair, hoofs, ears, diseased parts and all, in unbroken silence and in unsuspecting acquiescence! Come out, then, from behind your ignorant, arrogant rubbish of pretended scholarship, and discuss

what the people want to know, and can know, if properly discussed. You have thus far made a pretence of it to shelter you from fatal exposure on these exceedingly vulnerable points. You know and feel your inability to satisfy a discerning public as to their tenableness and consistency.

You say I dare not meet you in an oral discussion. I say that such is the inconsistency of your views, that you dare not so explain and define them as to prepare for either an oral or written one. You are already whipt; and all men who have watched the progress of the correspondence believe it, except such as may not believe that you are "the first scholar in America!"—Your's, &c.

D. R. CAMPBELL.

RESPONSE TO DR. D. R. CAMPBELL.

DR. D. R. CAMPBELL—*Dear Sir:* Let me beg you to be calm. Another article like this last of your's will ruin you. May I ask you to re-consider it? Is it not unworthy of your position, both in matter and in manner. I know it passes some very rough judgments upon myself, and uses some very severe and coarse language in expressing them, and I am very sorry that you have inflicted so severe an injury upon yourself as you must suffer in the feelings of disgust, which I hear everywhere expressed against such vulgar ventings of your rage. Rest assured, that save the natural regret which I feel, at finding myself the occasion of such humiliating displays of clerical coarseness, neither your low, nor your high flings, move me in the least. If brutal abuse, vulgar satire, coarse epithets, unmannerly ridicule, malignant irony—one or all, could deter me from the defence of the truth, I had long since been silenced. But I thank God, that He has given me a power within, stronger than these engines of my enemies without, and that I, too, if I do not *smile*, can, at least, *pity* and *bear* it all.

I feel, that I need say but very little, in reply to this climax of your exasperated resentment. You must have been greatly moved, or you would not have thrown yourself on such desperate courses. But consider,—It does not relieve a man in your position, to indulge in such bitterness of passion. It is out of character in a scholarly clergyman,

and I trust, you will acknowledge yourself ashamed of it.

Equally idle would it be to point out again the confused jargon by which you labour to cover up the mistakes I exposed in your efforts at classic criticism. These are sufficiently clear to every one who, having read, will or can exercise an independent judgment in the case. You labour under a sad delusion, if you think I did not see "the *point* and *drift* of your illustrative example." I not only saw the "*point*," but broke it—I not only perceived the "*drift*," but turned it, with all the rubbish it bore, back upon its source. You say, your "obvious and avowed object was to illustrate the falsity of your (*i. e.* my) principle of criticism." Well, was not the sentence under criticism a Greek sentence—and did you not attempt to illustrate it by an *English* sentence, and did I not show you, that, through ignorance of Greek, you had taken an *English* sentence, which, when correctly translated into Greek, was not like the Greek sentence we were criticising, and that, therefore, it could not critically illustrate the meaning? Yet, you persist in saying, that your "example is precisely such a sentence as my criticism calls for!" Let me again tell you, it is precisely no such thing, but that when reduced into Greek, neither does the word *duty* occur in the *accusative*, nor the word *immersion* in the *genitive*!

But, to make it still more evident that your illustration is no critical test, let me ask you—if "preach the duty of immersion for the remission of sins" means "to preach immersion for the remission of sins," then would not "preach the duty of the baptism of repentance for the remission of sins," mean, by parity of construction, "to preach the baptism of repentance for the remission of sins?" And if so, what has been gained by introducing the word "duty?" The fact is, in all such expressions as this, with which you have so much confused yourself—the word "*duty*" is a sort of apposition to the word related to it by the preposition *of*. To preach the "duty of immersion," is the same thing as to preach "immersion, as a duty." The "duty of piety"—the same as "piety, as a duty." But the "baptism of repentance" is not the same thing as "repentance as a baptism." The conversion by apposi-

tion shows the nonsense of your critical jugglery.

Equally absurd, could I again, and in other ways, show your other illustrative examples to be ; but what need of this reiteration of what, I am sure, is already sufficiently plain to every one ! I may be dreadfully "*obtuse*," but what must be that *obtuseness*, which even my dull vision has not only discovered, but pointed out to the satisfaction of every one, even moderately acquainted with English ! We think it best to let this matter stand just where we have placed it. Further exposure, it is said, would most probably excite a sympathy against me — and while we must vindicate the truth — we should not retaliate unkindness.

I do not know, Dr. Campbell, that I should have thought it worth while to have noticed this last outburst of your mortified resentment, had it not been for the inconsiderate and injurious attempt you have made to involve my supposed labours, in connection with the American Bible Union, in this controversy. In no respect can this course be justified. Regarded as to its intended bearings upon me, it can only be understood, as the gratuitous expression of vindictive personality. It is *gratuitous*, because not only are your statements made without warrant or authority, as to their substance, but the whole allusion is foreign to the controversy in which we are engaged. In my criticisms upon your critical ability, I have confined myself strictly to the points at issue between us, in this correspondence. You surely had enough to do, and much more than you have done, or, as I believe, *can* do, to reply to my strictures — to vindicate yourself on the points under examination. Why lug in an insinuation without authority, contrary to fact, and totally foreign to the topics under discussion ? It could only be from a malignant design to injure me. But your diversions only involve you in worse predicaments. It is a shameful subterfuge, to which I am satisfied, nothing but your desperate rage could have driven you. But it shall not cover you. Dull as my powers of perception may seem to you, through the muddy medium of your maddened vision, I can still discern the signs of malice, when thus unguardedly exposed. Regarded as to its bearings upon the

Bible Union, your course is indelicate, officious, and disparaging. As a member of the Bible Union, and heretofore somewhat prominent among its friends, a delicate sense of propriety would have forbid you making public allusions to the agencies and labours of that body, which the managers themselves had not thought proper to officially announce. They have never announced to the public my name, in connection with anything they have either adopted or rejected. The work of their labourers has been their private property, and their publications have been made upon their own judgment. If they have condemned any work, as unworthy of publication, they have done so upon grounds and for reasons satisfactory to themselves, but in no way exposed or referred to the knowledge or the criticism of the public. What they have thrown before the public, they have published upon their own *judgment as to its merits*. In the light of these facts, how does your conduct appear ? In proclaiming me, as one of the revisers employed by the Bible Union, you have, as a member of that body, gone behind the scenes, and announced that which it has never pleased them to make known, and thus shown yourself wanting in a delicate sense of honorable propriety, and at the same time, licentiously *officious* ; and in the unmanly way in which you seek to belittle the work that you thus ascribe to me, you are, to the full extent of your influence, throwing disparaging odium upon the managers of the Bible Union themselves. More than this : — To the full extent to which the uncalled for outrage upon propriety may excite jealousy or distrust among the friends of revision, as to the fairness or the ability of its management, to that extent fully, as you well know, will this artful insinuation of yours injure the cause of the Bible Union itself. How can you be a friend to a cause, which you are thus willing and ready to disparage, for the sake of throwing a cowardly slur at me !

It is true, you do not mention the *Bible Union*, nor specify any particular work which they have rejected or published, *as mine*. But this makes your insinuation all the meaner. You would wink, and nod, and mutter, what you still felt it would be shameful and false openly to say, hoping, at the same time,

that everybody would understand your allusion, or, perhaps, guess it to be worse than you even dare insinuate; while you would leave the implied charge so indefinite, that it would be very difficult for me to repel it. You prate flippantly about "definiteness," and "indefiniteness," but what are we to think of your innuendoes on this subject? Will the reader recur to them, and with me, ask Dr. Campbell what "humiliating ordeal I have been made to pass within the last few years?" You do not state when it was found that I did not possess the scholarship that I so vainly assumed to have? You did not say "who made the discovery?" You did not disclose. When "did my work come into comparison with that of true scholars, in the hands of competent judges?" You do not tell us. Who are these "true scholars in the hand of competent judges(!)" You do not name them. What "work of mine," do you refer to? You do not designate it. All is darkness.

Yet you can be understood. Even my dull eyes can see through you. You know that the impression is abroad, that I have been engaged in assisting to accomplish that noblest labour of the age, the Revision of the Holy Scriptures, and that our readers will readily understand your allusion to refer to this. That with many, who know but little about the proceedings of the Bible Union, your insinuations will be construed to mean, that I have offered to the Board a "revision" which has been submitted to their criticism, and rejected, because deficient in scholarship, &c. But let me say emphatically here, and by privilege too, that if any should thus conclude, the insinuation is absolutely false. No work of mine performed for the Bible Union has ever been rejected by them. Again, you knew that there are many who think that "the Acts of the Apostles," as published by the American Bible Union, was "revised" by me — and that with these, perhaps, or some of them, you could excite the suspicion, that some way or other, known to you, the final "revisers" had examined it, and condemned it, as deficient in scholarship, &c. Let me say emphatically again, and by privilege too, that if any one has come to this conclusion, it, too, is absolutely false. On this point, I am happy to be

able to place before you and our readers, the following letter, addressed to Prof. Pendleton, by Bro. Wyckoff, from whom, he has also liberty to publish it.

"NEW YORK, June 16, 1859.

PROFESSOR WM. K. PENDLETON, Bethany, Virginia.—My dear Brother: The plan of the Bible Union does not allow to the Board or its Officers, the privilege of adopting or rejecting any revision. Nor is any such privilege exercised, or expected to be exercised, by the Final Committee. They are bound to examine each, and to derive from each all the benefit that they can in the final revision.

The Revision of Acts was published about a year ago. It is in the same category as our other published revisions of the New Testament. The chief object, as you know, of all these publications, is to call forth criticisms which may conduce to elucidate the truth. No judgment upon these criticisms, or upon the revisions which called them forth, is ever given by the Board or its Officers. We have no knowledge, and no reason to believe, that the Final Committee have yet taken Acts in hand; and, if they have, we should not expect from them any opinion upon the published revision, or any other revision of the book placed in their hands. Whatever they find in it superior to the common version, and incapable of improvement in their hands, they are bound to retain and incorporate in the final revision.

No statement at variance with these views has ever been made by us. — Very affectionately, W. H. WYCKOFF,
Corresponding Secretary.*

Thus, all the ground is swept from under your insinuations, and upon what do you rest them? Whatever work I have done for the Bible Union has been fully honored; they have rejected nothing that I have offered; and I wish the world to know that I have the fullest confidence in its managers and their management. They have shown me no disrespect, but the highest honour—they have caused me no "mortification," but, on the contrary, are continually affording me the greatest satisfaction and pleasure by their noble, impartial, and disinterested devotion to the great work which, under the providence of God, a generous public have confided to them.

* I am requested by Professor Pendleton to say, that this letter was elicited by him, as a friend to the Bible Union, and that it is furnished simply, as a statement of facts, which all should know.

Let no friend of mine be alienated by these poisoned javelins, thrown from the dark, at a cause so good and great as this. I can bear them—let no one else suffer.

It ought to satisfy you, Dr. Campbell, to know that so far as the revision of the Acts is concerned, the judgment of the Board in deeming it worthy of publication, has been satisfactorily endorsed by the large circulation it has received, and the still increasing demand for it. I am informed that they have had to order a new edition very recently. Let me assure you, that from this source, and in connection with this work, I am all unconscious of having suffered any "mortification." The "sad day for my pride," which you throw at me with such taunting exultation, exists only in your own imagination. I have never experienced it. There is need for your sympathies nearer home!

And now, Sir, I have a few words of parting. I invited you more than a year ago, to an oral discussion. You declined it, and tendered a written discussion. I gave you, what I deemed sufficient reasons, why such a discussion would not only not accomplish the good ends I desired, but showed you that it was rendered unnecessary by my past writings, and at the same time, that it would be impracticable for me to conduct it, promptly and regularly, owing to the necessity laid upon me by the burning of Bethany College, to be much of my time from home. The force of this, all will see, when I state that your letter given in this August number of the *Harbinger* was published in the *Recorder*, April 6th, and is now noticed by me at my earliest opportunity! What interest could attach to such a discussion?

When I invited you to an oral discussion, I was induced to do so by the good opinion of your candour and fairness, which I had received from our mutual friends in Kentucky. I knew but little of you personally. I now know you better. This correspondence has established, that as a scholar, your acquaintance with Greek is crude and superficial—as a gentleman, your bearing is coarse and vulgar—as a Baptist,

you are shy and wary in admitting or defending their principles and practice—as a disputant, you are evasive and discourteous—and as a would-be leader in Baptist ranks, a crafty charlatan, a mere clerical pretender, of limited learning, much narrow and sectarian policy, dogmatism arrogant enough for the blindest bigotry, and recklessness in assertion sufficient to supply the widest deficiency in other requisites of a partizan debater. *With such a character, I have no desire to debate anything, in any way, either orally or by writing, and therefore, dismiss you, in this respect, at once and for ever, as unworthy of any further consideration.* Should I at any time henceforth notice you at all it will only be to expose your perversions and injurious inuendoes, fabricated out of a mischievous spirit of mortified pride, that may yet provoke you, in a moment of unguarded passion, to show, still further to the public, to what low artifices clerical dignity can stoop, and how far beneath the gentleman, the merely sectarian partizan may sometimes fall.

Till such necessity shall arise, I bid you a final farewell. A. C.

P.S. Why do you persist in representing me as unwilling to answer your artful questions, designed to make me appear inconsistent with myself, and yet withhold from the readers of the *Recorder*, my note to you, printed along with my last response, proposing and offering to answer them all from my published writings? If you must have *written* replies to them, I am still willing and ready to have these searched out, neatly copied, and forwarded to you. If your object is really to discover the truth in these premises, you cannot object to this. Again, I ask, will you have them published in the *Recorder*? You shall have your quibbles answered to your heart's content, and greatly oblige me by rendering to me the common justice that I thus again demand of you. It will be an easy, and for me, a most grateful work, and on your part, an act of generosity and fairness that will, doubtless, as much surprise as gratify many readers.

Truth carries the prestige of victory, and there is no end to its triumphs.

Science, to be useful, must be seen and understood through the light of God's word.

CHRIST'S CHURCH IDENTIFIED.—No. IX.

"Upon this rock will I build my church."

RELIGIOUS partyism or sectarianism, as it exists in our self-styled Christendom, is a sin of fearful magnitude. Its evils should be called legion, for they are many. I cannot better present them in one group, than in the language of the Report of the Christian Union Convention.

"We solemnly believe," say the members of this convention, "that sectarianism, wherever it exists, or under whatever circumstances found, is a sin of the first magnitude. It is a daring encroachment upon the Divine prerogatives—a bold assumption of unauthorised and irresponsible power—a determined war on the divinely-constituted arrangements of the church of Christ—an open and a perpetual infraction of the rights of conscience—a ruthless sundering of the ties of spiritual consanguinity—and is utterly and for ever repugnant to the genius of the Gospel, and every feature of the Christian system. It sets up new and antagonistic interests in the kingdom of God, which are made paramount to the common interests of Christianity—assumes the legislative functions in the church—imposes new and unauthorised tests of church membership—supersedes the divine constitution of the church by a code of laws of its own enactment—breaks up the household of faith into endless warring factions—disturbs the peace, destroys the symmetry, mars the beauty, wastes the energies, and endangers the existence of the body of Christ, by making it the seat of strife and of perennial wars—robs the followers of Christ of the distinguishing badge of discipleship—grieves the Spirit—betrays the cause to the enemy—promotes every species of error—arms infidelity with its most deadly weapon with which to assail Christianity—abetts most effectually the Papal usurpation—endangers our natural and Christian rights—defeats most effectually the ends of Christian discipline—opens the doors of the church to hypocrites—creates and maintains a worthless, unevangelical, and time-serving ministry—appropriates the substance of the church to the maintenance, strengthening, and

perpetuity of its own interests—stays the conquests of the cross—renders the gospel powerless—hinders the conversion of sinners—destroys the force of Christian testimony—prevents the cultivation of Heathen fields of labor, by monopolizing the services of ministers—opposes the prayer of our Lord—puts an embargo on the intellect—prohibits the increase of spiritual knowledge—obstructs the march of moral improvement—impedes all moral enterprises—checks a growth in grace—calls forth and strengthens the baser passions of fallen humanity—genders pride, aversion, and jealousy—scatters the seed of these appalling evils on Pagan lands—robs heaven of its rightful inhabitants, and peoples perdition with countless beings for whom Christ died. These we regard as some of the deadly and direful fruits of this pernicious tree. Such a tree, producing such fruits, should not, most certainly, be permitted to occupy a place in the garden of the Lord."

Now, reader, if you are not spell-bound by sectarianism, put your hand upon your bosom, and look to heaven, and as you shall answer at the last great day, ask yourself—and decide the question for eternity—is *sectarianism* an *evangelical tree*? Is it not rather the deadly *upus*? Do not bloody and filthy fruits cluster on all its boughs? Has it not, first or last, produced all sorts of sins, and peopled hell with unnumbered myriads? "Behold, before God, I lie not." I do verily believe, that every charge exhibited against sectarianism, in this report, can be sustained by irrefragable evidence! *Observe*—I say *sectarianism*! I know that a great multitude of the people of the sects have done much good; but this good has been the fruit of the spirit of truth, in just so far as they have been actuated by the Spirit of Christ; and in no one instance by the spirit of sectarianism! This, in every generation, has been antipodal to the Spirit of Christ—an unclean—a restless—a lying spirit, going about through dry places, seeking rest and finding none—nurturing self-righteousness—

cherishing party pride and denominational selfishness—preparing brands for the eternal burning; but never did, never can, in any possible instance, operate in the purification or conversion of one human soul!

But to demonstrate that sectarianism is a sin of fearful magnitude, we need not limit ourselves to its spirit or to its fruits; the Scriptures, themselves, unmistakably testify against it. It is, beyond rational contradiction, in bold, if not diabolical antagonism to the spirit of Christ, and the whole genius of Christianity, because the Saviour, in one of the chief petitions of his valedictory prayer, poured forth his soul against it—that *all who should believe through the word of the apostles might be one*. Think ye that this is a good thing, against which the Saviour prayed? Is that spirit, the spirit of Christ, which Christ's spirit deprecated, with Judas, and Pilate, and the cross, and the nails, and the spear, and the crown of thorns, and all the accompaniments of a most horrible death, just before him? The Master praying against divisions, and the disciple fomenting and vindicating them! It cannot be, until truth and falsehood blend—until heaven and hell unite—until light and darkness shall be composed of congenial elements!

When schism began to manifest itself in the church at Corinth, Paul lifted up his voice against it. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be *no divisions* among you; but that ye be perfectly joined together in the same mind, and in the same judgment." And he says, referring to their divisions, that he "would not speak unto them as unto spiritual, but as unto carnal." "For, whereas, there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" *Envying and strife* were then, as now, the fruits of division, and proofs of an abounding carnality. Are not carnality and its fruits sinful? Hence, Paul (Gal. v. 20) ranks sects—the original rendered heresies, is the word for sects—among the abominable works of the flesh, and declares that "they that do such things shall not inherit the kingdom of God." And to the church of Rome, he says, "Now I beseech you,

brethren, mark them which cause *divisions* and *offences*, contrary to the doctrine which you have learned; and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple" (Rom. xvi. 17-18.) John, too, the beloved John, is a bold witness against sectarianism. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be manifest that they were not all of us" (1st John ii. 19.) And Jude says, "These be they who *separate* themselves, sensual, not having the Spirit." Paul had exhorted the brethren "to keep the *unity* of the spirit in the bond of peace"—styled by him, in another place, "the unity of the faith, and the knowledge of the Son of God." When any become schismatical, and separate themselves from the apostolic church, Jude affirms that they were sensual, and had not the spirit of God. John says, "they are not of us." Paul says, they "are carnal," and alleging that "sects are a work of the flesh," declares that "they who do such things shall not inherit the kingdom of God;" and that to be carnally minded is death;" and finally, that division makers are to be "*marked and avoided*," &c. What a fearful array of evidence against sects and sect-makers! It is a good thing, is it? Then put Jude, and John, and Paul, and the King of kings, and the Spirit of Truth under your feet—and if you dare to risk it, "*by good words and fair speeches, continue to deceive the hearts of the simple*." Put God's Word under your feet, and the blood of the everlasting covenant, and then talk of charity!—*will you?*

To the intelligent and unprejudiced reader, the grand characteristics of Christ's church have, it seems to me, been clearly exhibited in the preceding numbers of this essay. If the reader cannot see them, the fault must be in his eyes, not mine; for, the facts which I have presented, are, in the general, so obvious, that I cannot mistake. If I could be convinced that I might mistake in matters so plain and tangible as are those which I have presented, then I might equally mistake in reference to anything, and everything else; which

would be tantamount to an inglorious plunge into universal scepticism. But I am wandering from my subject.

That we may perceive the more distinctness and sinfulness of sectarianism, I will examine, specifically, some of the charges preferred against it by the Union Convention.

1.—*Its expensiveness.*—In the town in which the writer resides, consisting of not more than two thousand inhabitants, there are no less than nine churches. What a squandering of the Lord's money, in the building of meeting-houses, and the paying of preachers? Two houses and two preachers would suffice for our population, were it not for our unchristian divisions; and the surplus, both of preachers and of money, might be sent to other fields of labour and of usefulness. "The silver is mine," says God, "and the gold is mine,"—"the earth is the Lord's, and the fulness thereof;" and Christians "are not their own, they are bought with a price." We are stewards of all that we have and are—God is the sole proprietor! As stewards, what use are we making of those means of well-doing with which God has entrusted us? Wasting it upon our lusts—squandering it in the building up of belligerent sects unknown to the apostles, and unauthorized in the New Covenant—prostituting it in the waging of party wars, not only against one another, but in very many instances, against the Lord and against his Christ. How many millions of the Lord's money, and what a vast amount of talent, and of influence and labour does sectarianism thus waste annually, in our own country, to say nothing of the old world! What will we say when we shall be called to give an account of our stewardship? Will it not appear that we have robbed God? Shall we not be speechless? The gossamer fabric of our sectarian excuses will fall off, and we shall, if found guilty of unfaithfulness, stand trembling in our nakedness, in the appalling presence of Him whom we have wronged. When the fiery bolt shall be driven into the souls of the guilty, and they shall hear the denunciation, "thou shalt be no longer steward," then will they learn to place a righteous estimate upon the obligations of the Christian stewardship!

2. *It paralyzes the arm of discipline.*
—The great mass of professors seem to

have scarcely any conception of the solemnity and fearfulness of that act, by which a member of Christ's church is cut off from the body of Christ, by the authority of Christ, and consigned to the world lying in wickedness, as his only appropriate place. Surrounded, as we are, with a multitude of voluntary associations denominated evangelical; and having been educated amid the uproar and confusion of the heterogeneous principles, and defences of principles, out of which these associations have grown, and by which each each is supported, to the disparagement, and at the expense of all the others, it would be strange if the minds of men had not partaken of the general dimness and confusion. Hence, it has been no uncommon occurrence for members, when under censure, in one church, to run into another, of a different order; and sometimes immediately, or shortly after excommunication from one of our congregations, for acts of great disorder—perhaps, high-handed knavery and meanness, we have known them, as if they could change their religious principles with the same facility with which they could change their clothes, to be in a few days, or weeks, members with some of the sects, looking daggers and all sorts of impudence on those who had executed the law of Christ in excluding them; and pouring torrents of putrid vituperation on the heads of their quondam brethren, who had, perhaps, treated them with a hundred times more lenity than they deserved:—and who, being countenanced and encouraged by their new associates, never dreamed of the sore displeasure of Him whose laws they had despised, and upon whose authority they had trampled. Add to all this the fact, that the sectarian condition of Christendom engenders in the bosom of each sect, a morbid hungering for numbers, even at the expense of principle, and we need not wonder that the arm of discipline should be proportionally weakened. But had the voice of God been permitted to rule among those who professed to be the followers of Jesus, the church would have remained *one*; in which case, in every instance of exclusion, the excluded party would have been driven from all church relationship and privileges, into the wide perishing world; and not having any other church into which, as

a city refuge, he might run, nor any altar, but the Lord's, on which he might lay hold, his circumstances of obvious and unmitigable rebellion against God, would far more probably, than under present circumstances, bring him to conviction, humility, penitence, and the church. In proportion, therefore, as sectarianism paralyzes and enervates the church, in regard to Christian discipline, without which spiritual health cannot be preserved in the body of Christ, it is a sin; and if so, a sin in the ratio of all the manifold and multifarious evils which grow out of it. Who can enumerate them? Who can calculate their temporal and eternal consequences?

3. *Calls forth and strengthens the baser passions.*—How much anger, hatred, evil, malice, jealousy, emulation, strife, trick, has sectarianism called into requisition! What a prolific source of artifice and hypocrisy! Each sect striving for the mastery, not over sin, but over the other sects, who can tell the amount of low cunning and legerdemain which have been the result? If only the opposition to the Reformation is taken into the account, of how many hundreds of millions of falsehoods has it been the occasion! And these, too, from the tongues of men, too holy, in their own esteem, to fellowship the objects of their vituperation. It is a humiliation to think of it. Like a lawyer employed on the wrong side, they must say something; and as, in such a case, truth would not avail, the opposite to truth has to be resorted to. It is useless to writhe, and give a fresh proof of the truth of this paragraph, by getting angry. The case is notorious. It blots and pollutes a great part of the religious literature of the last thirty years, as it regards opposition to us; and as respects the general warfare among sects, over the whole area of Christendom, since sectarianism had its birth—dips from the whitest lie, down through all the strata of evil affections and works, to the infernal fires of persecution! But the picture is too dark for my pencil. The words of gloom and of doom, which shall proceed from the mouth of Him that sitteth upon the throne, can alone do justice to this soul-revolting and heart-sickening subject!

4. *It is a sad hindrance to the exer-*

cise of Christian love.—Take, for example, two good men—the one belonging to one denomination, and the other to another; do they love each other, as if they belonged to the same denomination? It is difficult, if not impossible, for them to do so! But let anything disagreeable intervene between the two congregations—a controversy—a contest, of any sort, for church aggrandizement, and how will the question stand? I have known preachers, of different sects, to hold, *seemingly*, very loving revival meetings in partnership, who, at the close, in the division of the converts, became alienated, and were never friends afterwards. The sectarian name, to those of the same sect, flings a mellow—a fascinating halo around each individual of the same party; and at the same time, a cold and murky obscurity around those of all other religious parties. The *semblance* of love which the sects often manifest towards each other, when in combination against us, is but a *semblance*! It is as when Herod and Pilate made friends! Take us out of the way, and they would box and scratch as they had done before. Without going farther into this subject at present, I think I may say, in harmony with all observation and experience, that sectarianism is a great sin, because it is a great hindrance to the free flow and full exercise of Christian love.

5. *It is a fearful hindrance to the conversion of sinners.*—It is so, in part, because of its diversity of contradictory doctrines—in part, because of its deficiency of love—the endless wranglings of belligerent partizans. "Union is strength, division is weakness." Sectarianism, therefore, brings only its weakness, or at least, its strength, incalculably diminished, to bear against the kingdom of Satan. When sinners could say with surprise and heart-felt admiration, in apostolic times, "See how these Christians love one another," then the Word of God ran and was glorified in their conversion. Hence it is that the Saviour prayed that his disciples might be *one, that the world might believe!* O, what millions are going to hell in consequence of our unsanctified and cruel divisions! But sectarianism, like all other sins, hardens the heart. Even the prayer of the Saviour fails to soften it. It is a bottom-

less vortex of interminable selfishness. United, we could, in a few years, carry the conquests of the cross to the ends of the earth, and cause the wilderness to be glad, and the desert to blossom as the rose. But, no! our selfishness must be gratified—our means expended in sectarian warfare. Roll on, old Heat iendom, your millions down to hell, while we rejoice our hearts with denominational idols!

6. *It endangers our civil and religious liberty.*—If the foundations of our government shall ever be sapped by the moral corruptions of our politicians; or if the iron heel of Papal despotism shall be placed upon our neck—we have the reason, in the oft repeated aphorism, "*United we stand, divided we fall!*" But my space is exhausted.

A. RAINES.

NOTHING BUT THE TRUTH.

LETTER TO BRO. FRANKLIN.

HALLONEA, Texas, June 4, 1859.

DEAR BROTHER,—Some of the brethren seem inclined, anxious, and determined to get as close as possible to sectarianism. True, they cannot yet venture to step off the old platform—the Bible—to accomplish their cherished purpose. But it seems to me they twist, and stretch, and wrest the Scriptures somehow to make them harmonize with the views and practices of sectarianism, as, for instance, on the subjects of prayer and spiritual influence. (Speak a little louder, Bro. H.)

Some of the brotherhood seem to dread the frowns, or to be courting the smiles of sectarians. When we were few, and feeble, and persecuted, we stood in solid phalanx and battled manfully for the truth—the whole truth. Now that we are numerous, and rich, and popular, and are feared and courted by the sects, some who could not be driven by frowns and opposition, appear to be affected by flattery. Light has no affinity with darkness; truth can make no compromise with error. We have drawn the sword of the Spirit, and thrown away the scabbard. We have either to fight during the war, or basely desert our floating banner. Can we dastardly fly on the very eve of victory?

As an humble advocate of the truth, I would ever treat all men, even our bitterest opponents, with courtesy and respect; but in their errors we should show them no quarter. We cannot compromise the truth. We want no alliance with sectarianism of any name or grade. Our mission is to restore the ancient gospel and ancient order of things, and on the apostolic platform

to unite the now divided and scattered people of God, in order to the ultimate conversion of the world. God has entrusted us with his truth. Let us keep it pure, unmixing with sectarian, or our own traditions.

The slightest approximation to sectarian grounds will be an injury—an insult to the truth. Let us uniformly urge the truth, the whole truth, and nothing but the truth. Let us do this boldly, but affectionately, in love, giving no offence to Jew or Gentile, or to the church of God.

Sectarianism is not Christianity, although sectarians may be Christians, and many of them doubtless are; but they are not made Christians by their sectarianism, but by the truth, apart from, and in spite of sectarianism. (A little louder, if you please, Bro. H.)

I wish to be a Christian—nothing else. If I am not that, I will be nothing else. I will wear no other name. I am an "*old brier*." I am opposed to all the new-fangled, half-fledged, sickly, whining, sectarian, and popularity-courting schemes. I ask of the devil and all his sectarian legions and allies no quarter. I will show them none. I have no authority from my Captain-General to show them any. Till he bids me *hold*, I am into the work. I go for the truth, flat-footed, bald-headed, and whole-hearted. When I fall, I hope to fall with my armour on, sword in hand, and the name of Jesus inscribed on my banner. I can't explain away the truth—I will not do it. I can't soften down the heaven-received temper of my two-edged sword. No, Sir, I cannot muffle the drum and choke up the bugle. Nor would I needlessly

nor imprudently brandish the sword of controversy, or roll the ball of strife, but would ever be ready to defend the old Jerusalem, day of Pentecost gospel, against the attacks of any man, all men; to attack all sin and sectarianism, and carry the war—into Africa. "Kind words, but hard arguments." (A little louder, Bro. H.)

Bro. Franklin, I believe your positions in the main are right. In a few unimportant points I may differ somewhat from you. But this makes me like you none the less. I love a man,

full grown, bold, independent, whole-hearted, afraid of nothing but to do wrong. God bless you.

My little sheet is full, and I have not reached the main point I had before me when I sat down to write you. It is yet before before me—how far I cannot tell. Battle on for God and his pure truth, fellow soldier, and may God sustain you! Farewell!

B. F. HALL.

Thank you, Bro. Hall.

B. FRANKLIN.

"CHRIST IS NOT GOD."

THE *Harbinger*, for the month of August, contains an article by W. T. H. entitled: "Christ's Religion—its Basis." That our holy religion has the Messiahship and Divinity of Jesus as its basis, I sincerely believe; but that Christ is God, as asserted at the head of that article, I cannot believe; because it is, in my humble opinion, not only contrary to the plain teachings of Jesus, but also opposed to the dictates of revelation and reason. If there be a truth in the volume of revelation, which is more clearly and emphatically taught than another, it is that Christ is not God. With all due deference to the opinions of W. T. H. I humbly submit a few remarks, as subversive of his theory, hoping their defects, if there be any, he will endeavour to show.

First, then, if Christ is God, follows it not that what is said of one will also be true when applied to the other? Christ is called the Son of God, the sent of God, the Mediator between God and man, and that God raised him up from the dead. Will this language hold true, if applied to the supreme Jehovah? "Whatever is indicated by the term 'the Word,' it must have existed prior to creation, since it created all things; therefore, it must be uncreated, eternal, having the attributes of God." Will W. T. H. endeavour, by some logical process, to show how he comes at the conclusion of his therefore? Where would have been the disqualifications of the Word, supposing it to have existed ten thousand years prior to creation? It does not follow that because Jesus possessed the attributes of God, that he was God. His power and at-

tributes were delegated unto him, himself being judge. He possessed the attribute of life, but this, he tells us, was given unto him by God. "For as the Father hath the life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment, because he is the Son of Man." Read the 5th chapter of John's Gospel, from the 19th to the 31st verse, and show me how such language, by any just rules of interpretation, can be made to agree with the sentiment that "Christ is God." "And now, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was," &c. From these, and a few other quotations, he infers the absolute eternity of the Word. The language, I think, will favour no such conclusion, when interpreted according to our Saviour's design and purpose for which he uttered it. I will give W. T. H. for his mature consideration, an exposition by an eminent individual.

"It has been too hastily and erroneously concluded from this part of Christ's prayer, that he is asking Almighty God to bestow upon him something of which he had been in possession before the world was; but which he had voluntarily relinquished when he had his birth from his mother Mary. How little foundation there is for such a conclusion will appear by attending to the following circumstances, pointed out by our Lord himself in this prayer, viz.:—1, The date and commencement of that glory which he requests. 2, His manner of speaking concerning the share which his disciples were to have with him in it. 3, The nature of the glory itself. For 1, He himself says, verses 4-5, 'I have finished the

work which thou gavest me to do : and now, O Father, glorify thou me,' &c. This shows that the glory he prayed for was to be subsequent to the faithful discharge of his duty to God in this life, and the reward of it. He declares the same, Luke xxiv. 26, 'Ought not the Christ to have suffered these things and to enter into his glory.' And so, also, Peter i. 10-11, 'Of which salvation the prophets have enquired, searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.' So that this glory was something hitherto unpossessed and future. 2, Verse 22, He says, 'The glory which thou gavest me I have given them.' Observe his words carefully. The glory that he speaks of, God, he says, had given to him. Not that it was already bestowed upon him : for then there would have been no occasion to pray for it. But the Heavenly Father had promised to bestow it, and therefore, he speaks of it as already given, because, by the promise of God, which can never fail, it was as fully his own as if he had been in actual possession of it. And in like sort he had given this glory, he saith to his disciples, i. e. promised it to them, (John xiv. 1-2-3, and at other times) had given it them by promise, and thereby ensured it to them as much as if they had been already possessed of it. And, therefore, as our Lord says, that his Father had given him the glory he prays for, though it was not yet bestowed, but only promised to him, so does he say that he had glory with God before the world was. Not that he had really been in possession of it before the world was, but because it was destined for him by God, known unto whom are all his works from the beginning. In the same manner, 2 Tim. i. 9, Eph. i. 4, God is said to have chosen us, and to have given us his grace, before the foundation of the world, before the world began, although we had then assuredly no being. And Mat. xxv. 34, where our Lord describes the blessing of those who shall have promoted his Gospel, 'Come ye blessed of my Father,' &c. This interpretation receives further confirmation by the petition which he offers up for his disciples, verse 24, 'That they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world.' He here, again, speaks of the glory which God intended to bestow upon him, as already given him. In verse 23, preceding, he had said to his disciples, 'Thou hast loved them as thou hast loved me,' i. e. hast intended the same honor and glory for them as for me. 3, What is the glory that Christ here requests the Heavenly Father to bestow upon him? We may assure ourselves, that as all prayer ever

ought to be, so Christ's prayer now would be suited to his character, present circumstances, desires, and expectations. What then, so proper and natural for the benevolent and Holy Jesus, at the close of life, to ask of the Supreme Father, and Sovereign Disposer of all things, as the success of that Gospel, by which the virtue and happiness of mankind were to be promoted, which had been his sole aim and pursuit, for which he had lived, and for which he was about to die! To suppose him to pray for his own private happiness and advancement, and to animate himself with a prospect of that from God, as is the common opinion of the glory he sought would not be suitable to that perfection and moral character which we ascribe to him."

This interpretation of our Saviour's prayer, which I conceive to be harmonious with the scope and context of the passage, entirely deprives it of all support in that cause for which W. T. H. has adduced it, viz. : The absolute eternity of the Word. He next supposes the proposition placed beyond all doubt (but I should suppose only to his own mind) because the Apostle says, "The Word was God." Now, I think, direct revelation does not say that Christ was God in the supreme sense of that term. Although the Apostle employs the word *Theos* in the supreme sense of that term when he says, "And the Word was with God," he employs it in an inferior sense when he says, "And the Word was God" (in the Greek, *a God*.) As W. T. H. evinces an acquaintance with the Greek, he ought to have shown this difference in the usage of the term *Theos* by the Apostle, as it is evident by his employing the term *Theos* in two different articles, that he employs it in different senses—the one supreme the other inferior. But even if the application of God be at times given to Christ it does not follow that he is God in the supreme sense of that term. Such an argument would prove too much, I think, for W. T. H. Is it possible that God could invest a creature with omnipotency, creating all things, (himself in the catalogue) and taught to worship him, in harmony with the article, that our hearts are to be placed supreme upon God? When the term *all* is used in the Scripture, does it necessarily follow that every thing is included? It appears W. T. H. thinks so, by his including God in the catalogue. Christ

ians are said to have an unction from above, and know all things. Does W. F. H. believe it, that they do know all things? But I must be drawing to a conclusion by stating a few plain matters, utterly irreconcilable with the opinion that Christ is God. 1st, It is plainly said that "it is eternal life to know Thee, the only true God, and Jesus Christ whom thou hast sent." What propriety in our Saviour's language, I would ask, when he said, "Ye believe in God, believe also in me?"—"But of that day knowest no man, not the angels which are in heaven, nor the Son, but the Father only." If such language does not emphatically teach that Christ is not God, it will be difficult to make language teach anything. Though there be that are called gods, whether in heaven or in earth, (as there are gods many and lords many) but to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom

are all things, and we by him." "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." "God, who created all things by Jesus Christ." Will W. F. H. reconcile these from a host of others, with his idea of "Christ is God?" Will he shew me the fallacy also of my conclusion, that if "Christ is God," then it follows that the term Christ is but another for the term God? J. ELLIS.

Stannington.

[Bro. W. T. HORNER, whose residence is, we believe, Canada West, has contributed two additional essays on the "Basis of Christ's Religion," which appear in our present number. Should the critical observations which Bro. Ellis offers come under his notice, he will no doubt reply to them, and we will present it to our readers.—J. W.]

THE MANIFESTATIONS OF GOD.—No. III.

PROBABLY we can best bring out a narrative of divine manifestation in Gen. xviii. by sustaining the following proposition: viz. *That one of the "three men" who appeared to Abraham as "he sat in the tent-door in the heat of the day," was YAHVEH.* In support of this affirmation we adduce the following particulars.

(1) The title of the narrative. Such is the opening clause of the chapter:—"And YAHVEH appeared to him in the plains of Mamre." When, therefore, the narrative proceeds by saying, "Lo, three men stood by him," we are prepared, in a measure at least, to discover that one of these three was YAHVEH.

(2) The precedence of one of the three. The patriarch runs to meet the three travellers, but specially salutes one of them (verse 3.) The three conjointly accept Abraham's invitation (verse 5) to partake of the feast, (v. 8) and inquire for Sarah, (v. 9) but it is one only who, with significant dignity, promises to return and cause the aged Sarah to have a son. "And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son" (v. 10.) Such precedence

is natural, on the supposition that one of the three was YAHVEH.

(3) The assumption of sovereign authority and miraculous power, without any mention of a higher will, which is conspicuous in the words just quoted, confirms our belief that YAHVEH was the speaker.

(4) The narrative, without any discernible break in its continuity, designates the preëminent One who holds principal converse with Abraham by this striking name, "And YAHVEH said, Wherefore did Sarah laugh," &c. (v. 13.)

(5) As if broadly hinting to the patriarch *who he is*, the Prince of the embassy goes on: "Is anything too hard for YAHVEH? At the appointed time I will return," &c. Does not this language intimate pretty clearly, "Because I am YAHVEH, nothing is too hard for me?"

(6) The account next mentions that "the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way." Admit that one of the three thus escorted was YAHVEH, and how naturally the subsequent particulars follow.

YAHVEH, "as Lord and Prince," takes counsel with "the other two, as his ministering servants," about communicating to the Patriarch his intended judgment on the cities of the plain (verses 17-19); and then informs Abraham of his intention (20-21.) To suppose that these intimations were made by YAHVEH, *as invisibly enthroned in the heavens*, is to intercept the narrative, and involve the reader in inextricable confusion.

(7) According to the foregoing remarks, we may now expect Abraham to be prepared to intercede with the Princely Traveller for the devoted cities. As if aware of a desire in the patriarch's bosom to plead with their Divine Superior, "the men," i. e. the two created angels, with the most delicate perception of propriety, step forward on their journey towards Sodom, leaving Abraham alone with YAHVEH, their Prince. Thus, says the writer, "But Abraham stood *yet* before YAHVEH"—the particle *yet* indicating that, already, in accompanying the three on their way, the Patriarch had stood before, or been in the immediate presence of YAHVEH. This can be understood only on the hypothesis that one of the three *was* YAHVEH.

(8) Though YAHVEH has not revealed himself to the Patriarch suddenly, yet doubtless the latter is now fully aware with whom he has to do. It is true, indeed, that Abraham is not reported to have addressed his illustrious Guest by the name YAHVEH, at least according to the commonly received Hebrew text. Still, the title by which he does address him is so respectful (*Adonai*—Lord, Sovereign); the manner of his petitions is so profoundly reverent (verses 30-31); and the recognition of Him whom he addressed as "the Judge of all the earth" is so emphatic, that no argument adverse to our proposition can be drawn from this circumstance; but the whole nature and spirit of the Patriarch's intercession afford a strong additional argument in favor of our main position.

(9) Can any reader yet doubt that YAHVEH, before whom Abraham yet stood to intercede (v. 22), to whom Abraham drew near and addressed himself (v. 23), who by name is mentioned as the respondent (v. 26)—can any doubt that He was one of the human-like tra-

vellers who had been so hospitably entertained by Abraham? As if indubitably to identify YAHVEH as the third of the three men who were on *their way* to Sodom, (v. 16) the closing verse, says distinctly, "And YAHVEH went *his way*, as soon as he had left communing with Abraham; and Abraham returned to his place."

(10) The mention, in the first verse of the next chapter, of *two* angels coming to Sodom, is beautifully accounted for by the position that YAHVEH, who remained behind with Abraham, was the remaining one of the three who at first visited the Patriarch's tent in the plains of Mamre. If rendered, as it unquestionably should be, "And *the two* angels, (or, two of *the* angels) came to Sodom at even," no doubt can remain that these were two of the three who had visited Abraham. It only remains to account for the absence of one of the three. Recognize in YAHVEH, with whom Abraham is interceding, *that one*, and his absence from the two is explained at once.

(11) Not less striking is the *after-coming* of YAHVEH, as the third Angel, to Sodom, and his otherwise unexplained introduction into the scene there, his quiet assumption of superiority over the other two, and Lot's changed style of address. "And while he (Lot) lingered, the men (*the two*, v. 1) laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; YAHVEH (the third) being merciful unto him; and they brought him forth, and set him without the city. And it came to pass, when *they* had brought them forth abroad, that *he* (YAHVEH) said, Escape for thy life," &c. "And Lot said unto *them*, Oh, not so, my Lord: behold now, *thy* servant hath found grace in *thy* sight, and *thou* hast magnified *thy* mercy which *thou* hast shewed unto me, in saving *my* life; and I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to *flee* unto, and it is a little one: oh, let me escape thither, (is it not a little one?) and my soul shall live" (verses 16-20.) Then, with what autocratic dignity does the Angel addressed reply, "See, I have accepted thee concerning *this* thing also, that *I* will not overthrow this city, for the which *thou* hast spoken. Haste thee, escape thither; for

I cannot do anything until thou be come thither" (verses 21, 22.)

(12) The concluding item of proof we adduce is the singular language of verse 24: "Then YAHVEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHVEH out of heaven." Here is expressed a distinction in the divine nature which facilitates the reception of the truth as to divine manifestations to men on earth. Does YAHVEH, indeed, whose is the throne of the universe, come down to man and appear as a wayfarer?—and is that throne then meanwhile vacant? Nay, the YAHVEH who appears is MALAK (*Messenger*) YAHVEH, who, at once, as we learned from chapter 16, bears the absolute name YAHVEH, and the relative name MESSENGER YAHVEH. Such are the riches of the Divine Being, such the distinctions (call them personal or otherwise) involved in it, that there can be "a parting-off," as it were, so that YAHVEH shall send, and MESSENGER YAHVEH be sent; the One visibly acting on earth, the Other reverentially adored as concurring in heaven. Just as, in the Oracles of the New Covenant, the Father is God—the Son is God; but the Father sends the Son, not the Son the Father; and the Father creates all things, manifests himself, redeems man, judges the world, through the Son of his love—the Messenger of the Covenant in whom his soul delights. So here, YAHVEH in heaven concurs in the punitive visitation upon Sodom and Gomorrah of MESSENGER YAHVEH on earth. Thus the language becomes not only intelligible, but intensely interest-

ing when the historian concludes this narrative of divine manifestations by saying—"Then YAHVEH rained upon Sodom and upon Gomorrah brimstone and fire from YAHVEH out of heaven." With this distinction before the mind, the reader can the less hesitate to admit that YAHVEH—MESSENGER YAHVEH—did, indeed, condescend to manifest himself to Abraham in the form of humiliation and circumstances of lowliness incident to a way-worn traveller's visit, repast, and departure.

We must leave the reader to follow up these remarks by such reflections as may profitably arise from this narrative. Let him reflect on the lowliness of YAHVEH, that he should appear to Abraham as a *man*; and let him think of the same YAHVEH as the man of Nazareth. Let him behold the Prince of the embassy as (apparently) wearied in the heat of the day, and let him think of the same Personage when, really worn with fatigue, he sat on Samaria's well. Let him contrast the conditions of MALAK YAHVEH when promising Isaac, and when *himself* the babe of Bethlehem, the child of promise. And, above all, let him remember the divine might and right of Yahveh Christ, whether to answer the prevalent intercessions of his people, (John xiv. 13) or to take vengeance on them that know not God, and them that obey not his Gospel (2 Thes. i. 7-9.) And as we attempt to trace the goings-forth of the Ruler of God's people Israel from of old, from the days of antiquity, may we all learn how easy is his yoke, and how complete his great salvation. J. B. R.

THE BIBLE

WHAT sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet has lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen, run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with

its consolations—strengthening the tempted—soothing the pillow of death, and pointing to an immortality of bliss beyond the tomb! Can such a book be the offspring of human genius? Does not the vastness of its effects prove the excellency of its power to be of God? Concede this point, as indeed we must, and how poor an evidence of wisdom—nay, what positive proof of folly—does he exhibit, who cavils over its obscurities, and refuses credence to the whole, because he cannot comprehend its mysteries!

LETTERS TO THE PEOPLE—No. I.

FELLOW COUNTRYMEN,—With comparatively few exceptions, you admit the Bible to be the Word of God—Heaven's one revelation, which points out the only way of life eternal. This admission brings you under the gravest of responsibilities to that book. It implies not only that it is your duty and wisdom to peruse its pages, but to study and obey its discoveries and requirements. If it be what you generally allow it to be, *indifference is madness*: if it be true that God will judge the secrets of men by Jesus Christ, according to the Gospel, it is utter folly to neglect the intimations and terms of that Gospel! If God has highly exalted the once humbled, despised, and crucified Nazarene, and given him the name which is above every name, expressly that every knee should bow to him and every tongue confess his supremacy, it cannot but be a false and fatal security which prevents an immediate and unqualified surrender to his sovereign authority. If, by the resurrection of Jesus, God has given assurance to all men that he has appointed a day in which he will judge the world in righteousness by Him whom he has ordained; and if, in view of the coming judgment, he now commands all men everywhere to repent, there can be no-

thing better than foolhardiness in impenitence! If all have sinned, and if the wages of sin be death, and if he that believeth not is condemned already, and if Christ shall come to yield vengeance on all who know not God, and who obey not the Gospel, it must be highest wisdom at once to accept the mercy of which the obedience of the Gospel gives possession! If it be that every man shall bear his *own* burden—that every one must give account of *himself* to God, certainly it is nothing more than prudential that each do search, learn, believe, and obey *for himself*. Some talk of the Irish who are being awakened to a sense of their sin and danger as insane—but, pray, is it not quite the other way? Is not he the lunatic who, admitting the Bible to be true, refuses to flee from the wrath which it predicts? There is no insanity in a sinner feeling and confessing himself to be what he is, and imploringly entreating to know what he must do to be saved. Readers, our first advice to you is, take the Bible into your own hands, as God's own word to yourselves—trust not to the interpretations of any church or party, priest or minister—but learn, obey, and enjoy the truth for yourselves. Faithfully yours,
Edinburgh. T. H. MILNER.

CORRESPONDENCE.

THE CHURCH IN WORTLEY.

MR. JAS. WALLIS.—Dear Friend: I find in the *Harbinger* for this month that you have included the church at Wortley in your list. Why you have done so I cannot tell, but of this I am certain, that no person has had authority to propose such a thing. You have just the same right to insert in your list Mr. Spurgeon's tabernacle? In fact, the question of forming a union with the brethren of the Reformation, has not been brought before the church, and if it had it would not have been carried. There are some very cogent reasons why. To mention only one. You have those who deny the personality of the Holy Spirit, and who affirm that the Word alone is all that is required to regenerate the sinner. Now I, and others with me, believe the Scriptures teach very differently, and it appears to me that those who deny the personality of the Holy Spirit are half-way on the road to Unitarianism;

and I most cordially agree with the sentiments expressed by A. Campbell, in his *Christian Baptism*, page 289, on this subject (and he is no mean authority.) He says, "Without it, (viz. without believing in the Divine Three) no one can believe in, or be reconciled to, the remedial policy, as developed in the apostolic writings; and, indeed, I have no more faith in any man's profession of religion, than I have in the sincerity of Mahomet, who does not believe in the Father, and in the Son, and in the Holy Spirit, as coöperating in the illumination, pardon, and sanctification of fallen, sinful, and degraded man." And a little further on he says, "I could not, indeed, esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit." These sentiments I approve, and they are, I believe, in strict accordance with Scripture. I trust that you also approve them. If you do, how

can you send forth and sustain one who denies, with respect to sinful man, that the religion of Christ is either begun, carried on, or completed by the personal agency of the Holy Spirit, but by the Word alone? You style yourselves brethren of the Reformation; why, then, be instrumental in spreading corrupt doctrine? The above is one of the reasons why I cannot unite with your party. Other reasons there are, which I cannot at present state. My earnest desire is, that we may know him that is true, and we are in him that is true, even in his Son, Jesus Christ.

I remain, dear friend, yours truly,
Leeds, Sept. 2. SAML. SWAN.

RESPONSE.

BROTHER SWAN.—Dear Sir: In reply to the foregoing letter, which is evidently intended by you for the readers of the *Harbinger*, I beg to remind you, that the church in Wortley, of which you are one of the pastors, sent a report, by some authority or other, to the annual meeting of our brethren held in Manchester in the year 1854, stating that the church then contained 26 members, and that it was organized in the year 1834 (See *B. M. Harbinger*, volume 8, p. 454.) The church has been since retained in the list issued by the Disciples. It has not fallen to my lot, for several years past, either to receive the letters from the churches, or to prepare the annual report of the meeting; I cannot, therefore, inform you on what authority the Wortley church is placed in the list of this year. Bro. Roberts, who is a member of the church, was present at the meeting, and perhaps he can satisfy your apparently anxious mind on the subject.

If I am not mistaken, it was about the year 1832 that you and I became acquainted. You were then, and I presume still are, a rigid Scotch Baptist, nearly up to the perfect standard of A. M'Lean and his brethren. But you are not now quite so strict in your opinions as you were then, or you would not have fellowship with any individual who is in communion with our brethren, although we observe weekly the same divine institutions as yourselves. This is a pleasing circumstance, and is not to be overlooked by us. It is high time that all the true-hearted disciples of Jesus in Great Britain were united in pleading, as the basis of Christian union and coöperation, in all sincerity and love, *one Lord, one faith, one baptism, one God and Father of all, one body, one Spirit, and one hope*. Is not this the original and unchangeable foundation of Christian union, coöperation, and love for the church of God? But you have some "cogent" reasons in your mind why the church in Wortley cannot be united with us as disciples of Jesus. You mention

one of these, "That there are some among us who deny the personality of the Holy Spirit." This may be true, though individually I have no knowledge that it is so, and as you supply no instance in proof of your statement, the subject cannot now be debated. You admit that Bro. Campbell is orthodox on this point, while some who form part of the same brotherhood, are not so, in your opinion. Now supposing Bro. Campbell were to visit Wortley when the brethren assembled on the Lord's day to commemorate the death of Christ, would they unitedly bid him welcome to this feast of love? I fear not.

With regard to the subject mooted, the abstract personalities of the Deity, we are not aware that it is presented to the disciples of Jesus in the Book of God as a ground of faith, hope, and love. In Jesus our Lord dwells all the fulness of the Godhead bodily. *He is the temple of God, the ark of the covenant, the true tabernacle which Jehovah erected and not man*. Here, in one personality—the man Christ Jesus, seated at the right hand of God, the Ruler of the universe—we have exhibited to our view *Father, Son, and Holy Spirit*, into which sacred name every penitent believer is commanded to be immersed for the remission of sins, with the promise that the gift of the Holy Spirit shall be bestowed, and that eternal life shall be the reward of those who are faithful to the end.

I have no faith in abstractions, *humanly devised* from the revelations of God. We have not the Father alone, the Son alone, or the Spirit alone, presented for our implicit acceptance; but we have Jesus revealing the Father as identical with himself, and promising to send the Comforter to remain with his people. Nor will faith alone, nor hope alone, nor love alone, be regarded with complacency by Him who is the Judge of the living and the dead; but that harmonious action of the whole which is the true characteristic of the renewed life. Yours truly,

JAMES WALLIS.

Sept. 19, 1859.

LETTERS FROM AMERICA.—No. III.

ALLEGHENY City, May 24, 1859.

Through the fine and revered State of Pennsylvania, the English traveller roams with ever increasing delight; he finds the path of Nature adorned—her rusticity and rural beauty less violated by the appliances of art, by reason of her vastness and the deficiency of the element of ornamentation in the composition of her lands. Onward, far onward, for the space of 355 miles from Philadelphia—mountains, valleys, lakes, streams, forests, orchards, gardens, meadows, bridges, and every variety

of homely houses, which this good land is so celebrated for, are interspersed to entertain the traveller to Pittsburg; whilst gazing upon this provisional feast of nature, he cannot fail to enjoy it, and to breathe with greater freedom the peculiar spirit of liberty, which is very marked here. He feels that all good men are equal here, that none are distinguished from others in honor and reputation, unless they merit it; and as all, in point of character, are placed on the same level, he feels that the energizing and hallowing lips of success may touch his brow as well as others; and the smile which God gives to those alone which he approves, might shine also upon his soul, and lead him to action, and in the object of his pursuits, to victory. 450 miles S.W. of New York, the Allegheny, Mononcahelia, and Ohio rivers form a trio junction. The waters, which have travelled their long courses respectively, meet together here, and blend with friendly communion and indicative congratulations. On the S.E. side of these confluent streams stands the city of Pittsburgh, so called by the English forces who captured the city 100 years ago, Pitt, first Earl of Chatham, being then Prime-Minister of England. Pittsburg is termed the Birmingham of the United States. As Quakers are the prominent people of Philadelphia, so here the Dutch, or Germans, whilst being scattered abroad over the State of Pennsylvania, are the most prominent people there. The various sections of the religious community are powerful in numbers and in influence, and are probably as much equalized as in any other place. The Episcopalians, Baptists, Presbyterians, Methodists, and Catholics have fine places and fine preachers. The terms clergyman and minister are not current among the sects in this country, such designations being universally changed into that of preacher. The American brethren do not differ from this usage with regard to their paid servants, and when particularizing their chief officer, they are less timid than our British brethren to denominate him *bishop*. But the circumstances under which our brethren here live and labour, as disciples of Christ, are proportionately dissimilar. The now have not the crushing and contempt-heaping partyism, which ever and anon is assailing the efforts of our British churches. They have long overcome their share of uncharitable prejudices, and have, by their gigantic and indomitable endeavors, achieved for the cause in America, the task which still remains to be completed in England. The disciple, in his Christian capacity, enjoys all the privileges which appertain to others in any sphere, and will not suffer the detraction of one iota from the importance of his po-

sition; and the people generally regard their meetings with favourable consideration. Having endured the heat and burden of the conflict, and by a course of persistent resistance to defeat and compromise raised themselves as a church and denomination to a situation of corresponding importance and vigorous influence, they may participate, if desirable, in the spiritual relations which are reciprocated by religionists, and co-operate to the same extent which they allow each other to do. Our brethren here are also in constant receipt of expressions of good will from the sects, which they faintly interpret as the handwriting on the wall, portending the dissolution of partyism, and the sign of ultimate fraternization. They willingly lend our brethren their more convenient and spacious buildings, when any brethren of note and super-ordinary abilities visit them. For instance, the Baptist meeting-house was cordially offered to the church two months ago, for our Bro. A. Campbell to preach in, and from what I have heard it is a common virtue in this country. On the N.W. bank of the Narrow Water, the Allegheny City begins, and there, on its verge, with the steamboats approaching and departing from its face, stands the disciples' meeting-house, a solitary and unassuming structure in appearance, yet comfortable and commodious in its interior. The number of brethren and sisters is 200, and on the Lord's-day morning they are attentive to their duties and privileges. The church has two elders and two deacons, 70 scholars in the morning, and about 40 of the members meet in the afternoon to study the Living Oracles, under the direction of one of the elders. The church has also a pastor, which they independently sustain. Bro. Grey, if not successful in having effected numerous accessions to the church, has attracted a large concourse of hearers, and is universally esteemed by the brotherhood. Our American churches have each their preacher, who is engaged and paid by them, and of course monopolizes the speaking in the church, thereby absorbing the time and opportunity which would otherwise result in developing the gems which lie hidden in some rude and unpolished caskets within the church. The pastor of this church has been out West for several weeks; therefore, as no brother felt qualified to address the congregation which usually came, the house was not opened in the evening. There was a church in Pittsburg until five or six years ago, when most of the members united with the Allegheny church, and others went to the Baptists. There is also a small church of disciples at the South-Western extremity of Allegheny City.—Your's in the truth,

THOS. BUTLER

NOTES ON PASSING EVENTS, CRITICISMS, &c.

REVIVAL IN IRELAND—
RESULTS AND CAUSES.

HAVING printed over three pages on this topic in our August number, it may be considered that enough has been said for the present. But those pages were written when we knew the revival only upon hearsay. Now we can testify what we have seen, and feeling able to account for the remarkable physical phenomena of which so much has been said, the reader shall have opportunity to consider our conclusions.

The word "*Revival*," as applied to the state of things in Ireland, brings before us three important features—

1. Deep and wide-spread conviction of sin, accompanied by great fear and anguish, which, in thousands of instances lead to a feeling of pardon and security.

2. Great moral results.

3. Lamentable bodily affections.

Such is the Revival, and a very general opinion is, that the Holy Spirit, by *direct action upon mind and body*, (which perhaps might be illustrated by the movement of the pointers in communicating a telegram, which movement depends upon, and results from, the *immediate* action of the electric fluid) produces these results.

As our intention is to devote this paper chiefly to the bodily affections, we shall only make two brief statements in regard to the wide-spread conviction of sin and the moral results following. In regard to the former, great care has been taken, by close conversation with a number of *convicted and stricken* persons, to arrive at satisfactory conclusions, and the result is, that no case has been found in which Bible truth, *recently* heard, or more remotely learned, and *now*, by favoring circumstances, brought before the mind, does not account for the conviction, fear, and subsequent peace. Of the moral results we have only to say, that they prove the genuineness of the change in a large

number of cases, and so extensive are they, that the general character of some towns is clearly changed for the better, while everywhere the people are ready to listen to the man who has anything to say of sin and Christ. Surely these are results, to perpetuate and extend which every lover of God, of man, and of truth, should labor.

Coming to the physical phenomena, we must in the next place, to some extent describe them. There are—

1. Bodily prostration so complete, that the subject falls, and remains helpless for a longer or shorter time, without any other remarkable conditions. The third case which occurred under our preaching was of this kind. The fall is, in some instances, the first outward indication of conviction; in others it follows previously expressed anguish. We however conclude that in the first class of cases conviction has been resisted, hidden, and perhaps stronger, and the struggle consequently more severe than when the true state of mind has been fully revealed. The following remarks by James C. L. Carson, M.D. if applied only to this class of cases, will very fairly express our mind:—

"Some who advocate an exclusive spirituality have difficulty in accounting for the corporeal results. This again, I imagine, is a mistake. Suppose the strongest hearted of your readers were sitting at their ease and comfort in their own houses, and that they were *suddenly* informed, on evidence they could not doubt, that they were condemned to death, and the gallows on which they were forthwith to be executed was already brought within their view, would the *mental* impression produce no *bodily* results? I rather think they would. The *sudden* and *unexpected* news would tell on the bravest of the brave. There would soon be the faltering voice, the quivering lip, the tottering limbs, and the wild look, or yell, of despair. It could hardly be otherwise. If such, then, would be the result of the fear of mere temporal death, what might we not anticipate as the consequence of a sudden view of eternal

damnation on an individual who had hitherto totally disregarded the state of his immortal soul? Is it any wonder, when they see themselves hanging on the brink of destruction, that they should be physically affected? The real wonder is, that such a sudden and terrific sight should not at once extinguish the vital spark."

And yet such prostration did not follow apostolic preaching. Why not? Because the inspired preachers *first* proclaimed salvation by Christ, and then the wages and guilt of sin — first set forth the love of God, and then the terrors of the Lord to those who would not accept of His love; and they were prepared to direct to an ordinance in which the believer in Jesus' death and resurrection, whose heart was turned to God, could have sealed to him the remission of all past sin. "Repent (change your mind) and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38.) But we are accounting for things which occur, not in Jerusalem, but in Ireland, where the apostolic examples are not much followed; and we think under these circumstances, the remarks of Dr. Carson are quite sufficient, so far as the class of cases now under consideration is concerned.

2. Numerous cases, of which two occurred while we were calmly reading the Acts of the Apostles, to about a dozen people, on the day of our arrival in Ireland. A girl, some time under conviction, lost at once all bodily strength, and was placed upon a bed; soon there was a turning of the body and lower limbs, with occasional violent movement of the arms. There was a frequent pressing of the hands to the upper part of the body, and, though the persons present were seemingly not recognized, there were oft-repeated, though not freely expressed, calls for Jesus to come and take her load of sin away, the hands indicating that a load or weight was felt at the chest. Some remain in this state for hours, some for days, some, with intervals of partial recovery, for weeks, and some are stricken several times before finding peace, and some after they have obtained it.

3. Cases in which, in addition to the above or similar symptoms, the power of speech is lost for hours or for days. In some instances the sufferer tells with

perfect accuracy how long she shall remain dumb, and when she shall be stricken again. Though such predictions have failed in some cases where the hands of the clock have been moved and the parties deceived, there can be no doubt that genuine cases are known.

4. Cases in which, in combination with some or all of the features above named, "visions" are seen. Heaven is seen, or hell—the Saviour appears and speaks or touches, or puts a robe upon the sufferer, or tells when, or how often, she shall be stricken.

5. Cases in which a *remarkable and singular* change comes over the face, indicating that the transition from fear to peace has taken place. We mean not merely that ordinary indication which is seen when the soul passes from death unto life, but a far surpassing and extraordinary condition, which transforms for the time a plain countenance into one approaching the perfection of beauty. With this state, or even preceding it, there is often remarkable fluency of speech, and unusual power of memory reaching back to long forgotten things, all of which is attributed to Divine influence. The *Revival*, a weekly record, thus speaks—

"Poor, uneducated, wretched creatures, who previously could scarcely tell who the Saviour of sinners is, or anything about the terms of salvation, or the gracious promises of the glorious gospel, seem to know Jesus as by *intuition*, and with an humble, holy, sweet, confiding familiarity, they remind him of his character and promises. A smile of celestial loveliness plays over the countenance, though perhaps naturally plain, and pervades it with a sweetness—a charm far transcending the loveliest smile of the loveliest countenance on earth, in ordinary circumstances. The hands are often raised upwards as if beckoning the Beloved to come, and then are they clasped energetically over the bosom as if embracing him to the very heart. The feeling at this moment, whether uttered or unexpressed, is 'Oh, my sweet Jesus: 'My beloved is mine, and I am his: 'Tell me, ye daughters of Jerusalem, is there any beloved like unto my beloved?' A very remarkable physical feature, wondrously displayed by some, *especially females*, when enjoying these celestial scenes and society, is, that every movement, every gesture of the person, the countenance, the head, the hands, is the very perfection of gracefulness, though the party be utterly uneducated, and naturally most uncouth

and awkward. How is this? Oh, the transforming power there is in seeing Jesus as He is."

6. Cases terminating in lunacy or death. Of these there are many. One young woman stricken, for the fourth time, while we were speaking, wandered much, and called for persons well known to her, but when they appeared, declared they were not the persons. A gentleman who spent a short time in looking into reported cases of this kind writes—

"In a very brief space of time, and in a very limited circle of inquiry, I saw or heard of more than twenty cases. I fear a little more inquiry would have extended it largely. Some of these cases were of a shocking character.

"In one lodging in Belfast lived a man, his wife, and daughter; all three were 'struck': the father is now raving in the lunatic asylum—the wife is a hopeless idiot—and the daughter, from grief and horror, nearly as bad as either.

"I was taken to see a heart-rending case of a very interesting girl, verging on insanity from a practice I have noticed above; but some faint hope of her recovery restrains me from telling that fearful story.

"Some seven or eight cases were in the lunatic asylum, several of whom I saw."

In a house near to where we stayed, three were stricken, two daughters and their father. The girls recovered, the father died.

This shall suffice in the way of description. Probably our reader will say, I have no wish to be stricken—none whatever to see my neighbour in the state described. We must, however, tell him, that thousands desire, pray for, and strive to produce it—that the feeling that conversion is not satisfactorily got through without something of the kind, is fast increasing, and that many preachers endeavour to excite it. This, of course, is correct if these results are directly from God; but, if not, then it is a crying evil. That it is not thus from God we confidently affirm. Years back we had to do with persons who were now and then severely attacked with many of the symptoms noted above, but not at all in connection with religious views or feelings; consequently, opportunity to examine a few cases, was all that we found requisite on our arrival in Ireland, to bring us to the conclusion, that *hysteria* is the proper word to designate most, if not all,

the cases seen by, or reported to us, and included in the six classes set forth above. In support of this assertion we give the following from a standard work, *Hooper's Medical Dictionary*:—

"Hysteria appears under such various shapes, imitates so many other diseases, and is attended with such a variety of symptoms, which denote the animal and vital functions to be considerably disordered, that it is difficult to give a just character or definition of it. * * * The disease attacks in paroxysms, or fits. These are sometimes preceded by dejection of spirits, anxiety of mind, effusion of tears, difficulty of breathing, sickness at the stomach, and palpitations at the heart; but it is more usually that a pain is felt on the left side, about the flexure of the colon, with a sense of distension advancing upwards till it gets into the stomach, and removing from thence into the throat, it occasions by its pressure a sensation as if a ball was lodged there, which by authors is termed *globus hystericus*. The disease having arrived at this height, the patient appears to be threatened with suffocation, becomes faint, and is affected with stupor and insensibility; whilst, at the same time, the trunk of the body is turned to and fro, the limbs are variously agitated. * * * The patient recovers the exercise of sense and motion, with or without recollection of what has taken place during the fit; feeling, however, a severe pain in the head, and a soreness over the whole body. In some cases, there is little or no convulsive motion, and the person lies seemingly in a state of profound sleep, without sense or motion. * * * * *

"They are readily excited in those who are subject to them, by passions of the mind, and by every considerable emotion: hence sudden joy, grief, fear, &c. are very apt to occasion them. They have been known to arise from imitation and sympathy."

Let the reader judge how far the physical phenomena described above coincides with the symptoms of hysteria given by Hooper—let him look at them side by side:—

STRICKEN CASES.

1. "Complete prostration"—helpless for a longer or shorter time, without other remarkable conditions."

2. Deep anxiety precedes most stricken cases.

HYSTERIA.

1. "In some cases there is little or no convulsive motion, and the person lies seemingly in a state of profound sleep, without sense or motion."

2. "Sometimes preceded by dejection of spirits, anxiety of mind," &c.

3. Turning of the body and lower limbs with occasional violent movement of the arms.

4. The hands indicate that a load or weight is felt at the chest.

5. Visions are remembered and told.

6. One case seldom occurs alone — it is evident that others are greatly influenced by almost every occurrence.

3. The trunk of the body is turned to and fro—the limbs are violently agitated.

4. A sensation as if a ball was lodged there, (in the throat) which is termed *globus hystericus*.

5 They recover with or without recollection of what has taken place during the fit.

6. They have been known to arise from imitation and sympathy.

Any person looking into Hooper will find other points of similarity, but not having the volume at hand, we can only compare the statement of the above short extract.

After expressing these conclusions at public meetings in Lancashire, a gentleman sent us a review of a pamphlet recently published by Archdeacon Stopford, which review clearly indicates that the pamphlet was intended to establish the conclusion to which we have arrived. Having written to Dublin for a copy, we shall use the author's testimony, as he records what he has seen and heard, and having in past years received medical instruction and had much to do with hysteria, he must be received as a competent witness. What he undertakes, and in our opinion accomplishes, is expressed in the following words:—

"I shall have to show—(1) That the usual bodily and mental affections in this movement are only the ordinary phenomena of a well-known form of disease, which, though it seldom prevails to its present extent, is yet quite capable in its nature of such extension. (2) That in its very nature it is antagonistic, and not favourable to true religion. (3) That the present results of this disease and its natural consequences are injurious to woman's nature, and subversive of the Word of God as the sole foundation of our faith. (4) That this affection is only accidentally, and not properly connected with true conversion; and that religious revivals can be, and ought to be, wholly disconnected from it."

After thus marking out his course the author says—

"On reading the earliest accounts of the bodily affections, I found nothing but what I had been previously familiar with in cases of illness of which, in the course of my professional duty or at the call of personal friendship, I had had the management under medical direction. The same observation applies to the account which I have since read.

"By personal observation I have satisfied myself of the identity of the cases now occurring in Belfast with those which I had formerly attended. The movements of the hands, arms, head, &c. in these cases—the expressions of the countenance—the sounds of the voice, cries, screams, moans, coughs, &c. have each a peculiar character, unlike to anything else. Once duly noticed, these can never be mistaken. To ascertain whether these indescribable, yet unmistakable, signs of the disease which I suspected, did really exist, was one purpose of my visit."

"All the 'cases' I saw in Belfast were clearly and unmistakeably hysterical; and as far as it is possible to judge from description, so was every case which has been described to me.

"I have heard attempts made to prove that medical men are doubtful, or disagreed, as to the nature of these bodily affections. As far as I had opportunities of examining, all these attempts rested on one story, which proved only this, that in one case (not in Belfast) it was considered doubtful, or obscure, whether the girl were hysterical or not.

"I have found no reason for believing that the medical profession are in doubt on the subject. I have been told by a person likely to know the fact, that there is no difference of opinion among medical men in Belfast.

"The fact that all the present phenomena have been witnessed before, in cases which did not arise in connection with religion, at least meets the assumption so naturally, almost unavoidably, made by those unacquainted with the subject, that these phenomena are unaccountable except on the assumption that they proceed from the work of the Spirit."

"The prevalence of hysteria in connection with religious revival, is by no means so unaccountable as it may at first sight appear. It is of the nature of the disease—(1) To attach to any idea connected with self—(2) To be propagated by sympathy—(3) To imitate any form of hysterical action seen or heard of. I shall show that it is only accidentally connected with religious revival, to any extent. Suppose such a revival to proceed, as the last and best of the American revivals did, without any hysterical accompaniments:

and suppose one girl in a revival meeting to become hysterical, even from any cause not connected with religion; her hysterical feelings will, from causes which I shall explain, naturally attach itself to the idea of religion in connection with 'self.' That one case may probably produce at the time, by sympathy, many more; and the form of that case will probably determine the form of all the rest. If strong counteractive means be not then employed, and still more, if hysteria be *encouraged*, it is not only not surprising, but it is a natural consequence of the nature of the disease, that hysterical affections of this particular form should then spread generally among those who take part in the revival; yet, in all this, the connection is only accidental."

"The remarkable characteristic of this disease to copy and imitate other cases, is also important to be considered here. An incautious inquiry by a physician whether the patient has a particular symptom, which she was before ignorant of, will very often be followed by that symptom. I believe that if any case of hysteria were now to arise in Belfast, from any irritation, actual or reflex, of the brain, or from any functional derangement, wholly apart from religious excitement, it would at once assume the form of trouble on account of it; and I also believe that in such a case, on recovery, no trace or consequence of any sorrow for sin would remain."

Facts are also recorded, apart from religious impressions, fully answering to the cases of radiation of countenance, liberty of speech, and increased power of memory.

"Nothing seems more relied on, or more naturally perhaps, as a proof of spiritual operation in this illness, than the heavenly light and joy which is said to shine upon the countenances of those who have found peace.

"I have not myself witnessed this in Belfast; but I fully believe the accounts that I have read of it. I should rather be surprised if such appearances did not now present themselves in some of those affected.

"Few, perhaps have seen this wondrous light shine so brightly as I have seen it in times past. But a knowledge of the realities of life is the greatest restraint on its delusions. The recollection of what I have seen makes it impossible for me to accept the 'spiritual' solution now offered of this phenomena.

"I have, in former times, seen a countenance, not plain, and yet hardly pretty, transformed, after a paroxysm of distress, into a perfection of personal, moral, and intellectual beauty, such as I have never otherwise witnessed—such as I had never

before conceived—such as I can now but imperfectly realize in memory. Time after time I have gazed for a moment in entranced admiration upon that resplendent vision of all that is beautiful in woman, heightened as it was by a brilliancy of intellectual light, and a flow of words of inexpressible beauty. But the stern call of duty interfered (for that case was entrusted to me by a friend) and I soon found that my control was as necessary then as in the paroxysm of distress. How movingly she would entreat me to let her brilliant thoughts and words have flow, as being the source of the most exquisite happiness she had ever experienced! An absolute injunction of silence and quiet never failed to bring it to a close. Many a time I have thus destroyed a vision on which I could have gazed for ever, and which I never expect to see again in like perfection.

"The highest perfection of that beauty was the expression of heavenly peace and joy. *Yet in that case this had nothing to do with religion.* It is not for me to attempt to explain it; but it evidently proceeded from natural causes, and cannot be regarded as a proof of spiritual illumination.

"In another case I have repeatedly seen a square and angular face assume the form of a perfect oval.

"Such fleeting beauty as this is commonly followed, and perhaps for a long time, by a haggard countenance, a muddy skin, and purple or brown hands and wrists, of which I noticed many instances in Belfast.

"Of the kindred phenomena, the excitation of ideas and words, and the unconscious perception of beauty and of grace, I did witness something in Belfast.

"I also witnessed a striking instance of the gift of prayer (as it is thought) in a girl at whose bedside I sat while she was engaged in vision. She was very ignorant, and could not read; at least, she said so. The flow of ideas and the power of expression were great indeed; yet not rising to anything really above what she might have heard at ordinary meetings. This was a case in which I afterwards had the clearest evidence that her heart had never experienced any work of grace. I shall have more to say of this poor girl when I come to speak of visions. This case seemed to me decisive as to the absence of spiritual, and the effect of physical, action.

"The remarkable flow of ideas and words often produced by the merely physical influence of strong drink, up to a certain point, is a good illustration of the physical nature of this phenomena."

On the vision cases the author remarks:—

"Visions and delusions of the sight or

mind are one of the most ordinary phenomena of hysteria. Almost every girl now 'struck' in Belfast has 'visions,' and would be greatly disappointed if she had not: she would think it only half done, and would probably pray to be 'struck' again.

"When the hysterical affection is mistaken for the operation of the Holy Spirit, these visions are naturally mistaken for revelations from God; and this is the more natural, as these visions are often attended with the remarkable flow of ideas and words which I have before noticed as being so easily mistaken for the gift of prayer.

"It is easy to imagine of how little consequence the Scriptures become to ignorant persons who believe that they have a direct revelation from God, as the ground on which they believe in their own personal salvation; careful conversation proves the existence of this evil.

"During my visit to Belfast, I sat by the bedside of a young woman ('struck' for the third time) recently cataleptic, and when I saw her, in a state of ecstasy. She was at first in prayer, with a power of utterance I have before described; then in thanksgiving for spiritual operations in herself—then in ardent desire of visions and revelations—then describing aloud the vision, as she saw it. I carefully weighed her words, as the best evidence of the source of the vision. She said as follows:—*'Thou knowest, O Lord, that this morning, ere I went out, (she was struck shortly after going out) I said that I would this night sing the song of praise for the vision of glory that would be revealed to me.'* Here was distinct evidence that she had been working herself up to seeing a vision, and that she had herself previously determined the time. The evidence was equally strong throughout that she had been working herself up to the particular idea which she hoped to see realized in the vision. And then she went on, in a singularly impressive tone of voice—*'Oh, now it opens, and I see Him now, and He is beautiful; and, look! the angels open out, and He comes forward, and He comes to me; and what has He in His hand? Oh, it is a gown! and how beautiful it is! What a beautiful gown! And it is a gown of glory. And it is for me. And, look! He comes straight to me! What is He going to do now? He is going to put it on me Himself. And now he puts it on. * * * * Where am I now? What a beautiful seat! No, no, it's not a seat. I am sitting on the throne of God, and Jesus sitting beside me!'* But let us drop the curtain on the sick-bed of a diseased imagination and a deluded soul; and let us consider her state upon recovery. I visited her three days after; she was recovering, but still very

weak. She had a succession of visitors; for she was considered one of the most wonderful cases. I expressed a hope that it was not too much for her. She replied, *'I am glad to see so many coming to me; for I am not so wrapt up in my own glory but that I think it good for others to pray for me, too.'* The conversation that followed was dark indeed. She related her careless life; for nine years she had been but twice in a place of worship, the want of good clothing being her north-country reason. Up to the moment of her being first 'struck' (she said) she had no thought or care about her soul; but while she was insensible (on her first being 'struck') she was led through a dark valley, and had a vision of hell, into which she was about to fall; and then the Saviour touched her hand, and she turned and followed him. *From that moment she had peace and happiness.*

"I had heard that in every case the burden of sin is felt and bemoaned; she said nothing of this; so I put every question that could draw it out, and at last asked her plainly of it; it was quite evident, and was acknowledged by herself, that she had felt nothing of this. I inquired about her future attendance at public worship; *she replied that when she got some proper clothes she would go, but not till then.* I told her of the warning in Scripture against the sin of forsaking the assembling of ourselves together; and I asked would she have kept from Christ when on earth, on account of her clothes; she replied that it would be easy before Him, but it was hard to do it before man. I pointed out to her the trial that she now was brought to, between conformity to the will of Christ, and being governed by the fear of man; she said tartly that *she knew all that*, but she never would go to a house of worship till she had proper clothing to go in. Her countenance was now dark and angry, and she showed very plainly that she wished to have no further conversation with me."

"The nature and source of the visions of light so common in hysteria, and now so prevalent in Belfast, may be best illustrated by the disgusting practice adopted by the monks of Mount Athos, to produce in their minds what they supposed to be the light which shone upon Mount Tabor.

"The directions of the Abbot Simon for producing these visions (supposed to have been written in the 11th century) are still in existence.

"*'Alone in thy cell, shut thy door, and seat thyself in a corner; raise thy mind above all things vain and transitory; recline thy beard and chin on thy breast; turn thy eyes and thy thoughts toward the middle of thy belly, the region of the*

navel; and search the place of the heart, the seat of thy soul. At first, all will be dark and comfortless; but if you persevere day and night, you will feel an ineffable joy; and no sooner has the soul discovered the place of the heart, than it is involved in a mystic and ethereal light.'

"In the bitter controversy which followed in the fourteenth century, about the nature of 'the light of Mount Tabor,' the monks of Mount Athos were never accused of imposture; and this was right, for they were guilty of none. Anticipating the researches of modern physiology, they had discovered, if not the theory, yet certainly the effect of enervating the great centre of the ganglionic system. They did thus produce in their own minds visions of darkness and of light; those visions were hysterical: the fruits of the supremacy of the nervous system of the belly over the mind. Perhaps most of the religious delusions which have since appeared in the world (so far as they were not actually impostures) have the same base or origin. The present state of things is not new. The history of religion is full of such things. Dr. Cheyne speaks of those 'who have mistaken unequivocal symptoms of hysteria for manifestations of the Holy Spirit.'"

It has been said that laughter, most common in hysteria, is not found in connection with revival cases. This, however, does not appear correct. The deeply solemn character of the convictions—of all that is said and done—would certainly lead to the expectation, that the feelings and imaginings would be of a dread or peaceful order, and therefore not calculated to evoke laughter. But exceptions are met with. A Belfast clergyman says—"Just as I had commenced my sermon a girl who had been repeatedly struck, left the church. Mrs. — followed her to a house close by, where she burst out into a most fearful fit of hysterical laughter accompanied by violent jerkings of the arms and legs. So fearful was it that several persons were obliged to leave the room. * *. Dumbness ensued."

It is due to Archdeacon Stopford to give a few lines for the purpose of shewing, that though he most heartily opposes those who promote these bodily affections, or consider them desirable and from the Holy Spirit, he does not lightly esteem the good of the revival, but prays that the wide-spread conviction of sin may far extend, and holds that the Lord is now doing a great work in Ireland. He writes—"I desire

earnestly, before I conclude, to enter my protest against any who may attempt to argue from what I have written, that there is no real good in the present movement in the North of Ireland. I have written nothing that can support such an argument. I see a great work for good, as plainly as I see a great evil. That thousands who never thought before of religion, should think of it earnestly now, is a great good. That there should be an opportunity of proclaiming the way of salvation, and a readiness and desire to hear it, such as we have never known before, is a great good. I oppose the evil with any power I possess, merely to purify the good. If any should argue, from what I have written, that this movement is wholly evil, there are facts enough to confute them; and it may be useful that I should here declare my deliberate conviction, that those who seek to deny or to discourage the good in this movement, are acting as much against the best interests of man as those whose perversions and abuses of that movement I have undertaken fearlessly to expose."

"That there is much good in this movement has been denied by none that I have met. All whom I have conversed with in Belfast—clergy, laity, persons of all classes of society, and holding all varieties of views in respect of the physical phenomena, do all agree that there is widely awakened a serious attention to religion in the minds of thousands who never thought seriously of it before; that there is an access to men's minds on the subject of religion, a readiness and desire for instruction, and for joining in the worship of God, such as never was known there before; that churches and other houses of public worship are now filled as they were never filled before; that instances are numerous of persons whose outward life is changed; that in some places the outward face of society is changed (as far as we can yet see) by a visible reformation: all this is admitted without question by those who see most to blame in the conduct of the movement.

"Even a stranger cannot fail to be struck with the earnest concern about religion which appears to pervade the people: as I listened to a street preacher during the dinner hour of the working men (the best sermon which I heard in

Belfast) it was impossible not to be impressed with the earnest and reverent expression of countenance in all the working men and lads who gathered round, perhaps 150 in number; faces so earnest I never saw before in any congregation. From house to house I saw much of the same feeling."

We have just seen reports of a considerable awakening now going on in Newcastle (England); many are under convictions of sin, meetings are held every night, in fact, there is the Revival as it is in Ireland, but without the bodily affections. The recent American Revival, though wonderfully extensive in its range, and remarkable for its results, is also free from these objectionable phenomena. But an enquirer says, "If conviction of sin, which you wish to become general, results in bodily affections, whether hysterical or not, should we not accept such results, and may they not terminate in good, both to the persons affected and to those who witness or hear of them?"—"Is it not wrong in us to seek to prevent them?" Without doubt many who have been led to think of sin and Jesus, and consequently to comprehend their state in the sight of God, rightly attribute that consideration and its results to impressions which have grown upon the public mind in consequence of stricken cases seen and heard of. In this we behold God, as ever, bringing good out of evil. But to enquirer we would further say, that, if the propagation of hysteria, and the educing of its symptoms, are legitimate effects of preaching the gospel—if the conviction of sin properly resulting from that preaching tends to produce hysteria—let it come, and let sinners learn that God gives a slight foreshadowing of the evil consequences of sin. But then, those who know something more of hysteria than its symptoms—who know what that condition of the nervous system is which produces those symptoms which the lookers on call hysterical fits, very well know, that the preaching of Jesus and the Apostles could not tend to produce such symptoms, and not only so; but that its tendency was directly antagonistic, and, to the entire extent of the effect produced upon the hysterical subject, curative. Into this topic time and space will not now per-

mit us to enter, but should it be found requisite, another article may enable us to do so. In the mean time, if our reader is in Doubting Castle, he will please to remember that their preaching *did not* produce such a result—that they "*went about healing (not producing) all manners of sickness and all manners of disease among the people.*" No trace can be found of anything of the sort, except in the execution of judgment upon sinners, as in the case of Elymas, and in that of Ananias. Saul was "stricken to the ground," but by a light and power from heaven seen and heard by others, and in every way unlike modern cases. On the day of Pentecost, which day is constantly referred to in revival preachings and prayers, three thousand were "pricked to the heart," but no trace of hysteria. On the contrary, the best exercise of their moral and intellectual faculties stands out in full view.

And now let every believer in the Lord Jesus lift up his heart to God for a revival of Apostolic Christianity—for preaching and results such as we read of in the scriptures of the New Covenant—and may it come soon, and everywhere, to the glory of God, and the salvation of men. D. KING.

"THE kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat." Such was our Lord's prophetic description of the condition of His church until the time of the harvest. Let it be no cause of offence if Belfast be now subject to this common condition, and if the mingling of evil with good in the work in progress there, should perplex us not a little, and "crave our wary walking."

WHEN the Apostles had, by making known the good news in any community, made a number of disciples, they associated them together as an assembly of God, and proceeded to teach (not to preach) them all things, whatsoever the Lord directed them to teach such disciples. In the performance of this part of their duty, they were teachers, not preachers or proclaimers.—E. P.

ITEMS OF NEWS.

BIRMINGHAM, WORTLEY, LISBURN, CASTLEWELLAN, AND OTHER PLACES.

The second Tuesday in August and the six days following will not soon be forgotten by those brethren who tasted of the fellowship of that week. Our happy Annual Meeting is over, the report posted to the *Harbinger* and 'ere this printed; the meeting of the church in Birmingham on the following Lord's-day, the tea-meeting in the afternoon, and the stirring proclamation in the evening by Bro. Inwards, are also among the past, but not easily forgotten things. On the Monday we gave the parting hand to the last visiting brethren, and entered somewhat into the feelings of a sister who wished we "could have annual meetings quarterly." As my course has been this month somewhat unusual, and as particulars of some little interest have presented themselves, I shall note events somewhat in the order of their occurrence. On Monday and Tuesday, August 15 and 16, I had much conversation with several interesting enquirers, attracted by the special meetings; among them were two preachers, one of whom, upon leaving, declared his intention to preach no more in his present connection. An interesting young female, who has been long seeking to make herself fit to come to Jesus, was enabled, after much instruction, to see the way of salvation. On Wednesday afternoon I immersed her into the ever-glorious name. On the next evening we had a larger meeting than usual of the members of the church, and I put before them reasons which had led me to conclude that the Lord had willed me to visit Ireland, and as the arrangements I suggested were unanimously adopted, I felt at liberty to take my departure on the following day. Accordingly, the next morning Sister King and myself were on rail to Manchester, where, among the loved ones of the church of that place, we had arranged for her to stay during my absence. Having stayed one night in Manchester, on Saturday, August 21, I found myself in Wortley, near to Leeds, and called upon to do the work of a mason; the earth had been removed, the stone prepared, the people collected, and we laid the first stone of a house in which it is expected that the primitive gospel will be preached, believers immersed, and God worshipped according to apostolic order. Brother Fawcett, one of the elders, gave the history of the formation of the church in Wortley by himself and three or four others, some twenty-six years back, I addressed the people on the purpose to which the building is to be

devoted, and after a comfortable tea-meeting in the present house, proclaimed the gospel to an attentive company.

The next morning, Lord's-day, August 22, I delivered a discourse in the same place, and at twelve o'clock retired to the Wellington swimming bath, Leeds, and in a large sheet of water, in the open air, Bro. Swan (elder) immersed two females into the death of Jesus. About one hundred persons were looking on, to whom I gave an address on Sin, Death, and Life in Christ. In the afternoon the church attended to the ordinances, and in the evening I again preached the gospel in the meeting place, after which, one female, with streaming eyes and contrite heart, confessed her faith, and also her sin, in so long neglecting Christ. Leaving the brethren to arrange for her immersion, I hastened to the train, and after midnight arrived in Manchester, and by seven o'clock the next morning was on the rail for Fleetwood, from whence, at seven p.m. I left by steamboat, with Bro. R. Hay, for Belfast, at which place we landed in safety on Tuesday morning, after listening to an hour's preaching on board the boat. On the quay we were met by Bro. Sinclair, and after taking refreshment, having obtained a letter from Bro. Tener, we hastened to meet him at one of the Belfast railway stations, where our plans were in part arranged—Brethren Sinclair and Hay agreed to spend the night in Belfast, and I determined to go immediately to Lisburn, where, at about three o'clock, I found myself kindly received in the hospitable mansion of Mr. Stewort, who owns a considerable mill in Lisburn. Of Mr. Stewort I must say he is one of the Lord's gentlemen; recently brought to believe in Jesus, he turned to God, he made no cold profession while intending to move on pretty much as before, but he *gave himself to the Lord*. Formerly he managed the mill, and it required his time, but now he employs a manager, and gives it his own attention only about two hours in each day, and *every day* does he teach and preach Christ from house to house, holding every evening a meeting, in doors or out, according to circumstances. Recently he learned that believers should put on Christ in baptism, and he has been baptized—that the Lord's death should be commemorated in the breaking of the bread every Lord's-day, and he does it. My stay at Mr. Stewort's, at this time, was not a long one. I needed refreshment, it was supplied, and in an hour we were on our way to the abodes of sinners convinced of sin. Pre-

sently I found myself in a bed-room, reading the Acts of the Apostles to about a dozen men and women. While reading, one who had been some days anxious, called aloud for mercy, and soon became prostrated, and had to be placed upon the bed. We continued to read and speak to the others, and presently another, who had paid marked attention, was "stricken," after the manner of the first. Having called at several houses where were awakened sinners, and the shades of evening coming over us, we made way to an elevated spot at some distance, and there found a considerable company of people waiting. After singing and prayer Mr. Stewort informed the meeting that Mr. King, from England, would address them in place of himself. I told them of the death and resurrection of Christ—of Jesus the sacrifice, and Christ the priest. Many appeared to hear as though much affected, and while I continued speaking, one, and another, and another were, to use the language of the time and place, "stricken"—they cried aloud, and had to be supported or carried out of the crowd. After dark we concluded the meeting, or rather tried to do so, for here you may say when a meeting shall commence, but not when it shall close. There were present many persons who had recently felt the arrows of conviction, and subsequently the love of God shed abroad in their hearts. Drunkards sing, "We won't go home till morning," and they mean it, and it comes from their hearts, and so these people sing, hand in hand, and evidently meaning what they say. On this occasion they stood in the darkness and sang, in lively strains, "Our Jesus has done all things well," "I love Jesus! yes I do," and like songs of praise.

After prayer at Bro. Stewort's we retired to sleep, thankful that through the goodness of Almighty God we were of the number that rejoice in Christ Jesus.

The next morning Mr. S. and myself were on the rail for Antrim; on arriving we were conducted to the house of Mr. James O'Niel, who, with his truly amiable wife, heartily entertained us. We had much conversation on the things of the kingdom, and I found that this good brother and sister had recently left a Baptist church, and either had commenced, or were about to commence, meeting every first day to break the loaf and for mutual teaching, &c. One thing only did I regret, that our good brother as yet, has failed to recognize that the Lord's kingdom on earth is not regulated by the laws of the eternal kingdom. He sees persons brought to love Jesus, the evidence that their hearts are changed is before him, they have not (to use the language of the day) seen baptism, had they seen it they would obey. Our

good brother would not for one moment fellowship the man who understands the Lord's command and leaves it unattended to, but he allows his kindly feelings to guide him where the Word of God alone should direct, and though he admits that the Lord's table is *within* the kingdom, and that the Lord himself has declared that "unless a man is born of *water and of the Spirit*, he cannot enter," yet when they do not see the water to be requisite, he undertakes to place them where the Lord says they cannot come. In the evening of this day I addressed a company in the Market-place upon the one hope of the Gospel, and afterward Bro. Stewort delivered a discourse and held a prayer meeting in the Primitive Methodist chapel, lent for the purpose. After the meetings Bro. O'Niel had conversation with several anxious souls. Further conversation and prayer closed the day, when, covered by the roof of Bro. O'Niel's abode, and kept in safety by our Almighty Father, we were refreshed by sleep, and prepared for moving by an early train. It was my intention to go on to Ballymena and Connor, having introductions to the leading friends among those with whom the revival commenced, but by this time my voice had entirely failed, public speaking was for two or three days out of the question, and therefore, and as our time was short, I determined to retrace my steps and get to the brethren in Castlewellan. Rail to Belfast, a walk through the town, rail to Ballynahinch, and omnibus some nine miles, brought us to the house of Bro. Mitchell, which we found filled with people listening to a discourse from Bro. Hay, on rebinding to God. Here application was made for the Market Hall, that I might address the people on the next evening. The Magistrate referred us to the clergyman, and that gentleman conferred with the legal functionary, and then it was refused. Had we blacked our faces and proposed to sing "Jump Jim Crow," or "Hoop dee doden do," &c. it would have been at our service, but as we intended to preach the ancient gospel, and talk to sinners as the apostles did, of course the magistrate and the parson of Castlewellan could not wish us God speed. On the next evening Bro. Mitchell's two rooms were filled, reminding us of a description on one occasion of Rowland Hill's chapel—"filled like peas in a bushel." Bro. Hay discoursed upon some of those words of love given to us by the Apostle John, and I gave an address upon the coming of the Lord. At the close of this meeting a ride of some six miles brought me to Tullynasouch, where, on the next evening, I attended what was called "a revival meeting," held in a barn well packed with people. This, however, was

quite unlike the meetings at Lisburn and Antrim. It appeared something like a Presbyterian effort to cage the revival, and bring it to account for the sect, and this was more fully evident when an elder called upon them to sing "some poetry line," which however had no poetry in them, and which were sung to the praise and glory of Presbyterianism. Right heartily, though in slow measure, did they sing out the following sentiment:—

"About two hundred years ago,
From Scotland's holy land,
There came to — olden town
A Presbyterian band;
They placed upon its castle wall
Their noble flag of blue,
And worshipped God in Bible terms,
As Presbyterians do!"

Though uninvited, and as I found afterward unwelcome, I yielded to a desire to enter in a plea for the Bible. In a moment I had the ear of the people. I told them some things Jesus, David, Paul, and Peter have said of the Scripture—what they are able to do, what they have done for those who have been directed by them, what neglecting of them did for the Jews—that we know of sin, of judgment, of God, of Christ, of heaven, of hell, of the way of salvation, is in the Bible, and that we have not a line of information not contained therein. The leaders declared the things uttered by the strange gentleman most excellent, but they were quite sorry he had left them. Thus closed the week, and left us to enter upon the duties and privileges of Lord's-day, August 28. At Tullynasouch the bread and wine adorned the board, and a few minutes after the appointed time we lifted our voices in praise and prayer. Bro. Sinclair presided, and I gave an address to the brethren upon Titus 1. I must observe here that no brother or sister arrived after the service had commenced. Our prayer was not disturbed by people streaming in who might, and who ought to have been in time, and yet a number of these good brethren have to walk about six English miles to the meeting, and of course the same distance back. In the afternoon, having been conveyed to Castlewellan, I proclaimed the gospel to a good company under the shadow of a fine new church, and within hearing of the clergyman, who would not consent to our having the Market-hall, he having placed himself behind a hedge in the field at our back. In the evening Bro. Sinclair held a good meeting in a house, and I returned to Tullynasouch, intending to hold a meeting on the following evening about two miles distant. This, however, was not done, for though it was to have been held in the house of a brother, he was not permitted to use the house for that purpose. Under these circumstances

we resolved to meet at Bro. Bingham's, Tullynasouch. It had been said that no one would come, that some attempt had been made a week ago and failed, &c. At eight o'clock, however, one room was packed, and I had to stand in a door-way that people in the other room might also hear. Some were present who heard us at the "Revival" (alias the Presbyterian) meeting described above—all were attentive. I addressed them from the Lord's words, "Strive to enter in at the strait gate," &c. We were expected to say something about the Revival, so I took it to pieces, tested its parts by apostolic tests, and prayed that a mighty awakening might run from land to land, and that all human additions to and deviations from the Divine plan might cease. In this neighbourhood, with many, to be converted and to be stricken, not only mean much the same thing, but the former cannot take place without the latter—they pray to be stricken, and even some who have long considered themselves pardoned now express a measure of doubt, and desire to be laid prostrate, that they may have this new evidence of their election. On the other hand, some have been stricken three or four times, and are not sure of pardon yet; others have become deranged. One, near to where I write, has lost her speech, and others quite envy her.

I have been in Ireland now eight days, in county and in towns, moving much among the people, and not one oath have I heard, no drunken men have I seen, only one noisy voice has reached my ear; every where people will listen to the Word of Truth, and that folly and madness which treat with indifference eternal interests, seems greatly to have declined.

Tuesday, August 30, I returned to Castlewellan and discoursed to a full house upon the propitiation for the sins of the whole world. On the following evening, in the same place, I discoursed upon Jesus crowned. One female was affected, and as it was known I intended to leave early in the morning, she came soon after five o'clock and requested to be immersed. She had for some time objected much to the order of things observed by the brethren in Castlewellan. Having made her desire known, I immediately left for Belfast, and on the next morning, in company with Bro. Hay, arrived (through His goodness who holds the waves and the winds) in safety. Thus closed our visit to Ireland, but not without regret, as I came away convinced, that a considerable work could be accomplished. As, however, I intend to pen for another page "Notes on the Revival," I will not say more here.

Lord's-day morning, Sept. 4, found me in

the commodious room recently opened by the brethren at Leigh. Three very pleasing meetings were held. In the morning we had brethren only, and I found it good to be there. In the afternoon we had a large company, and among them not less than seven preachers. All listened with great attention to the recital of the things I had seen and heard in Ireland. In the evening a still larger company attended, and I tested the Revival by facts recorded in the Acts of the Apostles. Being persuaded to announce a discourse for Monday, we had another most attentive audience. The evening closed by our receiving a confession of sin and faith in Jesus from one whose streaming eyes gave evidence of her sincerity. On Tuesday I returned to Manchester, in order to attend two Revival Meetings in the Free Trade Hall. In the evening some four thousand people were present. The considerable cost of this meeting was paid by Mr. Montgomery, of Portadown, Ireland, who gave information concerning the movement, as did also a rev. gentleman who had been over. Prayer was the main feature—prayers which told the Lord that the gospel is powerless and useless, unless the Spirit is poured out to make it quick and powerful—that the one thing requisite to the conversion of sinners is the outpouring of the Holy Spirit—that if He would open the windows of heaven and pour down His Spirit, Manchester would be converted: also other assertions equally untrue, together with many excellent and no doubt heart-felt petitions. As we entered the hall the following notice, of the printing of which I had not been informed, was placed in our hands.

“REVIVALS VIEWED IN THE LIGHT OF SCRIPTURE.—Mr. D. King, of Birmingham, having recently visited and held meetings in some of the Revival Districts in the North of Ireland, will preach in Grosvenor Rooms, Grosvenor-street, Oxford-st., on Wednesday evening, September 7, at 8 o'clock.”

On the Wednesday evening we had a crowded and attentive congregation. On the next evening I found myself before a large company in the commodious meeting-house recently erected by brethren in Wigan; extra seats had to be brought, and we were informed that it was the largest meeting yet held in that house. The subject advertised was, “The Revival in Ireland.” It was an interesting and solemn meeting. Brethren Coop and McDougall were present, having returned from Ireland, and it was announced that the last-named brother would give interesting facts next Lord’s day.

On Lord’s day, Sept. 11, I addressed the Manchester brethren in the morning, and a crowded meeting in the same place in the evening, after which a female who had attended for some time announced her deter-

mination to live to the Lord, and asked baptism. On the next evening I proclaimed the gospel in the same place, after which a young man made a similar announcement and demand. On the two evenings next following I addressed meetings of from 700 to 900 each, in Hope Hall, Liverpool; and the next evening, having requested the Manchester brethren to meet for the purpose, I reminded them, as can best be done when brethren only are present, of some of those things which we all know, but are prone to let slip. The following day we arrived safely in Birmingham—met with the brethren in the evening, gave them particulars of the tour, and found that good meetings had been held, good discourses delivered, and three persons immersed during our absence. On Lord’s day, Sept. 18, in the room, Cherry-street, I gave two discourses on the Revival and Pentecost, and on Tuesday evening I am expected to describe more fully, and trace to their causes, the physical phenomena.

D. KING.

DUNDEE.

Our esteemed Brother Milner commenced his labors in this locality on the 28th of August, and since that period he has delivered many effective proclamations of the ancient gospel to large audiences on Lord’s days, and twice during the week addresses were delivered by him to enquirers, at which conversation is allowed at the close, and some have taken advantage of it: another meeting is devoted to young enquirers connected with the brethren. We are glad that his labors are appreciated; indeed, his powerful arguments and stirring appeals cannot fail to arouse public attention to the great concerns of the future. This was evidenced last Lord’s day by four persons making the good confession; they were immersed into Christ in presence of many witnesses in the church. May they continue steadfast in the truth, and go on their way rejoicing.—We highly appreciate the visit of Bro. M.; his labors are calculated to do much good—he is a workman who needeth not to be ashamed, rightly dividing the word of truth, and is in every way competent to do the work of an evangelist.

Bro. M. has commenced a series of *Letters to the People*, published in the *Dundee Journal* and other papers, which we trust may be the means of arousing the thinking portion of the community to the all-important truths of the gospel. They will be continued weekly for a year at least. (No. I. appears in our present issue.)

J. G. ALEXIE.

P S.—Bro. Robt. Anderson, from Russia, is here at present, and has been resident in this quarter for some weeks past. He has

come to this country on business, to arrange for taking out machinery for a large factory to be erected near Moscow. He was sometime an elder in the churches at Perth and Edinburgh. In Russia he can only meet in his own house on Lord's day, there being so few of his own countrymen in that sterile land, and he dare not attempt to proselyte, for he would be sent to Siberia. Such are the tyrannical laws of the Czar. He was seven years under the late Emperor, at the imperial works at Alexandrofsky, but is now resident at Romanoff, within 200 miles of Moscow, on the banks of the Volga. He may be here all the Winter.

GLASGOW.

As the brethren generally will be pleased to receive intelligence respecting my progress to and in Scotland, I pen the following particulars.

Leaving Newtown on the 27th ult. I spent from that time till Monday, Sept. 5th, in Manchester, thus including two Lord's days. My visit to Manchester was an exceedingly gratifying one. The general steadfastness of those who first constituted the church in Manchester—the large increase of brethren thus far—the great promise given by quite a band of young men as to future usefulness—the zeal and love of the community as a whole cheered me, the more that I had spent but one Lord's day in Manchester before since terminating my labors in that city at the end of 1855.

Purposing to pass to Dundee by way of Glasgow, I rejoiced to find that a few brethren in Ayrshire were desirous of help just at the juncture, in consequence of the Revival influences at work in their neighborhood. So calling at Stevenston for four days, I reached Glasgow in time to spend with the brethren in that city Lord's day the 11th instant and following days. Returning to Stevenston, six days more were spent in that village, and I am happy to add, I was privileged to immerse seven individuals, who will form an encouraging addition to the few worthy brethren who remain in that locality. In the contiguous towns of Saltcoats and Ardrossan, "the Revival" has been at work, and cases of persons being "stricken" are reported. But in Stevenston, so far as I am aware, nothing of the kind has taken place. There has been simply an unusual disposition to hear the Gospel. Of this feature you may judge from the simple fact, that in ten days it was my privilege to deliver eleven discourses and take part in nine conversational meetings. There is reason to hope that more persons in that neighborhood will soon obey the Saviour. It would be well if further effort could be put forth there. "The Revival" is taking considerable hold

on Glasgow, and by announcing two addresses on "Revivals" we were able to gather two fine week-evening meetings. Respecting Dundee, having arrived there to-day only, all I can report is, that Bro. Milner feels encouraged by four recent immersions, and by the interest of a few enquirers.

Dundee, Sept. 22, 1859. J. B. R.

Bro. JOHN BROWN also writes from Glasgow, under date of Sept. 13th, to the effect that since his last communication, six young persons had been added to the church through confession and immersion.

LEIGH

David says, "Rejoice in the Lord, O ye righteous, for praise is comely for the upright in heart." If there is one thing more than another which calls for praise, it is when the gospel is proclaimed and sinners yield to its mighty power, and become obedient to the faith. Sept. 4th, Bro. King paid us a visit on his return from Ireland, and having witnessed some extraordinary things in connection with the revival there, he gave us some account of it, and the novelty of the thing brought together the largest company we have had for a long time. In the morning he addressed the church, and in the afternoon and evening we had the revivals reviewed, and a large attentive company we had. On Monday evening Bro. K. spoke again, and at the close a young female was very deeply affected, expressing her desire to lead a new life, and confessing her faith in Christ, and desiring baptism. On Lord's, Sept. 18th, another young female who has been connected with the Methodists, but lately has attended our meetings, having made the good confession before many witnesses, they were both immersed by Bro. Coop at Wigan, on the 18th inst. We have commenced a week-night meeting, and we have spent some delightful evenings. May the Lord bless us.

— WM. TURNER.

SWANSEA.

With pleasure I inform you, that on the 11th, a young man and woman made confession of their allegiance to King Messiah, and were immersed by Bro. E. Evans in the presence of many witnesses. May they continue faithful to the end. This is the first-fruits of Bro. Evans' labors.

— D. HOPKINS.

WIGAN.

In one of our cottage meetings on the evening of Lord's day, Sept. 11, Brother McDougall was interrupted while preaching from Isaiah liii. 5, "He was wounded for our transgressions," by a man rising and most earnestly confessing his faith in the Messiah of whom he was hearing, and there being every reason to believe in his

sincerity, he was baptized into Christ the following evening. We have also been gladdened by the restoration of two brethren who had wandered from the Lord.

On Thursday, Sept. 8, we had the pleasure of a visit from Bro. King, who has recently returned from Ireland; he delivered a most interesting and powerful address on the Revivals which are now taking place there. He spoke in terms of general approbation of the movement, which he said was marked by three characteristics.—1, The population through a large extent of the North of Ireland, were deeply impressed with the importance of religion, and were laboring under conviction of sin.—2, A considerable number everywhere believed and cordially embraced the gospel.—3, The movement was attended in many cases with some serious physical effects, which were esteemed by many as evidences of conversion, but which, in many cases were clearly the result of bodily weakness, and were rather to be avoided than encouraged. The address throughout was of a very instructive character, and was listened to with great attention by a large audience.

Bro. McDougall having in company with Bro. T. Coop spent nine days in the North of Ireland, was requested to narrate the leading incidents witnessed by them on Lord's day evening, Sept. 11, on which occasion the meeting-house was crowded to excess, numbers being unable to gain admission. Facts indicative of the extent of the movement were noticed, such as the Daily Union Meetings in the Music Hall, the Saturday Meetings in the Victoria Hall, the Meeting of the Factory Girls at their dinner hour, and the Ship Carpenters' meeting at the same hour, all in Belfast. Some few cases of individual conversion, remarkable for the apparent suddenness and depth of the conviction of sin and the physical phenomena attending them, were presented; but as one half of the interesting incidents which our brother had committed to manuscript were not given owing to the want of time, the audience requested a continuation of the narrative on the ensuing Lord's day evening, Sept. 11, when the meeting-house, notwithstanding the wetness of the evening, was again filled. Bro. W. McD. introduced his narrative by calling attention to the character of the movement as viewed in the light of the New Testament, pointing out several instances in which the doings of the ministers, and their directions to the awakened, were not in harmony with, but in opposition to the Word of God. He then noticed several deeply-interesting instances of undoubted change of heart and life; and for two hours and a half the audience listened attentively to the facts presented, and apparently with the deepest interest.

Last Lord's day several of the brethren from Wigan and Leigh visited the church at St. Helen's, on the occasion of opening their meeting-house, which has been purchased by one of the brethren for their use. It was formerly occupied by the Wesleyan Reformers, and is a very neat and comfortable building, capable of holding 200 persons. As the opening had not been publicly announced, there were not many strangers present. J. S. WALKER.

HINDMARSH (SOUTH AUSTRALIA.)

During last week two, husband and wife, entered the kingdom by immersion into Christ, and are going on their way rejoicing. We are glad to hear that the good cause is progressing in the manufacturing districts of Old England. The masses with you are far wide of the mark of God's high calling, and it is so here. Very few even among professors of Christianity seem to think, that the God of all goodness has any plan whereby to save the guilty; and if by any means of excitement, however unscriptural, they can obtain any idea of religion, they are introduced into the society with all their ignorance.—We have here still those who have the hardness of sprinkle babies in broad day-light, blind guides leading the blind. H. WARREN.

July 18, 1859.

OBITUARIES.

We have to record the departure of three members of the church in Nottingham.

MYRA MEEKLEY,

one of the sisters, died in the faith and hope of the gospel, on the 9th of August last, aged 58 years. For a long period she was in union with the Primitive Methodists, but having heard the gospel more fully stated on June 19, 1853, she confessed her faith in Jesus, as the Son of God, and was baptized agreeably to the Divine command.

SARAH HANNAH HOWITT,

fell asleep in Jesus on the 19th of August last, aged 19 years, after six days acute suffering. This sister was added to the church in February, 1858, and those who were present at her departure, give assurance that she died triumphant in Christ.

EDWARD CROFT.

This brother, from the baptized Second Adventists, joined the church April 2, 1848, and died on the 5th September 1859, aged 71 years. His faith and piety toward God were as apparent as his honesty and uprightness amongst men. He died in the faith and hope of the gospel. He had been deprived of his sight for several years.

NOVEMBER, 1859.

BIBLE REVISION : ITS IMPERATIVE NECESSITY.*

PRESENTED IN A SERIES OF DIFFERENT PAPERS, IN WHICH THE DISCREPANCIES AND ERRORS OF THE AUTHORIZED VERSION ARE POINTED OUT.

XIII.—PROFANE EXPRESSIONS IN THE COMMON VERSION.

WHEN the Common Version was made, the usages of the Church of Rome were still so familiar as largely to affect the habits of religious people, in the freedom with which they used the name of Jehovah in conversation and in writing. As a consequence, the word God was frequently introduced into the translation, when there is no corresponding term in the inspired original. Examples are to be found in such expressions as these :—

"GOD FORBID." This expression occurs twenty-three times in our version. In no case is the name of God in the original. Generally, the meaning is, *By no means*, or *May it not be*.

"GOD SPEED," is a similar example of the use of the name of God without authority from inspiration. It occurs several times. The proper meaning of the original, is *prosperity*, or *to rejoice*.

"WOULD TO GOD," is equally objectionable, and equally unauthorized.

"WOULD GOD," is another form of the same imprecation. These two phrases are found twelve times in our version. In each instance the original only expresses a *wish* without any mention of God.

"GOD SAVE THE KING," is of the same character. More particular reference to this addition to the language of Scripture has been made on former occasions.

No person can be fully aware of the injurious effects produced by the frequent repetition of such expressions. They so closely resemble the profane swearing of worldly people, that few can discern the exact difference between

them. When the minister of the Gospel interpolates his public discourses and social conversation with such phrases as "God forbid," "God speed," &c. he and all who hear him become familiar with the use of the name of Jehovah, which the Holy Scriptures never authorized. If he can freely say "God forbid," how can he properly reprove a worldly man from saying "God condemn?" or for using a still more profane expression, common to vulgar lips, for the same idea? It is a striking fact, that such phrases are most frequently employed when the speaker is labouring under violent excitement, and when, if ever, he would be most tempted to use profane language.

Why should the name of the Lord be thus taken in vain, in the book which we circulate as the Word of God?

The influence of the language of the Bible upon the ordinary speech of those who use it, and through them upon the society in which they mingle, is much greater than is generally supposed. The writers of the different books of the sacred volume, were restrained from the use of phraseology which, if correctly rendered, would prevent this influence to evil. When they would express their strongest disapprobation of a sentiment, they were not allowed to use stronger terms than *GENOITO*, *May it not be*, *By no means*. This should be our example. Let our speech be simple: Yea, yea, and Nay, nay, for whatsoever is more than these, cometh of evil. Let us imitate Christ and His apostles, who never uttered such an expression as GOD FORBID.

XIV. — EXPRESSIONS OFFENSIVE TO MODESTY IN THE COMMON VERSION.

At the period when the Common

* Continued.

Version was made, the English people were not characterized by delicacy and modesty of expression. As a consequence of the prevailing habits of the day, the translation is, in many places, disfigured by expressions utterly repugnant to the good taste and refined sentiment which now generally prevail. This renders it disagreeable, and sometimes highly improper to read certain portions of the version before our families or in public assemblies. It is a pleasant consideration, that all the most objectionable passages can be properly translated, so as to convey the real meaning of the inspired text, by idiomatic words and phrases in our language, which are in no way offensive to good taste or pure feeling.

No one who duly values the Word of God would desire to see such a principle carried so far, as, for the purpose of gratifying a sickly sentimentality, to conceal or obscure any part of the truth of revelation. But where the true idea of the original can be conveyed in pure and intelligible English, unobjectionable to a justly refined taste, the obligations of the people of God to their own families, and to society in general, require that this should be done. No forms of expression, not required by faithfulness to the original, should be retained, which we do not wish to make familiar to the ears and minds of those for whom the version was designed. Purity and delicacy of language have much influence in cherishing purity and delicacy of feeling; and those who have most to do with the education of the youthful mind, most sensibly feel the necessity of the suggested improvement in the English Bible. The phraseology of the Book of books ought to be such in every respect, as to command the respect of all who hear it read, and to afford the best models in purity and delicacy of speech to the youth of both sexes.

We have heard that the school authorities of a town in New England,

have substituted Webster's Bible for that of King James', on account of the indelicate forms of expression in the latter. It is certain, that these expressions have afforded much ammunition for Infidels and Sceptics, in the sneers and ridicule with which they have attacked the Bible. Robert Dale Owen, in his controversy with Batchelor, revels in objections of this character.

A minister of the Gospel is said to have so shocked the sensibilities of his people by reading the Bible through in course, from the pulpit, not omitting the passages offensive to modesty, that they dismissed him. Can any good reason be given why these things should so remain? Shall we prevent the Book of God from being read in our schools, our families, and our churches, because of blemishes, which can be removed, not only without injury, but with great advantage to the full and truthful translation of the meaning of inspiration into our own vernacular tongue?

XV. — MISSIONARIES NEED A REVISED ENGLISH BIBLE.

The English Bible must ever be **THE BIBLE FOR THE WORLD**. It is already used by far more than half of all who really study the Sacred Scriptures. In other countries, the daily readers of the Bible are counted by hundreds and by thousands, but in Britain and America, they are numbered by millions. It is impossible to exaggerate the importance of preparing a pure version for such multitudes of people.

Whatever is done in the English Scriptures, is done for all new translations. The great body of missionaries and Scripture translators use the English tongue. For their knowledge of the Holy Oracles, they are more dependent upon the English version than upon all others together. Distinguished, though some of them are, for scholarship, they have neither the time nor the facilities, to make the thorough investigations into the meaning of the original, re-

quired of the Bible Union's Board of Final Revisers. They have not the life-long training in biblical criticism—the varied authorities in hand for consultation—the constant intercourse with learned men of the same profession. The chief business of a translator of Scripture into a Heathen dialect, is to render himself familiar with the idioms and peculiarities of that dialect; and as he is usually a pioneer in the work, it requires the devotion of his life to make even tolerable proficiency. It is not, then, a matter of wonder, that he finds little time, even if he had the facilities, to go far behind the English version, and to make new and thorough investigations, which, to be suitably conducted, would require all his attention. The errors of the English version are, in consequence, frequently transferred to the versions for the Heathen. The correction, then, of this version, is the most direct and effectual aid which we can render to missionaries and translators, in all parts of the world; and the notes by which the Bible Union accompanies its revisions, are to them an invaluable repository of those very facilities for comparing biblical authorities on each passage, of which they feel the greatest need. Missionaries of different denominations testify most strongly to these facts.

Another view of this subject is worthy of attention. There are hundreds of languages and dialects into which the Bible must yet be translated, and in every Heathen tongue into which it has already been rendered, it will need revision and correction. Nearly all the time, which would otherwise be spent by the numerous missionaries engaged in such work, in an imperfect and unsatisfactory examination and comparison of the original Scriptures, will be saved to the benevolence of this and succeeding ages, by a thorough and faithful English version, accompanied, as it must be for such purposes, with full philological notes and authorities.

But not only versions for the Heathen are largely influenced by the English. Every European version, made since the common English version was issued, has been greatly influenced by it, and the thorough correction of the one, will render inevitable the correction of the others.

XVI. — CORRECT VERSIONS FOR THE HEATHEN, DO NOT AGREE WITH THE ENGLISH VERSION.

Dr. Judson's version of the New Testament into the Burmese language, has been compared by one of his colleagues with the common English version, and in many passages is found to agree with the original Greek, and not with the English. These passages have been collected for the use of revisers employed by the Bible Union.

Dr. Yates testified to the same fact regarding the Bengali, and other versions made into the languages of India, and proposed to have the passages in which they differed from the English, collected into a book to aid the correction of the English version.

Rev. John H. Chandler, missionary at Bangkok, Siam, stated in an address, delivered before the Bible Union in 1852, that the present King of Siam, having compared the Siamese version made by that eminent scholar, Dr. Jones, with the English version, declared "that he thought Dr. Jones did not fully understand the Siamese; for he had mistranslated in some places, supposing of course the English to be correct. It would, I doubt not, have been less painful to the feelings of Dr. Jones, to have ascertained that his translation was incorrect, than to have felt obliged to say, that the English was wrong and the Siamese right. I gave away several copies of the Bible to the Siamese, to aid them in the study of English, and, as might be expected, they will take our translations, read and compare them, in order to understand it. The English language has

become very popular since the accession of the present king, and many are studying it. You can see from this, some of the reasons why I wish a revision of our English Bible."

What a humiliating confession for a missionary to have to make to his converts and others in heathen lands, that the Bible used by the pious of his own country, contains known and acknowledged errors, which his countrymen do not correct, although they have the means! In what light does this present Christianity to the Heathen?

The instances in which the English version differs from the original Hebrew and Greek, are now numbered by thousands. Hence it is inevitable that the translator must make a version for the Heathen different from the English, or he must be unfaithful to the words of inspiration. This creates a palpable and positive difference between that which the missionary and his family use in their own language, and that which he gives to his converts. The results of such a difference are, as yet, only partially felt. As intelligence progresses, and idolatry loses its hold upon the Heathen mind, the greatest danger to be apprehended, and that which is already partially experienced in India, is the proneness of the human mind to scepticism; and nothing is more adapted to cherish scepticism in an intelligent Heathen, than the knowledge of the fact, that the Bible, which he is required to believe, is not the same in his language as in that of England and America, and that Christians in these lands tolerate what they know to be errors in what they call the Word of God.

XVII.—SECTARIANISM OF THE COMMON VERSION.

The revision of the English Bible, known as the Common Version, was suggested at the conference of divines, held at Hampton Court, shortly after the accession of James I. "I wish,"

said the king, "some special pains were taken for a uniform translation, which should be done by the best learned in both universities, then reviewed by the bishops, presented to the privy counsel, and lastly, ratified by royal authority, to be read in the whole church, and no other."

King James was one of the most bigoted churchmen that ever sat on the throne of England, and he is distinguished for persecuting to the death those who differed from him in doctrine or practice. For the work which he contemplated, he selected fifty-four men, all connected with the church of England, except one. When it was completed, it was dedicated to the Sovereign, as the Head of the Church, in a preface in which the translators thus speak of their work:

"And now at last, by the mercy of God, and the continuance of our labors, it being brought unto such a conclusion, as that we have great hope that THE CHURCH OF ENGLAND shall reap good fruit thereby, we hold it our duty to offer it to your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work."

This object, so ingenuously acknowledged, was kept in view, whenever the circumstances of the case would permit.

The translators use the word BISHOP in the translation of EPISCOPOS, except in such cases as Acts xx. 28, where such a translation would militate against prelacy, as showing that all the elders of churches were bishops, and here they translate the word OVERSEER. The latter undoubtedly conveys the proper meaning of the word in all cases.

They publish, as part of inspired truth, that which is acknowledged by scholars to be destitute of such authority, that Timothy was "ORDAINED THE FIRST BISHOP OF THE CHURCH OF THE EPHESIANS." They also publish as the Word of God, that Titus was

THE FIRST BISHOP OF THE CHURCH OF THE CRETIAN.

These human appendages to the Holy Oracles are not found in Tyndale's or Coverdale's version, nor even in the Latin Vulgate.

EASTER.—This word, for which there is no authority whatever in the original Scriptures, they put in the place of *pass-over*, the proper translation of *PASCHA*, in Acts xii. 4. The Episcopalians, in common with the Romanists, observe a day which they call Easter (from the name of a Saxon goddess) and to furnish divine authority for the observance, the name is introduced as a part of Sacred Scripture.

CHURCHES.—In Acts xix. 37, they call *robbers of temples* "**ROBBERS OF CHURCHES**," to sustain the Episcopal and Romish idea that edifices of wood and stone, consecrated to divine worship, are churches.

They translate the word **BAPTIZO**, and its cognates, in some cases, and transfer them in others. Had it been transferred where it is translated, or translated where it is transferred, the real meaning of the original would not have been so effectually concealed, and the absurdity of the translation which they have given would have been exposed.

SAINT.—They canonize the writers of the Testament by prefixing *Saint* to their names.

The command of the king prohibited the translators, if they had been disposed, from changing "the old ecclesiastical words." He particularly specified "the word 'church' not to be translated 'congregation.'"

1. The author of the work was a bigoted Episcopalian.

2. The translators or revisers were Episcopalian.

3. The rules under which they worked were designed to favour Episcopacy.

4. The Bishops' Bible, the work of other dignitaries of the Episcopal Church (the Church of England), was

by royal command, made the basis of the revision.

5. Everything was done that could possibly be done, to make it favour Episcopalianism.

6. The work, when completed, was acknowledged by those who did it, to have this as its object, the benefit of the Church of England, and they hoped that the object was attained.

XVIII.—THE BIBLE UNION NOT SECTARIAN.

The American Bible Union originated from a single **MOTIVE**, *the love of the pure Word of God*. The **CALL**, by which it was summoned into existence, invited and welcomed "all persons to coöperate, who embrace the principle" of faithful versions, "without regard to their denominational positions."

The **PRINCIPLE** is stated in the constitution, as the sole object of the organization, viz. :

To procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world.

The sole **BASIS** of constituency is *the payment of money for the object*; thirty dollars for Life Membership; and one hundred dollars for Life Directorship; and ten for annual representation. Persons of any denomination, or of no denomination, may become Life Members, or Directors, or Representatives.

The **OFFICERS** and **MANAGERS** are chosen by a majority of the Life Members and Life Directors, and no other qualification is required but this choice. Persons of different denominations are chosen according to the will of the majority.

AGENTS are appointed without respect to their denominational connections, but solely with reference to their qualifications, to advocate the claims and advance the interests of the Union. They are connected with different denominations.

The **PRELIMINARY REVISERS** were

selected as the very best scholars that could be procured, from nine different denominations.

The FINAL COMMITTEE is chosen without any reference to denominations. It was necessary that they should all be the best scholars that could possibly be found, even if all had been Presbyterians, or all Episcopalians, or all Baptists. Among the four already chosen, three denominations happen to be represented; but this fact had nothing to do with the principle of the choice.

The RULES and INSTRUCTIONS to Revisers, have no reference whatever to anything sectarian or denominational. They simply require the exact meaning of the inspired originals of Sacred Scripture, in the languages in which it is translated.

There is nothing, then, in the principles or proceedings of the American Bible Union that partakes of sectarianism. It appeals to all who love the pure Word of God to coöperate with heart and hand.

Some persons have proposed that certain words of Sacred Scripture should be excepted from the General Rules and Instructions. This the Bible Union has uniformly refused. It has insisted that such a course would be sectarian; that the Bible is not sectarian, but pure, unadulterated truth, and that the faithful and accurate translation of the Bible into any language, cannot be sectarian. To apply the same rule to every word and phrase, seeking only to transfer the exact meaning of the Sacred Scriptures into each language, having no regard to denominational preferences, but giving the truth, the whole truth, and nothing but the truth, is, in the judgment of the Bible Union, the only course which will please God, satisfy an enlightened conscience, and benefit mankind.

XIX.—EXPENSES OF REVISION.

In calculating the expenses of the revision of the English Scriptures, it must

be borne in mind that this is very far from being the only business of the American Bible Union. It has procured and issued, at considerable expense, a revision of the Italian Testament, which has already accomplished great good. In New York City alone, in a single year, twenty-three Italians were led, by reading it, to embrace the truth as it is in Jesus. Many thousand copies have been printed and circulated in Italy. We have expended a large amount of money in the preparation of a thorough and faithful revision of the Spanish New Testament, and the result is a book, which the best Spanish scholars acknowledge to be faithful, accurate, and idiomatic. The Union has been largely engaged in circulating it.

The revision of the German, and also of the French, has been prosecuted to some extent.

In various languages, especially in the German, and among the Heathen, large numbers of Bibles and Testaments have been circulated by the Union. In one of the Annual Reports, the number of copies circulated, or provided for by the Bible Union, was computed at that time at more than a quarter of a million, and every year adds to the number.

A very large amount of other publications has also been issued by the Union, all showing the necessity of revision, and the value of the pure Word of God.

The moneys expended for these various objects, ought not to be regarded as expenses of the revision of the English Scriptures. As a general Bible Society, the American Bible Union, in addition to this special object, has accomplished an incalculable amount of good, which may justly rejoice the hearts of God's people throughout the world.

The revision of the English Scriptures is expensive. This was anticipated by its earliest friends. If done at all, it must be well done. Books cost money; and books needed for revisers, are often rare and valuable.

Who would advise to spare the money needed for any one book, if thereby the work of revision should be impeded, or the merit of the results diminished?

Revisers must be employed and paid. They are chosen for their qualifications, and they must be supported while engaged in the work. Who would be willing to forego the services of any eminent scholar, if needed for the completion of the revision in the best possible manner?

The principles which have guided the Union from the beginning, in the expenditure of money, are these:—

1. Never to spend any sum which is not believed at the time to be essentially necessary to the prosperity and success of the enterprise.

2. Never to withhold any sum, if it can be procured, and if its use appears to be requisite to make the revision what the friends of the Bible Union wish it to be—a complete and faithful transcript in the English language, of the meaning of the inspired original. Every possible safeguard is thrown around the expenditure of money, to prevent the unnecessary use of a single fraction.

XX.—TIME SPENT IN REVISION.

A member of the Final Committee thus expresses his views of the time occupied in revision:—

"I am much interested in the frequent and earnest expressions of impatience for the work to be sent forth. This is right. I should be sorry to see indifference. But there must be the exemplification of a *wise* impatience. Let the work be hastened, but not hurried. All necessary, all reasonable time ought to be granted and taken. I have made but one answer as to the question of time; it is always: 'Just as soon as it can be *satisfactorily* done.' That is time enough."

Time, and care, and skill are required, to secure each shining particle of truth, and, also, to distinguish and remove the

gross, which has hitherto passed with the people for fine gold. In some instances, the laborers are rewarded by discovering large masses of the precious metal, which had not been brought to light by those who preceded them.

The result will repay a thousandfold all expenditure of means and labour. Every particle of divine truth is a precious gift from God to man. It is of greater value than all the gems and gold of earth. Brought into direct contact with the mind of man, it is made, by the power of the Holy Spirit, the means of his conversion and sanctification. Error is never employed for this purpose. If received into the human mind for truth, it always produces moral disease, tending to spiritual death. If, then, any particle of error is disseminated in a version labelled as the Word of God, it is the poison of death, administered to the soul as the medicine of life. The ages of eternity only can reveal the amount of evil that may have been caused, or the amount of good prevented, by the errors and obscurities of our common English version. It is this view that reconciles the friends of revision to the length of time unavoidably consumed in the work. The longing of the people to see it more rapidly advance, is a cheering indication; but any measures to accelerate it, which may justly expose the final revision to the charges of haste and imperfection, would be wrong. Time, as it is diligently employed by the revisers, is merit and value transfused into the revision. The work is for the world, and every enlarged conception of its importance, imperatively demands that it shall not be hastened.

It is worthy of consideration that those enterprises among men, are least subject to change or injury from time, which have occupied most time in their accomplishment.

It would be unwise to regard the period thus spent, as confined to the preparation of a future publication. So

great an object in prospect, ought not to draw off attention from the large amount of good constantly accomplished by the Bible Union. It is extensively engaged in the business of circulating the Sacred Scriptures in different languages, and, in various ways, it has already performed an amount of useful labor, in the home and foreign field, which would have been both surprising and gratifying in an organization of so few years, and so limited means, even if it had not so far advanced the revision of the English Scriptures.

One thing is certain. The completion of the work will not be delayed one day beyond what is indispensable to its highest merit. The Board are as anxious as possible to press it forward. No pains or necessary expense will be spared to accomplish it at the earliest practicable period. To urge it forward faster than it can well be done, would not be wisdom.

XXI.—PRELIMINARY REVISIONS OF THE AMERICAN BIBLE UNION.

The original plan of the Bible Union for the revision of the English Scriptures, provided for a twofold system of proceeding. The first part was preliminary. The second contemplated the formation of a Final Committee of Revision. The preliminary part embraced the employment of a considerable number of scholars, among whom the New Testament was divided. As their work was expected to be preparatory to something more finished, a greater latitude was allowed in making engagements. A larger number could thus be employed, and a better opportunity afforded to ascertain their varied qualifications. The revisions would not commit the institution, or render it responsible for any of their faults or defects.

The preliminary revisers are ecclesiastically connected with nine different denominations. They worked under the same rules, in some instances being associated in their labors. No pains or expense were spared in procuring for them any books which they requested, or any other conveniences or accommodations which they required. When any portion was published, it was sent to numerous scholars besides the revisers; and the criticisms and suggestions which it drew forth were submitted to the party who had prepared it

for the press, and he had opportunity to reconsider and improve the work.

This part of the plan has furnished the board with nearly sixty manuscript revisions, each of some whole book of the New Testament, embodying an immense amount of research on almost every important question connected with the translation, which cannot fail to be of very great value in maturing the work.

It has already drawn out much useful criticism, and will call forth much more, as the preliminary revisions continue to be published.

It has enabled the Union to secure a most valuable library, which, with the additions that the Board hopes still to make, will afford all the advantages required to complete the ultimate revision.

It has brought the Union into friendly communication with many eminent scholars, in addition to those who have actually taken part in the work, and secured their coöperation, in a greater or lesser degree, in its future prosecution and improvement.

It has afforded time and opportunity for maturing the ultimate part of the plan, before engagements were undertaken which would more fully commit the Union.

It has furnished invaluable experience in the conduct of so important an enterprise, which was indispensable before the final arrangements.

It has given confidence to the public and especially to scholars, in the permanence and continued support of the institution, and its ability, with the divine blessing, to accomplish its purposes. This enables the Board to secure upon the Final Committee the men best qualified to discharge its duties.

In the meanwhile, the preliminary publications have brought a revenue of credit to the Union, which has raised up for it a host of sterling friends. They have awakened an interest in revision throughout the religious world. They have attracted the attention of philologists in all civilized countries. They have placed the American Bible Union in an elevated position, which it could never have attained, had it started the ultimate work without such preparation. Had such a course been adopted, so far as human foresight could discern, a failure would have been inevitable, and its effects fatal.

At first, it was contemplated to make the contracts for specific sums; but, in almost every instance, the labor enlarged as the reviser proceeded, and eventually the Board was obliged to employ very many of the revisers upon salaries. This, undoubtedly, has greatly increased the amount of expenditure; but, in an undertaking of this kind, it will never answer the object to diminish the value of the ultimate work by sparing needful expenses. A rigid economy has been maintained in all departments, and no money has been spent which did not at the time appear necessary and useful.

XXII.—THE FINAL COMMITTEE OF THE AMERICAN BIBLE UNION.

From the origin of the Bible Union, it was the settled purpose of the Board to select for the Final Committee none but scholars of acknowledged qualifications. The highest order of talent, a life devoted to philological pursuits, thorough acquaintance with biblical literature, habits of close application and research, a discriminating judgment and good taste, with a distinguished reputation for thoroughness, accuracy, and integrity, and also for success as authors, were ranked among these qualifications. No regard to denominational connection was allowed to intervene. The best qualified men alone were sought. After years of correspondence and enquiry, four men were found who are believed to possess the required qualifications. The names of the following persons, since their appointment on the Final Committee, have become familiar to the world, in connection with the sacred trust confided to them: REV. T. CONANT, D.D., *late Professor in Rochester Theological Seminary, N. Y.*; REV. H. B. HACKETT, D.D., *Professor in Newtown Theological Seminary, Mass.*; PROF. DR. E. RÖDIGER, *Professor in the Royal University in Halle, Germany.* And the fourth is equally eminent. His superior qualifications as a Christian scholar, have laid him under great obligations to the world, and in the regard of these kindred duties, it has been impossible for him to assume all the responsibilities of the committee, though he consents to aid them as a scholar, in any way which they or the Board may wish, and is so employed in contributing the re-

sults of his learning, to the perfection of the work of the Final Committee.

These four men are familiar with the inspired originals of the Sacred Scriptures, and with every modern language which is requisite to aid their investigation. Three of them are distinguished for the Saxon simplicity and beauty of their style. The reputation of all is equally high in Europe and in America, and their personal estimation in the republic of letters is such as will enable them to obtain the aid of any scholars whose services in criticism or investigation they may require.

It is regarded as a striking evidence of the confidence placed in the Bible Union that Dr. Conant has been willing to relinquish the advantages of his honorable position in the University of Rochester, and to devote all his time and energies to this enterprise. The moral influence of such a step is decidedly beneficial. It strengthens our position with all who know his character and standing. As the step is taken with full knowledge of the history and condition of the Bible Union, it gives assurance to all, that the institution is regarded, not only as safe and permanent, but as prosecuting an object to which a scholar of the highest reputation may feel it an honor to devote his life.

A similar impression is produced by Dr. Hackett's relinquishment of his professorship for a whole year, to devote his time exclusively to the business of the Final Committee. The alliance of such men as Drs. Rödiger, Conant, and Hackett, in any scholarly enterprise, would give to a discerning public, so far as human instrumentalities are concerned, the most ample assurance of its high respectability and certainty of success. But the Bible Union has still a higher assurance, in the approbation and blessing of the God of the Bible.

XXIII.—EFFECTS OF REVISION UPON SCEPTICISM.

Scepticism and infidelity derive their chief aliment from perversions of the word of God. Unfortunately, the common English version affords them numerous opportunities, of which they gladly avail themselves, to misrepresent revelation. They seize upon an erroneous translation, and from it deduce arguments against the Bible, showing that either this is not the

Word of God, or that the God of the Bible is not a proper object of religious worship. Nine-tenths of the arguments by which they lead astray unwary youth, are founded upon mistranslations of passages, which, properly translated, would not lead into error. A few of these will serve as examples.

Exodus iii. 22—"BORROW."—The Common Version represents God as directing the Hebrew women to BORROW from the Egyptians what they never designed to pay. The same deception is inculcated in respect to the men in Exodus xi. 2. The original means to *demand*. They demanded part of the pay for their unrequited labour.

2 Samuel xii. 31—1 Chron. xx. 3.—David, a man after God's own heart, is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation related to the Israelites, because their king had offended him. A correct translation would show that he put them to saws, and axes, and brick-kilns, &c.; that is, taught them mechanical and agricultural arts, and made them a peaceful and useful people.

Jeremiah xx. 7.—Jeremiah is made to say, "O! LORD, THOU HAST DECEIVED ME AND I WAS DECEIVED," instead of, as the original declares, "*Thou hast persuaded me and I was persuaded.*"

Isaiah iii. 23.—"GLASSES" are spoken of at an age in which it is asserted that glass did not exist. The Hebrew word translated "GLASSES" signifies *mirrors*, which were made of polished metal.

One of the objections brought by Infidels against the Bible, is, that Moses declares of himself, Numbers xii. 3, "NOW THE MAN MOSES WAS VERY MEER ABOVE ALL THE MEN WHICH WERE UPON THE FACE OF THE EARTH."

Dr. Horne, the celebrated author of the Introduction to the Critical Study of the Bible, vindicates the inspired penman from the egotism charged upon him, by proving that this passage is "mistranslated" "in our own English version," and that it ought to be, "*Now the man Moses was depressed or afflicted more than any man of that land.*" This affliction was caused by "the great burthen he had to sustain in the care and government of the Israelites, and also on account of their ingratitude

and rebellion, both against God and himself."

If the reader wishes to examine other cases of a similar character, we refer him to Horne's Introduction, a work which all biblical scholars admit to be one of the highest merit.

These are only a few of the numerous cases in which erroneous translations furnish to Infidels and sceptics their strongest weapons for attacking Christianity.

Will it do harm to the truth to point these out and correct them; or to leave them in the version, and profess that they are a part of the Word of God?

XXIV.—THE MODERN GREEK.

One of the great advantages which the Final Committee of the American Bible Union enjoy over the revisers of the English Bible under King James, is derived from the study of the Modern Greek. This dialect does not essentially differ from the ancient Greek, the language in which the New Testament was written. The members of the Final Committee have availed themselves of whatever facilities can be obtained in this country, to render themselves familiar with its usages, by personal converse with learned Greeks and returned missionaries. And one of their number, Prof. H. B. Hackett, D.D. was authorized by the Bible Union to visit Greece, for the exclusive purpose of more thoroughly familiarizing himself with its idioms and actual usages. He had formerly visited Greece, and had made personal observation of such advantages for revising the English Scriptures. His views were approved by eminent Greek scholars, whose testimonies upon the essential identity of the Ancient and Modern Greek tongues, will prove the wisdom of this proceeding:—

Professor SOPHOCLES, teacher of Ancient Greek in Harvard University, himself a native of Greece, and author of a Modern Greek Grammar, remarks: "The modern dialect is so intimately connected with the ancient, that a critical knowledge of the former, without a corresponding knowledge of the latter, is wholly out of the question. In fact, a Greek's mastery of his native tongue, is just in proportion to his acquaintance with Ancient Greek."

NEGRIS, a Modern Greek by birth

and education, well versed in the ancient language, says that the Modern Greek "contains valuable remains of the ancient idiom, which will throw light upon the sense of authors that often appears obscure, on account of the incorrect interpretation of words, the true significance of which is still retained in the modern language."

Rev. B. F. BUEL, a learned missionary, who spent several years in Greece, says: "Dr. Hackett's visit to Greece is, in every respect, a wise and timely measure. The Modern, so far as it goes, has, with few exceptions, the same vocabulary as the Ancient."

The mission of Dr. Hackett to Greece for this object, called forth some criticisms from the editor of the *Journal of Commerce*, but he was answered by M. Canale, a native Greek, and subsequently the venerable and learned correspondent of the *Journal*, Robert Walsh, Esq., triumphantly concluded the controversy thus:—

"In my youth I was proficient in Ancient Greek. So long ago as the year 1808, I attended, in Paris, reading and lessons in the Modern, by an accomplished native of the Morea. A young friend of mine, passenger in the *North Star*, takes charge for you of my copy of the *Parallel of the Ancient and Modern Greek Languages*, by M. J. David, son of the celebrated French painter of

that name, and long French Consul-General at Athens.

"As you advocate, generally, free judgment, you will pardon me if I incline to the side of M. Canale. I have been tempted to submit the following questions to M. Hase, the renowned Professor of Modern Greek at the School of Oriental Languages, Conservator of the Greek and Latin Manuscripts in the Imperial Library, Member of the Institute and of most of the Academies in Europe. You have his answer to each question:—

"1. Does the Modern Greek differ essentially from the Ancient? 'No.'

"2. Are they substantially the same language? 'Yes. The difference or discrepancy being only in the analytical forms instead of the ancient synthetical, and in various foreign words, forcibly or necessarily introduced.'

"3. Can the Modern Greek be called a living language? 'Yes, with the aforesaid restriction.'

"4. Would proficiency in the Modern Greek be useful to a translator of the New Testament? 'Yes, but that knowledge is indispensable. The New Testament is the most ancient written book in Modern Greek, the new Greek forms having been introduced into it.'

"5. Do the Modern Greeks understand the Ancient tongue without a special study? 'Yes—at least in general, if not minutely.'"

THE PROMISES OF GOD.

NO. IV.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Ps. cxxv. 1.)

THE Christian's faith is called upwards to the Invisible, the Eternal, the Almighty, as the only one in whom he can safely place full, implicit confidence. Confidence is a sweet, happy-making something. God conferred upon us no mean gift, when he gave us the power of confiding in another. But like all other blessings, it turns to a curse, when abused or perverted. Let all beware in what and whom they trust. Untold anguish will be the result of mistake here. "They build too low, who build beneath the skies." God alone is worthy of confidence full and

unlimited. Disappointment lurks everywhere besides.

Our fellow-beings—our brethren in the Lord—are proper subjects of love, sympathy and forbearance; and in the faith and work of the gospel, they are fellow-helpers with ourselves; but so soon as we centre our all of happiness in any man, or in any class of men, we have prepared an instrument for our own wounding. Nothing that pertains to the old creation or the new, is worthy of unlimited confidence. God alone claims this. We are led to these remarks in considering the imbecile and vacillating course of some Christians. When we inquire the cause of their fluctuating life, which ebbs and flows as the ocean tide, we are constrained to believe that they are actuated in their

feelings by the changing scenes around them, rather than by the immutability which is above them. They lack that unwavering faith in the promises, which alone imparts stability and true courage. It may be asked, do they not believe in Jesus Christ as the only Saviour? Do they not heartily believe in obeying the gospel precepts, that they may enjoy the promises? This may be true: at least, they adopt no contrary view. Yet, by some means, and imperceptibly to themselves, their confidence, to an undue extent, is often placed elsewhere. It may be in the church: they may centre their all, their happiness in the church. If the church is prosperous, they are courageous and happy; but if it so happens that evils and dissensions arise in the congregation, and distract its members, they sink into a state of hopeless depression: and from which there is no relief, till they cast the anchor of their trust and hope within the veil, where is One so true that he cannot lie; so pure that he never sins: One who in no particular will ever disappoint; whose character will bear the test of scrutiny for ever, and eternally present new reasons for trusting and loving.

When the confidence of the Christian is based upon the word of his promise, though he may be grieved and wounded, he cannot be discouraged. If deprived of union and communion on earth, he will look upward, to Him whose hand lacks no supplies, and he shall not be disappointed. "They that trust in the Lord shall not be moved." It is the tendency of weak humanity to be attracted and moved upon by objects of sight and sense, rather than by those things which are solely objects of faith. "All faith is one;" still faith may be weak, or strong: "Your faith groweth exceedingly," said Paul to the Colossians. Faith is weak, indeed, when it finds its principal enjoyments and rejoicings in the affairs around it. No privilege should be more highly esteemed, than that of conversing and communing with God. Nothing should afford greater joy than the silent whispers of his love. Faith can spread "charms over heaven, earth, and sea"—it can make palaces of prisons—it can find ten thousand reasons to rejoice, with no human voice to mingle with its own—it extracts sweets from the natu-

ral scenery around; and finds itself surrounded with myriads of pure intelligences, and in companionship with God and his Son, with no human heart to cheer, and no human love to bless. Perfect faith is superior to earth, and can live and exult independent of the transactions around it. Nor will such faith slight the benefits derived from church relations. It better enables one to appreciate and love the brethren. Its possessor is able to strengthen the brethren, and the better to enjoy their society. It accepts all the aids and means which kind heaven offers; but if one after another be taken away, it raises a tearful eye to Him who has said, "A mother may forget her child, but I cannot forget thee:" and can say with Paul, "I am not alone, for the Lord is with me."

Christian, banish your gloom! Look up to the heavens! There are promises, smiles, and blessings emanating from the eternal throne, sufficient to envelope a universe in perfect bliss. Nothing shuts it from your heart, but the earth—chained tendency of our nature. Enlarge the mind in contemplation of the glorious attributes; open the heart by the "full assurance of faith" and humble obedience, and from sighing. "Why art thou cast down, O my soul! why art thou disquieted with me?"—you may sing with David, "I will praise the Lord at all times; his praise shall continually be in my mouth."

NO. V.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58.)

Busy, active, thinking man! How much does he toil to no profit! How often does he "spend money for that which is not bread, and his labour for that which satisfieth not!" How are days, months, and years devoted to that which yields no revenue of good! The earth is poor. Gold and silver and jewels are poor. Poverty and emptiness are written all over the world's possessions. Solomon's wisdom was never more wise, than when, after he had taken an inventory of the best things which earth could afford, and all the labour that human hand could do

to appropriate them to human happiness, he says, "Behold *all* is vanity and vexation of the spirit, and there is *no profit* under the Sun;" and afterward concludes with these words: "Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole good of man."

Here is the power of promise. It turns the mind from the world and from self, and magnifies the work which the Lord has appointed. Here, we are informed, no vain or profitless labour is done. However much time has been devoted to no profit—what anxieties—what toilsome days and sleepless nights—we are assured that "labour in the Lord," and for the Lord, is *not in vain*. However small may be the act—however feeble may be the service, the Christian's God is not unmindful of them, and they will be rewarded. A small, and almost unseen act of Christian kindness, a tear shed with the weeper, a word of comfort to the heart-stricken—anything done by the authority of King Jesus, calls for a blessing upon the head of the doer. Yea, says Jesus, "If one of you do but give a cup of cold water to a disciple in my name, he shall receive a reward." How blasphemous, then, the thought that our God has appointed non-essentials! That the supremely good and all-wise Being, who loves us with the love of infinity, has given us a vain, profitless work to perform! Everything that God appoints is great. Little things enjoined by him are great things by virtue of the majesty and greatness of him who appoints them. "Holiness to the Lord" is engraven upon all his precepts. The pathway to glory is "the way of holiness." We walk upon holy ground when we walk in the gospel precepts; and every step we take is fraught with consequences which we shall never compute this side of the Jordan.

How careful should we then be, not to substitute our own work, or the work of our fellows, for that of the Lord. Our own work has no promise: the work which man appoints is all vain work. All things, either in precept or

promise, that pertain to life and godliness, were given to our race long centuries ago. It is ours to work that work, and no more; it is ours to rely upon the associated promises, and none others. From the days of the Nicene Council down to the present, men have but exhibited their want of faith, their weakness and their rebellion, when they have attempted to impose upon their fellows aught which God had not appointed. The schisms, the strife, the desolations which have followed in the train, are but the indications of heaven's frowns and curses upon a vagrant, rebellious people. Joyful and blessed alone is he who is content with the work which the Lord appoints! Here is the way of pleasantness, the way of peace, the way of promise. Promise and obedience are so indissolubly connected together, that they cannot be separated. They have been married together by God himself, and there is no death to separate them. Woe to him that sues for a divorce! Obedience insures the thing promised; and reliance upon the promise prompts to the obedience which secures it. Would that we had just conceptions of the holiness and the magnitude of the work which God has furnished us! Then, instead of shrinking from duty, we should "run with joy the shining way." Then we should esteem it a blessed *privilege*, because it is a great *honour* to do the Lord's work. We should render a willing, cheerful, continuous service—run without becoming weary—walk without becoming faint. There is nothing for man, in this universe, worth possessing, that is not found here. There is no honour, no riches, no life, no dignity, no happiness—the desired of all men—outside of God's work. The smiles and the bliss of heaven permeate the mind and the heart of that man who gives his life and labour to God. Reader, for whom are you working? Remember, God will ask you some day, for whom have you wrought? At the final consecration of wicked men and righteous men, judgment will be rendered according to every man's *works*. A. C.—N.

From the Christian Evangelist.

He that loveth not, knoweth not God; for God is love.—JOHN.

As he which hath called you is holy, so be ye holy in all manner of conversation.

THE RESURRECTION OF CHRIST.—No. I*

THE resurrection of the Lord Jesus Christ is justly regarded as the very corner-stone of the Christian institution—the point upon which it turns—and the prime article of the Christian faith. Take that away, and the whole superstructure falls, the death of Jesus is in vain, man stands unsaved and unredeemed, and “death is an eternal sleep.” If Jesus “was put to death for our offences,” he was “raised again for our justification,” or release from sin. If Christ never rose from the dead, not only has the Christian no assurance of his own resurrection, but it will become impossible; such is the connection of it with that of Christ, and the relation between the two. They stand connected and related as do cause and effect; and both stand or fall together.

Considered abstractly, or apart from this connection—merely as the return of one of the human family from the grave, after having suffered death—the resurrection of Christ would be considered only as an extraordinary phenomenon, such an one as had never before occurred in the history of the world, and as a vindication of the character of Jesus as the Son of God and the promised Messiah of the Jewish nation; but as nothing more. But when we connect with it the resurrection of the whole human family, from Adam down to the end of time, as depending upon it, and as certain to result from it, it becomes ineffably important, and has attached to it a consequence of the most tremendous character. And here we find a connection between the resurrection of Christ and that of all mankind, similar to that between Adam and all his posterity. “As in (by) Adam all die, even so in (by) Christ shall all be made alive.” Hence, the resurrection of all the human race will result from that of Christ, as their death hath from that of Adam. “As by the offence of one (one offence) judgment came upon all men to condemnation (to temporal death) even so by the righteousness of one (one righteousness) the free gift came upon all men unto justification of life”—release from death and the grave by the resurrection from the dead. Hence the Apostle, in treating of the resurrection, terms Christ the *second* Adam,

in reference to this connection: “The first man was made a living soul; the *last* Adam was made a quickening spirit. The first man is of the earth, earthly; the *second* man is the Lord from heaven.”

For nearly six thousand years death has wielded an almost universal dominion over the world. With two solitary exceptions, that of Enoch before the deluge, and Elijah after, who were translated to heaven without tasting death, all have had to go down to the grave, and pass through the portals of the tomb into Hades. Even Jesus himself had to bow before his stern mandate, but “he stooped to conquer death in turn, and to rise a victorious conqueror!” He vanquished death and brought life and immortality light through the gospel.” He descended into Hades, where the monstrous tyrant Death sat enthroned, wrested his sceptre from him, hurled him from his throne, and trampled him beneath his feet! And what a victory did he achieve! Where are all the great conquerors of the world? Where is Alexander, miscalled the Great, who was because there were no more world for him to conquer? Where is Julius Cæsar, who boasted that he had conquered a million of human beings? And what is Napoleon Bonaparte, of our times, who made all Europe tremble before him, and pulled down and set up kings at his will? Where are the and their mighty armies? Ask History, and her reply will be—dead, *dead*! There was a mightier conqueror than any of them, Death, before whom they all had to bow, and obey his summons! But Jesus conquered Death! He conquered him who had conquered all of them; and his victory far transcends all their victories as *eternity* surpasses the brief span of time. He took the lamp of *immortality*, descended with it into the tomb, and irradiated it with its light! He has “converted the gates of death into the gates of immortality—made the pathway to rottenness and corruption a high road to deathless vigour and incorruptible glory—the grave the vestibule, the antechamber to “a house made with hands, eternal in the heavens.” He seized the iron bars of death, rent them asunder, and threw wide

* From the Christian Review.

open the portals of the eternal world !
And O, what scenes of splendour, happiness, and glory, burst upon the enraptured vision of the Christian, as he contemplates them by the eye of faith ! The heavenly Canaan spreads out before him, beyond the river of death, arrayed in ever-living verdure, and covered with the flowers of delight !

"O the transporting, rapt'rous scene,
That rises to my sight !
Sweet fields array'd in living green,
And rivers of delight.

There gen'rous fruits that never fail,
(On trees immortal grow ;
There rocks and hills, and brooks and vales,
With milk and honey flow.

All o'er these wide, extended plains,
Shines one eternal day ;
There God, the Son, for ever reigns,
And scatters night away.

No chilling winds, nor pois'nous breath,
Can reach that healthful shore ;
Sickness and sorrow, pain and death,
Are felt and fear'd no more."

The new Jerusalem, the city of God, the capital of heaven, rises to the view, upon the mount of God, with its walls of precious stones, its gates of pearl, and its streets of gold. The throne of God appears. Before it angels bend in adoration, and tune their harps to the symphonies of heaven, and sing the song of everlasting redemption. From beneath it flows the river of life, with its nectar waters, on either side of which and in the midst of the street is the tree of life, with its perennial, ambrosial fruits, and "leaves for the healing of the nations." Such are the figurative representations of the joys and glories of heaven, to which man will be introduced by the resurrection of Christ.

But it is objected by the Infidel, that the evidence on which the resurrection of Christ rests, is *ex parte* in its character—that of his disciples and friends, who were *interested* in it, and consequently not the right kind of witnesses. To this we reply, that under all the circumstances, they were the most appropriate witnesses, as having accompanied him during his ministry on earth, and being familiar with him, they were better prepared and qualified to *identify* his person after the resurrection. "He showed himself alive after his passion by many *infallible proofs*." "Him God raised up the third day, and showed

him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." As to the charge of his disciples being interested in the resurrection of Christ, nothing is further from being the truth. Had it been a *secular* kingdom which he came to establish, with posts of honour, profit, and emolument in it, there would have been some ground for the charge. But Jesus had nothing of this kind to offer his disciples—no rewards of an earthly character—nothing but stripes, and imprisonments, and persecutions, and a death of martyrdom. A glorious inheritance beyond the tomb, "incorruptible, and undefiled, and unfading, reserved in heaven for all those who are kept by the power of God through faith unto salvation, ready to be revealed at the last time"—a crown of righteousness, and rejoicing, and glory—joys unspeakable and full of glory—and an eternal life of blissful enjoyment and unalloyed happiness, free from all the ills, and evils, and misery which "flesh is heir to"—were the rewards to which they were looking, and which stimulated them to bear with cheerfulness and resignation the privations, the sufferings, and the persecutions which they had to undergo. The charge, therefore, of being *interested* in imposing upon the world the resurrection of Jesus, when it did not take place, is one of the most groundless and unreasonable that can be conceived !

But suppose Jesus had exhibited himself to the world after his resurrection, instead of appearing only to his disciples, it would not have changed the case any, as to their belief of it, or its reception by the Jewish priests and rulers. As the Jews believed in the existence of disembodied spirits, as we see from what the disciples of our Saviour said, when they saw him walking on the water, "It is a spirit ;" and again, after his resurrection, when he suddenly appeared in the midst of them, in a room with doors closed, "they were terrified and affrighted, and supposed that they had seen a spirit," and his reply to them, "a spirit hath no flesh and bones, as ye see me have," had he shown himself "to all the people," they would have contended that it was his spirit ; or, if they had been convinced that it was really a living,

physical person, they would have contended against his identity, and that it was somebody else, whom his disciples, having stolen and made away with his body, had attempted to impose upon the people as Christ himself. Such was the wickedness, deep depravity, and infidelity of the Jewish priests, who headed the people, that they were capable of all this. If they could resist the palpable and mighty evidences by which Jesus attested and confirmed his character and mission, even the raising of the dead, while on earth, and those of the tremendous and awful supernatural phenomena that attended his death and resurrection—the preternatural darkness, and the earthquake, and the rending of the rocks and the veil of the temple—and in the face of the most incontrovertible, most palpable and indisputable evidence of his resurrection, could bribe the guard of the sepulchre to say that his disciples came by night and stole his body away while they were asleep—if they could do all this, they were capable of anything, however base, wicked, depraved, and degrading, to accomplish their fiendish and hellish purposes! Hence their conduct, and the utter uselessness of the exhibition of Jesus to them, after he arose from the dead, as far as their conviction of his being the Messiah and Son of God, was concerned.

But the evidence of the resurrection of Christ was not *ex parte*, or a one-sided affair. It was as far from it as anything could be. There was a set of witnesses of his resurrection, perhaps not often noticed, and by those who bring the charge of *ex parte* testimony, probably not at all—witnesses who belonged neither to one side nor the other of the question of his resurrection, and

therefore of the most impartial character. I allude to the guard of Roman soldiers placed around the sepulchre, and liable to the penalty of death if they should fall asleep while on guard, or suffer the body of Jesus to be taken away. Though quaking with terror and rendered powerless ("for fear of him they became as dead men") by their fear of the angel whom God had despatched from heaven, to roll away the stone from the entrance of the sepulchre, and let Jesus come forth out of it, they retained their consciousness and the possession of their senses as much as ever; for "some of the watch came into the city, and showed unto the chief priests all the things that were done." Here we have a whole legion of Roman soldiers as witnesses, whose evidence is of the most impartial character, as they belonged to neither side, neither the disciples nor the priests and their party, and had no interest in the event of the resurrection, nor any motive by which they might be biased—who no doubt saw Jesus emerge from the tomb, alive and moving on his feet, and depart from it. This is evident; for if they had not, they could not have told the priests what they did, and the priests would not have bribed them to say that his disciples had stolen away his body—a thing impossible while the guard retained their senses and strength, their usual state of body and mind, and before they became palsied and were rendered powerless, by the effect produced on them by the presence and influence of the angel, whose "countenance was like lightning." So this does away the charge of *ex parte* evidence, and renders still stronger the testimony of the disciples of Christ to his resurrection, if indeed it could be any better confirmed.

J. R. H.

NEWTON, THE PHILOSOPHER.

FLOODS of light and worlds of glory are the coronal of this mental prince. His name enchants the lovers of truth, and to him all the students of science are indebted. A short time ago we were at Grantham, where we stood for some time in the front of Newton's graceful and beautiful monument, and we felt a moral influence, combined with an admiring but hallowed veneration. The

brightness of his genius was only equalled by his intense and unrelenting investigation of the works of God. The first view we had was by moonlight. It was a still calm evening. On the one hand stood the statue of the illustrious dead; on the other, far up in the sky, the beautiful moon came forth from behind a dark cloud, and as its light fell upon the lifeless figure, our thoughts

reverted to the time when the great philosopher educed from its revolution those important facts which have been the glory of science, and essential to our understanding the principles of the profound and elevating theme of Astronomy. The shades of night, the twinkling stars, the breathless stillness, the dark figure, the indistinct name, the useful life, the close study, the profound thinking, the elaborate calculation, the struggles, the triumphs, and then the calm and peaceful death, were all presented in full force to our mind, and we felt a moral and spiritual influence which we cannot forget. We thought of the great student of the skies, and of the wonderful volume of nature with which he was so familiar; and now the sun of his glory is undimmed, for when we associate his name with Socrates, Plato, Galileo, Kepler, and others, he rises preëminently above them all. Though humble as a child, he dares to tear the dark vail asunder which had concealed truth from the soul, and with a moral daring commensurate with his intellectual power, he demonstrated principles which are the light of philosophy, and whose glory shall continue for ever. Born with amazing endowments, and being surrounded by prosperous circumstances, the physical universe was unfolded to his view. He commenced by studying the things which are invisible, and soon became familiar with the effects of that irresistible power which causes all elements and atoms to cohere. To this studious and reflective man the falling of an apple was a momentous circumstance—a grand epoch in the history of science. It caused the philosopher to submit this question to himself, Why should the apple fall to the ground? From which he inferred the attractive power of the earth. He then extended the range of inquiry. Does not the same power extend to the moon? For, in its circle round the world, what are the influences which bind it to the earth, and yet prevent it not from marching on in its wonderful career? He then asked what should be the amount of deflection, or tendency to fall towards the earth, supposing gravitation to extend to the moon. For months, by the most elaborate calculations, he endeavored to solve the problem, but he did not succeed. The result given did not prove

the fact. Like a great man, he calmly laid his papers aside: what he had hoped for, and what he believed in, was not proved. Shortly afterwards he heard that the French Government had caused to be made, at considerable expense, a more correct measurement of a degree, which gave a different, and as nearly as possible, a correct estimate of the size of the world; and as this was an essential element in the calculation, with the new data he recommenced his calculation, and after weeks of patient and excessive toil, he saw that the figures were shaping themselves aright. Such was his joy, that he called in a friend to rejoice with him in the triumphant issue. The victory was gained—the key which unlocked the universe had been found. The moon's revolution was a philosophic argument in favor of gravitation, and its constant deflection and progress were just such as the size of the earth and the law of gravitation required. From this great triumph may not the young men of the Christian Reformation learn an important lesson? The chief element to the solution of Newton's great question was the size of the earth, which at that time was not accurately known. So the great philosopher, though right in his belief and ardent in his desire, was at the first attempt unsuccessful. In the Gospel dispensation there are deep, broad foundation principles—there are essential moral and spiritual elements—which must be taken into account, for if they are omitted there must be, to some extent, confusion and estrangement. There are many teachers famed for their eloquence, who are yet puzzled to give a clear scriptural answer to the question which the awakened sinner asks, What must I do to be saved? Because the system which they have bound themselves to defend is not based upon the teachings of Christ and his Apostles, and being wrong in the beginning they continue to be splendid wanderers, attracting the gaze of thousands, and leading them astray into the paths of error and disobedience. When Newton commenced with the truth, every step was a success. The moon bowed to science, and to the purely philosophical questions which were submitted, her responses were graceful and complete. So when the simple truths of repentance and obedience are preached, when the

Law and the Testimony are the rules of our life, when all the ordinances of the church, all the blessings of Christianity, all the hopes of a brighter and better world — when these are solemnly considered and faithfully proclaimed, the light of truth shines into the soul, and gives it a foretaste of the glories to come. Such a state of things commands the sympathies of the angels and the blessing of God. In reading the Scriptures you will meet with some passages which are hard to be understood, some of the difficulties of which will vanish by a careful comparison with other passages; others may be overcome when we have secured a more correct translation; others will be interpreted by the revolutions of ages; others will require a more extensive knowledge of Oriental habits: but the time will come when all the truths which are revealed shall be known and understood. Thousands of years passed away before the dimensions of the earth were known, and previous to that time, though a Newton calculated, it could not be proved that gravitation extended to the moon; but in the course of time the difficulties vanished, the fact was proved, and all succeeding discoveries demonstrate, that as far as the telescope can range, the same great law governs the distant and revolving worlds. Thus the falling of an apple was the means of causing the philosopher to throw a connecting chain around the universe of God. Be patient, yet persevering. A gentle word may arrest a careless spirit — “a soft answer turneth away wrath” — a friendly smile may light us into the right path — a faithful warning may be to us health and life. The teachings of Christ are simple and powerful. The love of God has but to touch our hearts, and it will make us love the whole family of man. Its attractive power will draw our souls towards heaven, and connect us with all the holy spirits around the throne. Newton proved that the sun was in the centre of the solar system, and that all the planets revolve around it. The Gospel shows us that Christ is the centre of the system of salvation, and every Christian delights to revolve round and to live in the light of the Sun of Righteousness. The planets shine not with their own light; we see them only by the rays which are reflected therefrom. The Apostles shone

not with their own light; every ray reflected from them came from Him who is the light of the world. Extinguish the natural sun, and all the planets are shorn of their glory, and become dark and reckless wanderers in the rayless gloom of eternal night. Let but the Sun of Righteousness withhold his rays, and every hopeful and confiding spirit becomes cheerless and sad, the song of praise dies, the angel of hope departs, the harp of humanity is unstrung, and the souls of the forsaken ones sink down into the blackness and darkness for ever. But we hope and rejoice in the Captain of our salvation. He is our sun and our shield — He is our buckler and strong tower — He is the rock of our defence, and our dwelling-place in all generations. In him will we put our trust, then shall we never be afraid. It is Newton to whom we are indebted for the most important discoveries in Optics. In his hands light became a playful and obedient child. With his prism he divided the intangible and imponderable wonder, and showed the beautiful and component parts which make up a single ray. He deflected, reflected, and repacted it at his pleasure; and though the honor of discovering its velocity belongs to another, there is no name to which the science is indebted more than his own. Beautiful light! we love to think of thee. Thou art the death of darkness, and the life of all the beauties of nature; thou dost clothe the hills with thy charming vestments, and all the plains rejoice in thy presence. Thy faintest ray attunes the birds to melody, and all the works of God rejoice at thy coming. What an inexhaustible supply! Thou art a continuous and ceaseless blessing, as abundant now as ever. Beautiful symbol of the Eternal! God is light, and in Him is no darkness. But the light of nature is darkness when compared with the holy and divine light which comes from the inspired Word. Dark were the prospects of our world until the light of divine promise and truth was given to man. This is the light which comes directly from the mind of God — a light which reveals to us the moral and spiritual sympathies of our Heavenly Father — a light which chases away the dark night of sin, and ushers in the morning of thanksgiving and praise. How it shines down into

all the chambers of the soul — how it searches the heart—how it reveals the wrong—how it tinges the hope and hallows all the affections—how it purifies the feelings and sanctifies the heart—how it reveals to us the love and compassion of God. It is full of benignant blessings, and shows us the highway to the heavenly city. It is pleasing to reflect that Newton, with his profound talents and extensive knowledge of natural objects, was a reverent believer in the Sacred Word. And after his mind had given birth to one of the most difficult and complicated systems to be found in the whole range of geometrical or mathematical calculation — after he had measured the sun and the planets, and had weighed their solid contents—after having detected their slightest perturbations, and proving the action and reaction of the forces, whereby a perfect compensation is secured—after traversing the skies in pursuit of, and in company with, some of the most amazing comets—after establishing truths which are now the broad foundation stones upon which the splendid structure of science is being reared—after all this, hear it, young men, and rejoice in the fact, that the great philosopher turned his mind to a close and practical attention to the Word of God. For him the works of nature were not sufficient, and it is profoundly interesting for us to know, that the man who had written his name in imperishable glory upon the heaven, was anxious that his spirit should bathe in a purer light, by being blessed and illumed with the holy truths of that word which liveth and abideth for ever. Here is a mind of the highest scientific acquirements, humbly bowing at the shrine of inspired truth. Here is the greatest mathematical genius this world ever saw, reverently pondering the Sacred Oracles. The music of the spheres was not so consonant to his spirit as the utterances and songs of the Prophets; and the order, harmony, and preciseness of the Sun, Moon, and Stars, were not so fascinating to his mind as the loving expression of our Heavenly Father. He had been a hard but delighted student of the great and magnificent works of nature; he had entered into the holy places of philosophy; he had studied the most delicate combinations in the material world; he had communed

with the invisible but all-powerful influences; he had measured the velocity of the wind; he had shown a reason for the ebbing and flowing of the tide; he had been enlightened by every star, and in the quiet evening hours how steadily did he gaze upon the beautiful moon. Creation to him was a gorgeous and splendid temple, where he first learned and then taught great truths. But he was only graduating for a higher and better state, in order that he might become an inhabitant of the house made without hands, which is eternal in the heavens. For him the light of nature was not sufficient; the soul of the great man needed and sought for something beyond. He believed that confusion and destruction might one day reign in the physical world, but he also felt and believed that the truth can never die; and thus he derived hope and consolation from studying the truth of revelation. It is beautiful to contemplate him gazing upon the heavens, but it was a sublime sight to behold him pondering the truth which belongs to eternal peace. It is delightful to listen to the philosophic truths he uttered, but it is far more delightful to listen to the humble and solemn prayer which from his reverent mind ascended to God. The Bible tells of better things than philosophy. The revolutions of ages are but graphic interpretations of its truths. Astronomy sheds its light upon the revealed truth—Geology hastens to confirm its verities; and Science, with all her multifarious appliances, becomes a graceful handmaid to pure and undefiled religion. As successive ages roll away, the Bible shines with a greater lustre, nations rise and fade to confirm its truthfulness, and the signs on earth and the signs in heaven alike proclaim it to be the Word of God. Its truths compass the whole character of man, and the future, so pregnant with solemn realities, shall clearly attest the divinity of its origin. Christ has died, but He will come again in great power and glory; every eye shall see him, and they also who pierced him. There is no important truth in relation to time or eternity, which the Bible does not reveal. All natural objects to Newton were perfectly incomprehensible. The dominion of mystery is infinite. A grain of sand, a drop of dew, and a ray of light, were infinitely beyond the

knowledge he possessed. Of the nature of the elements of which they were composed, he was as ignorant as a child. All he could do was to notice the effect of the laws by which they were governed; but of the nature of the laws he knew nothing, and nothing is known now. What a relief it must have been for him to listen to the Word, to ponder the simple but all important sayings of the Great Teacher. The Bible was in every sense adapted to his moral and intellectual nature. Its prophecies opened up to his mind higher and deeper wonders than had been unfolded by the earth or the heavens. The truths and promises of the Gospel are commensurate with the largest wishes and noblest hopes of the human soul. From the study and triumphs of this great man we may learn important lessons. He did not make science his God. He loved it, and proclaimed its truths, and until the final day his influence in the realms of thought must be felt for good. But he loved the precious Word. He knew it was brighter and fairer than the moon, and far more brilliant than the mid-day sun. It was the light of his feet and the lamp of his path. Philosophy, apart from religion, is cold and cheerless, and all the acquired knowledge

must terminate at death. But to know Him whom to know is life eternal, is the glory and joy of the Christian. The truths of the Gospel beautify everything they touch. Where the Bible is loved, and its truths are lived, that peace which passeth all understanding is felt and enjoyed. Philosophy is knowledge at hard work; Religion is wisdom, and its labor is sweet. Philosophy speaks to me of the distance and size of the sun; Religion tells me of the Sun of Righteousness. Philosophy, after years of labor, tells me of the distance of the nearest fixed star; Religion speaks to me of the Bright and Morning Star. Philosophy tells me of the old earth; Religion promises a new earth. Philosophy speaks to me of the river Jordan; Religion tells me of another Jordan, through which the soul must pass before it can enjoy the haven of its rest. Philosophy is adapted to contribute to my happiness in time, while Religion gives me not only the promise of the life that now is, but of that which is to come. Philosophy cannot cure the soul of the malady of sin; Religion can wash and purify the spirit, make it wise unto salvation, and prepare it to be apparelled in those robes which have been made white in the blood of the Lamb.

London.

J. I.

THE CHRISTIAN SYSTEM—WHAT IS IT?

It is a plan which God has devised and arranged to ameliorate the condition of man. It is a system of love, of pardon, and of peace. It proposes to reinstate man in the favor of God. It submits certain conditions, in order to his happiness both here and hereafter, and gives certain pledges of joy eternal and of life unending; and positively declares that whoever complies with the conditions, and continues steadfast unto the end, the same shall be saved.

The burden of this theme is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved (John iii. 16-17.)"

It proposes to make every man a new creature in Christ Jesus.

It changes his state, translating him

out of the power of darkness into the kingdom of God's dear Son (Col. i. 13.)

It changes his mind, controls his passions, and brings him into subjection to principles which are divine, and to influences which are mighty in the pulling down and subduing of every base passion.

It changes his relationship: it makes him a child of God, and an inheritor of the kingdom of heaven; it unfolds new ties, new bonds, and fresh companionship; it more closely relates man to man and men to God.

It is a grand theme—a sublime system! It has in it heights and depths, lengths and breadths immeasurable, past human comprehension. Who can fully explain the principle of love, especially divine love? It is a volume in one word, an ocean in one drop, the whole universe in one planet—it is God, for God is love.

The Christian system embraces facts, commands, and promises. These three, in parts, comprise the whole. Like every other system it has its parts; each part, as such, is perfect in itself; but in order to completeness, the parts must be united, none of which can be dispensed with, or the harmony would be incomplete. We necessarily infer the essential nature of each, and argue thus: as facts are to commands, so are both to promises, or the three to the completeness of the Christian system.

A fact is something said or done; it is not an opinion. An opinion may arise out of a fact, but a fact is complete in itself. The facts of the Christian system are:—1, God so loved the world, that he gave his only begotten Son.—2, Jesus lived in Judea, taught the people, and wrought miracles in confirmation of his pretensions to being the Son of God.—3, He suffered, bled, and died on Calvary's cross.—4, He was buried in the tomb of Joseph of Arimathea.—5, He arose again from the dead the third day.—6, He ascended into heaven, there to reign until all his enemies be made his footstool.

I.—In proof of the first fact, we quote a few testimonies recorded in the New Testament. The Apostle John remarks, "Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13.) It is the head of man's sympathy, the summit of man's love, to lay down his own life for another, and that person to be his nearest and dearest friend; but Paul the Apostle contrasts with it God's love. He observes, "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love toward us, in that while we were yet sinners Christ died for us." So that, in point of comparison, God's love is above that of man's as high as the heavens are above the earth.

II.—Jesus lived in Judea, taught, worked miracles, and claimed to be the Son of God. That Jesus lived in Judea, very few will attempt to deny, there being such abundant testimony both on the part of both friends and foes, that it places the subject beyond the pale of honest doubt. That he taught the people true morality, and pure love to God and man, the New Testament amply proves, for it abounds with instructions

which were embraced by numerous followers, and reduced to practice by himself. There is no contemporary history in existence which attempts to disprove the facts of his life and death, or the morality of his doctrines. His miraculous power, which was put forth in the presence of friend and foe, and exercised amidst the bitterest opposition, in clear day-light, was of a nature such as none could doubt: opening the eyes of the blind, unstopping the ears of the deaf, giving feet to the lame, cleansing the leper, stilling the raging of the sea, and raising the dead to life. He afterwards conferred the like power on his Apostles, in order that their word might be believed concerning the love of God in the gift of his Son.

III.—Jesus suffered, bled, and died on Calvary's cross. The historians Matthew, Mark, Luke, and John all record the fact; as does Peter also, who denied him; and Judas, who betrayed and sold him for thirty pieces of silver, admitted that he had betrayed innocent blood, and signed and sealed the evidence with his own death. Besides these we have an historian, a bitter enemy to the religion of Jesus, who admits fact No. 3 to the very letter. Tacitus wrote about the year 96, and in that part of his Roman history where Nero is suspected of having set fire to the city, he observes:—"But neither these exertions, nor his largesses to the people, nor his offerings to the gods, did away the infamous imputations under which Nero lay, of having ordered the city to be set on fire. To put an end therefore to this report, he laid the guilt, and inflicted the most cruel punishment, upon a set of people who were holden in abhorrence for their crimes, and called by the vulgar, Christians; the founder of that name was Christ, who suffered death in the reign of Tiberius Cæsar, under the procurator, Pontius Pilate. This pernicious superstition, thus checked for awhile, broke out again, and spread not only over Judea, where the evil originated, but through Rome also, whither everything bad upon the earth finds its way and is practiced."* Thus we gather a valuable piece of testimony from Tacitus, in confirmation of the fact, that Jesus lived and died at the time, and among the people recorded in the New Testament.

* Paley's Evidences of Christianity.

IV.—He was buried in the tomb of Joseph of Arimathea. Matthew, in his history, records that Joseph took the body of Jesus, and wrapped it in a clean linen cloth, laying it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre and departed (Mat. xxvii. 59-60.) This was a fulfilment of prophecy uttered about seven hundred years before the event took place. Isaiah records it in liii. 9, "And he made his grave with the wicked, and with the rich in his death."

V.—He arose again from the dead the third day. The Apostle Paul, in his Epistle to the Corinthians, (xv. 3, and following verses) says, "He was seen of Peter, after his resurrection; then of the twelve Apostles; after that he was seen of above five hundred brethren at once; after that he was seen of James; then of all the Apostles; and last of all he was seen of me a so." The whole system hinges on this fact—the resurrection of Jesus. It was what the Apostle preached, and converts believed. Paul adds, "If Christ be not risen, then is our preaching vain, and your faith is also vain, and ye are yet in your sins. But now is Christ risen from the dead, and become the first-fruits of them that slept." This was the faith of the first Christians, and sooner than renounce it they suffered, bled, and died. Pliny the Younger confirms this fact. About the year 106 he wrote from Bithynia to Trajan, the Emperor, stating that many of all ages and of every rank and sex, had embraced the Christian religion, and that many of them would endure any kind of punishment, rather than give up their religion.*

VI.—He ascended into heaven. In the Acts of Apostles, i. 10-11, we read, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." Peter says, "He shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii. 20.) Paul, addressing the Hebrews, says, "Seeing then that

* Paley's Evidences.

we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession" (iv. 14.)

The hope of the Christian is the return of his Lord, for our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, and fashion it like unto his glorious body (Phil. iii. 20-21.) John the Apostle says, "Then shall we be like him, and see him as he is."

We shall next consider the commands of the Christian system. We select three: faith, repentance, baptism.

We are commanded to believe, because God has declared that Jesus is his son, and calls upon us to hear him. The Apostle John says, (ch. iii. 33) "He that hath received his testimony, hath set to his seal that God is true." The same apostle adds, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John xx. 31.) Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father" (John xv. 22-24.) The Saviour, addressing the Jews, said, "For if ye believe not that I am he, ye shall die in your sins" (John viii. 24.) In the commission of Jesus to his disciples, He said, "He that believeth and is baptized shall be saved" (Mark xvi. 16.) Thus we find the essential nature of faith, and without it, it is impossible to please God. Faith arises out of facts, and feeling out of faith; hence, where there is no fact recorded, there can be no faith; and where there is no faith, there can be no Christian feeling. Faith, which is the belief of testimony, comes by hearing, brings conviction, and calls up feeling, as expressed by the Apostle John (1 Epistle iv. 10-11.) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." There are many erroneous opinions entertained respecting faith and feeling; as, for instance, supposing that some abstract spirit is at work producing

them. Such opinions we believe to be without foundation. God has given man the facts recorded in his word, and the capacity to believe them; and whenever they are embraced, as God's truth, gratitude, love, and feeling arise as a consequence, and by no other means.

The subject of repentance occupies a prominent place in the Christian system. It implies a turning, a change, a reformation. The Prophet Ezekiel says, "Turn ye, turn ye from your evil ways, for why will ye die. O house of Israel?" (xxxiii. 11.) John the Baptist, the forerunner of Christ, said, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2.) Jesus, following John, said, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel" (Mark i. 14-15.) In Luke's Gospel, (xiii. 2) Jesus said, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish." In the commission, as given by Luke, Jesus said to his disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (xxiv. 46-47.) On the day of Pentecost, and in Jerusalem, Peter, an apostle of Jesus, stood up and preached that Jesus was the Christ, the Son of God; his hearers believed it, were pricked in their hearts, a conscious feeling of sin arose, and they said unto Peter and to the rest of the apostles, "Men and brethren what shall we do?" Then Peter said unto them, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts ii. 37-38.) The Apostle Paul, at Athens, when reasoning about the worship of the true God and the resurrection from the dead, said, "The times of this ignorance God winked at (overlooked); but now commanded all men everywhere to repent" (Acts xvii. 30.) We have so far shown the essential nature of repentance, and we add, that faith follows facts, feeling follows faith, and repentance follows feeling; each and every part is essential to salvation. What we mean by essen-

tial, is, that it cannot be dispensed with.

Baptism is an ordinance appointed by God; an institution applicable to the Christian system. What we mean by baptism, is, immersion into the name of the Father, Son, and Holy Spirit.* It is a condition of sonship to God, and of discipleship to Jesus. It is a term of salvation—it is one part of the new birth—it is a medium of forgiveness of sins—it is the entrance into the kingdom of God. We must not be understood as meaning that immersion is of any importance alone; in itself, we consider it a mere rite; but connected with sincere faith and true repentance, we are warranted in saying, that it is a saving ordinance, and we do not know of any promise of salvation without it, since the day of Pentecost. The Saviour said to his disciples, "He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me" (Luke x. 16.) We ought certainly to pay attention to what the apostles say, after this solemn declaration. Let us turn to Acts ii. 38. The Apostle Peter, possessed of the keys of the kingdom of heaven, being asked the all important question, "Men and brethren what shall we do?" answered, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." The next case on record is found in Acts viii., where Philip went down to Samaria and preached Christ unto them, and the things concerning the kingdom of God, and the name of Jesus. Both men and women believed and were baptized. On another occasion, Philip opened his mouth and preached Jesus unto the Eunuch, and the Eunuch said, "See, here is water, what doth hinder me to be baptized? And he commanded the chariot to stand still, and they both went down into the water, both Philip and the Eunuch, and he immersed him" (Acts viii. 38.) In the 9th chapter of Acts, a very important question is put to Jesus

* Rom. vi. 4, Gal. iii. 27, Heb. x. 22, Eph. v. 26, Titus iii. 5, Matt. xxviii. 19.

by Saul of Tarsus, as he was going to Damascus. He said, "Lord, what wilt thou have me to do?" He was directed to Ananias, who would teach him. For this information let us turn to Acts xxii. 12-16. Ananias, addressing Saul, said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins." After his conversion Paul is found preaching at Philippi, where he was apprehended, put in prison, and at midnight sang praises to God; the earth quaked, the prison doors flew open, the gaoler, filled with fear, called for a light, sprang in, came to Paul and Silas and said, Sirs, what must I do to be saved? The Apostle Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the word of the Lord, and to all that were in his house; and he (the gaoler) took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway" (Acts xvi. 30-33.) The Saviour, after his resurrection, sent his apostles into all the world, who preached the gospel to every creature, with this declaration, "He that believeth and is baptized, shall be saved; he that believeth not, shall be condemned" (Mark xvi. 16.)

After such positive statements from the Son of God and his Apostles, can any one doubt the essential nature of baptism, connected with faith and repentance? I think not. It is referred to in the Epistles as a burial, a washing, a regeneration, and salvation; and woe be to the man who not only despises, but deems it a non-essential ordinance, and teaches others to do the same. Such a person may be accounted popular with men, but surely he is not regarded with favor by God. It will be readily understood, from what has been advanced, that we do not entertain or advocate infant baptism, or infant or adult sprinkling or pouring; we altogether denounce such ceremonies as doctrines and commandments of men, and we are fully satisfied that they are not taught in God's holy word, and that, consequently they may justly be treated with contempt.

The promises of the Christian system are principally three; remission of sins, the indwelling of God's Holy Spirit, and eternal life. Remission of sins follows baptism, and in no case precedes it, so far as we are able to judge from

the Scriptures, (except it may have been in the case of Cornelius and his friends) since the kingdom of Jesus has been established upon earth. There are thousands who say their sins are pardoned, and that they know the day and the hour when they were forgiven; but they cannot point to the Scriptures as a pledge or surety; they live in frequent doubt, and say,

"Oft it causes anxious thought,
Am I his, or am I not?"

There would be no need for the expression of this sentiment, if the believer had embraced God's pledge, "He that believeth and is baptized shall be saved."

The Holy Spirit is promised to the baptized believer, and to none else, as a spirit of joy, peace, long-suffering, gentleness, goodness, meekness, and faith or fidelity. This spirit is in the word. Jesus said, "The words which I speak unto you, they are spirit, they are life" (John vi. 63.)

It must be obvious to all, that great errors are entertained respecting the work of the Holy Spirit; therefore we ought the more earnestly to inquire into it, and attentively read the New Testament, in order to be set right on a subject of so great importance. Suppose we were to inquire the state of mind of twelve conflicting professors, each would contradict the other in some particulars, at the same time that all were professing to be led by the Holy Spirit. It is evident, there is error somewhere; it is not, cannot be in God, or in his word; it must, then, be in creeds, systems, and men.

The Apostle John records, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life" (iii. 14-15.) In the Saviour's prayer he stated, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John xvii. 3.) In the 1st Epistle of John, ii. 25, we read, "And this is the promise that he hath promised us, even eternal life."

Paul, in his letter to the Hebrews, v. 8-9, writes, "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him."

Eternal salvation, or eternal life, is promised to every person who believes the facts of the New Testament, whose faith produces feeling towards God, and which leads unto sincere repentance, manifesting itself in willing subjection to every ordinance of Jesus, and sub-

mitting body, soul, and spirit, to the ordinance of immersion. Such an individual accepts the forgiveness of sins proffered by Jesus, the indwelling of God's Holy Spirit, and eternal life.

R. MUMBY.

FATHER, SON, AND SPIRIT.

[Having received numerous communications in which inquiries are made regarding the meanings of the respective terms, Father, Son, and Spirit, and the relationship in which each stands to the others, as well as to the church, we reprint the following observations on this deeply-interesting subject, which are, we scarcely need add, worthy of the profound thought of all who have not previously read them. Every sentence of this luminous and able essay, is in perfect harmony with our own views. It would seem that the remarks, in the first instance, were made in the course of social intercourse, and subsequently elaborated into an essay, at the solicitation of those who had been present at the conversation.]—J. W.

You will recollect that when I was interrogated on that subject, I gave sundry reasons why I felt reluctant to speculate on the incomprehensible Jehovah. It was also stated that there was no topic in common estimation so awfully sacred as that of the doctrine of "the Trinity," and if a man did not speak in a very fixed and set phrase on this subject, he endangered his whole Christian reputation and his own usefulness. At the same time I remarked that I was very far from being afraid either to think upon this subject or to express my thoughts, although it was deemed so unpardonable to depart even in one monosyllable from the orthodox views. I moreover stated that I disliked anything like speculation upon this topic in particular, because, if I differed in the least from the orthodox, I introduced something like a new theory, or something that would be treated as such, and either approved or rejected on theoretic grounds. If, however, you will neither make a new theory out of my expositions, nor contend for any speculations on the subject, nor carry the views farther than where I leave off, I will gratify you and other friends with my views of the first sentence in John's Preface to his Testimony—"In the beginning was the word, and the word was with God, and the word was God."

1. In the first place I object to the Calvinistic doctrine of the Trinity for the same reasons they object to the

Arians and Socinians. They object to these, because their views derogate in their judgment from the eternal glory of the Founder of the Christian religion. They will not allow the Saviour to have been a creature, however exalted, because they conceive this character is unbecoming of him, and contrary to the scriptural statements concerning him. They wish to give him more glory than they think the Arians are willing to do. Now I object to their making him and calling him an "Eternal Son," because I think that if he were only the Son of God from all eternity, he is entitled to very little, if any more glory, than what the Arians give him. I wish to give him more glory than the Calvinists give him. They are as far below his real glory, in my judgment, as the Arians are in their judgment.

2. But in the second place, I have an insuperable objection to the Arian and Calvinistic phraseology—On the doctrine of the first relation existing between the Father and the Saviour of Men, because it confounds things human and divine, and gives new ideas to Bible writers unthought of by the inspired writers. The names Jesus, Christ, or Messiah, Only Begotten Son, Son of God, belong to the Founder of the Christian religion, and to none else. They express not a relation existing before the Christian era, but relations which commenced at that time. To

understand the relation betwixt the Saviour and his Father, which existed before time, and that relation which began in time, is impossible on either of these theories. There was no Jesus, no Messiah, no Christ, no Son of God, no Only Begotten, before the reign of Augustus Cæsar. The relation that was before the Christian era, was not that of a son and a father, terms which always imply disparity; but it was that expressed by John in the sentence under consideration. The relation was that of God, and the "Word of God." This phraseology unfolds a relation quite different from that of a father and a son—a relation perfectly intimate, equal, and glorious. This naturally leads me to the first sentence of John. And here I must state a few *postulata*.

1. No relation amongst human beings can perfectly exhibit the relation which the Saviour held to the God and Father of All anterior to his birth. The reason is, that relation is not homogenous, or of the same kind with relations originating from creation. All relations we know anything of are created, such as that of father and son. Now I object as much to a created relation as I do to a creature, in reference to the original relation of God and the Word of God. This relation is an uncreated and unoriginated relation.

2. When in the fulness of time it became necessary in the wisdom of God to exhibit a Saviour, it became expedient to give some view of the original and eternal dignity of this wonderful visitant of the human race. And as this view must be given in human language, inadequate as it was, the whole vocabulary of human speech must be examined for suitable terms.

3. Of these terms expressive of relations, the most suitable must be, and most unquestionably was, selected. And as the relation was spiritual and not carnal, such terms only were eligible which had respect to mental or spiritual relations. Of this sort there is but one in all the archives of human knowledge, and that is the one selected.

4. The Holy Spirit selected the name Word, and therefore we may safely assert that this is the best, if not the only term, in the whole vocabulary of human speech, at all adapted to express that relation which existed "in the begin-

ning," or before time, between our Saviour and his God.

These *postulata* being stated, I proceed to inquire what sort of a relation does this term represent? And here everything is plain and easy of comprehension. I shall state numerically a few things universally admitted by the reflecting part of mankind:—

1st. A word is a sign or representative of a thought or an idea, and is the idea in an audible or visible form. It is the exact image of that invisible thought which is a perfect secret to all the world until it is expressed.

2nd. All men think or form ideas by means of words or images; so that no man can think without words or symbols of some sort.

3rd. Hence it follows that the word and the idea which it represents, are coetaneous, or of the same age and antiquity. It is true the word may not be uttered or born for years or ages after the idea exists, but still the word is just as old as the idea.

4th. The idea and the word are nevertheless distinct from each other, though the relation between them is the nearest known on earth. An idea cannot exist without a word, nor a word without an idea.

5th. He that is acquainted with the word, is acquainted with the idea, for the idea is wholly in the word.

Now let it be most attentively observed and remembered, that these remarks are solely intended to exhibit the relation which exists between a word and an idea, and that this relation is of a mental nature, and more akin to the spiritual system than any relation created, of which we know anything. It is a relation of the most sublime order; and no doubt the reason why the name word is adopted by the apostle in this sentence, was because of its superior ability to represent to us the divine relation existing between God and the Saviour prior to his becoming the Son of God. By putting together the above remarks on the term word, we have a full view of what John intended to communicate. As a word is an exact image of an idea, so is "The Word" an exact image of the invisible God. As a word cannot exist without an idea, nor an idea without a word, so God never was without "The Word," nor "The Word" without God; or, as a

word is of equal age, or coetaneous with its idea, so "The Word" and God are coeternal. And as an idea does not create its word, nor a word its idea; so God did not create "The Word," nor the "Word" God.

Such a view does the language used by John suggest. And to this do all the Scriptures agree. For "The Word" was made flesh, and in consequence of becoming incarnate, he is styled the Son of God, the only Begotten of the Father. As from eternity God was manifest in and by "The Word," so now God is manifest in the flesh. As God was always with "The Word," so when "The Word" becomes flesh, he is Immanuel, God with us. As God was never manifest but by "The Word," so the heavens and the earth, and all things were created by "The Word." And as "The Word" ever was the effulgence or representation of the invisible God, so he will ever be known and adored as "The Word of God." So much for the divine and eternal relation between the Saviour and God. You will easily perceive that I carry these views no farther than to explain the nature of that relation uncreated and unoriginated which the inspired language inculcates.

These views place us on a lofty eminence whence we look down upon the Calvinistic ideas of "eternal filiation," "eternal generation," "eternal Son," as midway betwixt us and Arianism. From this sublime and lofty eminence we see the Socinian moving upon a hillock; the Arian upon a hill; and the Calvinist, upon a mountain; all of which lose their disproportion to each other because of the immense height above them to which this view elevates us. The first sentence of John I paraphrase thus:

From eternity was the Word, and the Word was with God, and the Word was God. He was, I say, from eternity with God. By him all things were made, and he became flesh and dwelt among us. He became a child born, and a son of man. As such he is called Immanuel, Jesus, Messiah, Son of God, Only Begotten of the Father.

I can give the above views upon no other authority than my own reasonings. I learned them from nobody—I found them in no book. It is true, indeed, I have held the idea for sixteen years that Jesus is called the Son of God, not because of an "eternal generation," (which I conceive to be nonsense) but because he was born as the angel described to Mary. This is now pretty generally received by a great many Christians. Nor would I dispute or contend for this view as a theory or speculation with anybody. I could, indeed, amplify considerably, and perhaps obviate some difficulties by following up farther the hints submitted; but such are my views of the import of the beginning of John's testimony. You will remember that I make no systems, and although there are some abstract reasonings upon terms (as indeed much of our reasonings about language are) in the preceding, it is only for the purpose of getting into the sacred import of a style from which we have been proscribed by a speculating philosophy. I have acceded to your request with more ease than I could have done, had it not been for a few prating bodies who are always striving to undo my influence by the cry of Unitarianism, or Socinianism, or some other obnoxious *ism*. From all *isms* may the Lord save us!

A. C.

SYNOPTICAL EXPOSITION OF SCRIPTURE—No. IV.

Romans ii. 3-20.

THERE seems to be an inherent proneness in fallen humanity to trust in the mere forms and ceremonies of religion. Man is a religious being: he must, and he will worship something. In his primeval state he was naturally inclined to worship Jehovah in spirit and in truth. But sin soon perverted all his

powers of both head and heart. The unregenerate had no longer a desire to retain God in their knowledge; nor to hold any communion or fellowship with him. They can endure neither the infinite justice nor the holiness of his character. And hence they have ever shown a disposition to substitute the

symbol for the reality—the mere sign for the thing signified.

The combined operation of these two causes, the good and the evil, the natural and the preter-natural, has given rise to all the systems of formalism that were ever known to Pagans, Jews, or Christians. But in all these, there are numerous and various modifying circumstances. The Jews, for example, knew that all the rites and ceremonies of the law were given, authorized, and established by God himself. They could never forget the associations of the Passover—the separation of the waters of the Red Sea—the lightnings and the thunders of Sinai—and the visible manifestations of God's glory that filled the tabernacle, when that mere shadow of the Christian religion was first consecrated by Moses and Aaron. And hence, when their hearts became estranged from God, they still adhered with a peculiar tenacity to the mere types and symbols of spiritual realities; and especially did they glory in circumcision as a badge of their nation, and as the sign of that covenant which God made with Abraham, and with his seed after him (Genesis xvii. 9-14.)

Now Paul was perfectly acquainted with all the types and shades of formalism among the Jews. He perfectly understood all their national and sectional partialities, and the grounds on which they expected to be justified before God. He knew that when driven from the scale of even justice, they would at once take refuge in the covenant of circumcision. And hence he so framed his argument as to answer this tacit objection, just as if it had been formally stated by a Jew in person. "Circumcision," says he, "is indeed profitable to you as a Jew, if you keep the law." But as it possesses no inherent virtue in itself, it is of value only so far as it corresponds with the real circumcision of the heart (Deut. x. 16.) Men may boast of their national and ecclesiastical relations and privileges—they may, like the proud Pharisee, glory in the thought that they are not as other men: but nevertheless, the judgment of God will ever be according to the "*truth*"—according to the real state and condition of the heart. "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew

who is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter."

In the first section of the third chapter, Paul states and very briefly refutes some popular objections. He knew very well that just at this point of his argument, the Jew would be prompted to ask "What advantage then hath the Jew? Or what profit is there in circumcision?" Does not the Old Testament everywhere represent Jews as a people peculiarly favoured? And was not circumcision given to distinguish them from the abandoned and idolatrous Gentiles? But on your hypothesis they all seem to be reduced to a state of perfect equality.

In reply to this, Paul has only to add that interference is illegitimate: that equality in one respect, does not imply equality in every other respect. On the contrary, he admits that in everything of practical value, the Jews had the advantage; but chiefly because that unto them were committed the oracles of God. They had more light than Gentiles. As, however, they did not walk in the light, but in darkness, these very oracles that were given for their good, became a witness against them.

A second objection that the Jews would be likely to urge against the Apostle's argument, is founded on the promise of God to Abraham. Jehovah had said unto him, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee and to thy seed after thee" (Genesis xvii. 7.) Now the Jew was by nature and education prone to interpret this as an unconditional covenant made with Abraham and his natural posterity. It was with him a favourite maxim, that "All Israel hath a portion in eternal life." And hence he was just here ready to exclaim, "But what if some do not believe? Shall their infidelity make void the fidelity of God?" If some of the Jews have been unfaithful, and transgressed the covenant, must God therefore be unfaithful too? By no means, says the Apostle. This is a question which cannot be entertained for a moment. God must be regarded as true, though every man should be found a liar. And hence it follows, that if the preceding argu-

ment, sustained as it is by the testimony of inspired witnesses, is not in harmony with the doctrine of the Rabbin, the fallacy or falsehood must lie, not in the Divine administration, but in the Jewish manner of interpreting the covenant.

"But," says the Jew, "if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?" That is, if our unrighteousness serves to show forth and render more conspicuous the Divine justice, then is it not unjust in God to punish us? Is it not unrighteous in God to execute his vengeance upon us for doing that very thing which so eminently serves to illustrate and to display to the universe the infinite perfections of his own nature and character?

"By no means," is the laconic reply of the Apostle; "for then how shall God rule the world?" On the principle of the objection, there can be no judgment of either Jews or Gentiles: for the righteousness of God is just as much displayed in the conduct and treatment of the one, as it is in the conduct and treatment of the other. But the Jews concede that God will be just in the condemnation of the unrighteous Gentiles. And hence, on their own admission, the principle of this objection must be false.

Still, however, the Jew is not yet fully satisfied. He makes another draft on the stores of his metaphysical speculations, and slightly changes the ground of his last objection. Admitting, says he, that God is just in the case alleged, yet why should I be regarded as a sinner, "if the truth of God has more abounded by my lie unto his glory?"

This is so near the climax of the absurd, that the Apostle does not seem to think that a formal refutation of it is at all necessary. And he therefore simply inquires of the Jew, why he does not go a step further in the same direction: why, says he, do you not adopt the principle of your objection as a rule of action, and say, "Let us do evil that good may come."

This, every one must see, is the legitimate issue of the last two objections. But this was too much even for the Jew. He was not prepared to receive and to adopt, as an article of his religious and philosophical creed, a prin-

ciple which is not only repugnant to the moral sense of mankind, as well as to the letter and spirit of the Law and the Prophets, but which had also been slanderously and opprobriously imputed to Paul and his colleagues, by the enemies of Christ and the opposers of the gospel. And he was, therefore, compelled to acquiesce with Paul in the conclusion, that the condemnation of all who act on this principle is just; or, in other words, that God is just in treating all such as *sinner*s.

Being thus completely foiled at every point of the argument, the Jew finally exclaims, "What then? Do we excel?" Have we Jews any pre-eminence over the Gentiles in reference to the ground, mode, or manner of justification?

To which the Apostle very promptly replies, "You have none whatever: for we have already made good the charge against both Jews and Gentiles that they are all under sin. As it is written, there is none righteous, not even one; there is none who understandeth; there is none who seeketh after God. All have gone out of the way: together have they become corrupt: there is none that doeth good; not even one. Their throat is an open sepulchre: with their tongues do they deceive. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery attend their steps: and the way of peace they have not known. There is no fear of God before their eyes."

"Now," continues the Apostle, "we know that whatsoever things the law saith, it saith not directly to the Gentiles, but to you Jews who are under the law; so that every mouth must be stopped, and the whole world become guilty before God. Wherefore by works of law there shall no flesh be justified in his sight."

This is enough for one lesson. Your scholars will gain more by reflecting profoundly on a few verses, than by gliding superficially over a wide surface. The Book of Revelation is like the book of nature. We can never exhaust the infinite stores that lie beneath the surface of a single page in any one chapter of these awful volumes.

Let us then pause here for the present and reflect—

1. On the great value of the living

oracles. They were to the Israelites their most peculiar treasure. Paul concedes that the Jews had many advantages over the Gentiles : but the chief of all, he says, was that "to them were committed the oracles of God." These alone reflect the true light of heaven. They reveal God to man, and man to himself. They dispel the shades and darkness of the tomb ; and clearly present to the eyes of mortals the pathway to honour, and glory, and immortality.

Who, then, can estimate the obligations that rest upon us, not only to study these oracles carefully and prayerfully ourselves, and to teach them diligently to our children, but also to send them faithfully translated to every kindred, and tongue, and people, and nation, that is now sitting in the dark region of the shadow of death ? While it is written "Love your neighbour as yourself," and "As we have therefore opportunity, let us do good unto all men," who can justify the present apathy of all Christendom, with regard to the enlightenment and conversion of the benighted heathen ? I leave this as a problem for your best mathematicians.

2. God's dealings with mankind is another subject worthy of our most serious consideration. It seems that nothing reflecting disrespectfully upon the character of God is to be entertained for a moment. "Let God be regarded as true, though it should involve every man in falsehood," is a fundamental principle of all sound theology and morality.

And yet how prone we are to disregard it, and to censure the divine administration in both the physical and moral universe. Some find fault with the sandy deserts, the noxious weeds, and the poisonous reptiles and insects

that cover the earth. Others complain of what they are pleased to call untimely frosts, excessive rains, and ruinous draughts. While others again can see nothing but arbitrary injustice and cruelty in the fall of man, the destruction of the Canaanites, and a thousand other events in the dealings of God with an apostate world !

I will only suggest here for the consideration of all such vain and impious speculators, that before we attempt to weigh the universe, it would be well, at least, to re-examine our scales. Perhaps after all our boasting, we may find that our balance is false—or there may be something wrong about the fulcrum—or it may be that the beam is not of sufficient strength to bear the entire weight.

3. But I must close here with a single reflection upon the deplorable state of human nature under the guilt of sin and the penalty of a violated law. It is not of nations, but of humanity that the apostle here speaks. If any one of the race does good—if any one understands and seeks after God—if he has not become unprofitable—if his throat is not an open sepulchre, continually emitting the noisome breath of a heart filled with moral corruption—if his tongue is not full of deceit—if his feet are not swift to shed blood—and if there is any fear of God before his eyes, it is not because he has been made an exception by the power of law, but by the power of grace. The law made nothing perfect. It can neither justify nor sanctify any sinner. But, thanks be to God, we may all obtain the victory through our Lord and Saviour Jesus Christ. This theme, however, we must reserve for our next lesson.

R. MILLIGAN.

THE LORD'S PRAYER.

THERE are two prayers in the New Testament, each possessing peculiar merit, and both are called "the Lord's prayer." Wishing to offer a few thoughts touching matters connected with these prayers, we take the occasion to inquire why these are called the Lord's prayers ? But one answer can be given, viz. The Lord Jesus Christ is the author of both. Yet we have long doubted the propriety

of calling the prayer, in the sermon on the Mount, viz. "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven," &c. the Lord's prayer. It would evidently be much more appropriate to call it the disciple's prayer. The Saviour's purpose was to reveal the *manner* of prayer, particularly applicable to the disciples who

were his companions, and such as believed before the day of Pentecost. True, it will always comport with the revelation to say, "Our Father, who art in heaven, hallowed be thy name;" but if the disciples did "receive a kingdom" (Heb. xii. 28) in the days of the Apostles, whoever now prays, "Thy kingdom come," admits, in the first place, that the kingdom of heaven has not come — there is no church of Christ; and in the second place, he looks for another institution besides that of Christ. It would doubtless be appropriate to pray for the spread and increase of the kingdom till righteousness shall cover the earth as the waters cover the deep. To say the least of it, the man who, in the nineteenth century, prays, "Thy kingdom come," must be too confused in his religious views to understand or practice any religious obligation in a proper manner.

The prayer uttered by the Saviour in the garden, as recorded in John xvii. is emphatically the Lord's prayer. It was offered by the Lord to the Father, and it is manifest, from the slightest examination, that there is no other being in existence capable of praying as he prayed. From the intensity of his anguish, he sweat, as it were, great drops of blood. There is a majesty in the manner of address, like no other address in the Bible. What can be more sublime than the sentence, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come, glorify thy Son, that thy Son may also glorify thee?" or, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Our chief purpose, however, in calling attention to the Lord's prayer, is to

notice especially the condition of all correct faith of Christian union and the conversion of the world. The Saviour said: "Neither pray I for these"—present disciples—"alone, but for them also who shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee; that they also may be one in us: that the world may believe that thou hast sent me."

The reader may do well to carefully notice that our Lord prayed not for men who *believe from nature*—through their own *intuitions*, or through the *creed of Rome or Protestantism*, but simply through the words of the apostles. May we ask the brethren, and especially our brethren in the ministry, if we fully appreciate the magnitude of the thought of believing the inspired word? Should we not often remind each other, and urge upon the world the importance of the truth, that it is in consequence of believing, through the divine word, all are one. Religionists may differ across the whole heavens, but Christians should never differ. The Lord speaks to all his people the same words—the identical ideas are given to all, and consequently there is no ground of difference amongst the saints. But in the last place, it is by this union through the truth, the world is to be converted. If the world is to be saved by united effort, should it not be our chief labor to induce the sinner to believe the written oracles? May we ask if these are not cardinal matters in the church? Do we, brethren, fully realize their practical value? It seems to us that union on the truth is the key of the arch in "Christ's Theology," but it has no place in the precincts of party.

T. F.

"GOD OWNED HIS WORD."

THE sentence that stands at the head of this article, is of frequent occurrence, in narratives of protracted meetings among the sects, especially our Baptist brethren. When sinners are converted, God is said "to own his word." This being the case, may we not say, that when sinners are not converted, God does not own his word, or that, in this sense, if there is any sense in the phrase, he disowns it?

In what sense—if in any sense—the word "own" is used in this sentence, is a little dubious. We are said to own that which is our property; and we may own or deny our own words and actions. A denial of these, however, or a refusal, on our part, to own them, is indicative of a defective memory, or of sinister motives; acts wholly incongruous with the character and attributes of the Creator.

My impression is, that this unmeaning verbiage has resulted from erroneous conceptions of the mission and work of the Holy Spirit—the Spirit being supposed to be sometimes present with the word, and sometimes absent from it. When present, the word is efficacious in conversion; when absent, it is inefficacious—a mere dead letter. In this latter case, God does not “own” his word. This is the antiquated doctrine of “general atonement and special application”—a sort of painted or white-washed Calvinism—attempted to be sustained. When the word is to convert, the Spirit pours, or injects power into it, without which it is as wholly inefficient in the work of conversion as the darting of straws, or the puling of an infant. Against this, and all similar unscriptural and inflated puerilities, I enter my solemn protest.

Our Redeemer, “by the grace of God, tasted death for every man.” “He wills that all men should be saved.” “He is not willing that any should perish.” “The wisdom that is from

above is without partiality.” Now, if the reader is disposed to advocate that against which we protest, we shall place him between the two horns of a dilemma, as follows: God wills the salvation of all, and puts irresistible power, by his Spirit, in the word preached to all, then will all be converted, which is Universalism! But if, to shun this horn, the reader shall say that God imparts, by his Spirit, this power to his word, in only a part of the instances in which it is preached to sinners, then is he partial!

The fact is, the Spirit of God is always with the Word of God. The word is always “living and powerful”—“liveth and abideth for ever.” Christ’s words are always “spirit and life”—a savor of life unto life to the obedient, and of death unto death to the disobedient.

Now, if God at any time does not own his word, are sinners, at such time, under obligations to own it?

A. R.

WORDS FROM THE WORK TABLE—No. I.

WHEN we hear that success has crowned the labors of some devoted servant in the Lord’s vineyard—when we read of the untiring diligence of those who have given themselves to the preaching of the Word—when the tidings reach us that men are turning to the Lord, and are pressing into the kingdom, convicted of sin by the proclamation of the simple Gospel, how ready we are to exclaim, “Blessed be God, His Word *will* have free course, His WORK *will* be done!” and there leave the matter, never enquiring in what that work consists—how the Lord wills that work to be accomplished, or whether *we* are aiding in the accomplishment.

Some will no doubt be ready to say, the Lord’s work consists in preaching the Gospel to sinners, in turning men from darkness to light, in attending God’s house, singing God’s praise, and in prayer to God. Yes, this is *some* of God’s work. What more have you to point out? Another will readily reply, Sunday-school teaching, tract distributing, Dorcas meetings, and visiting the poor and sick. Good, all good, very

good! But is there not some closer, more every day work, which must be done for the Lord? Are there not coats to make, shoes to mend, bread to bake, wood to chop, merchandise to dispose of, houses to clean and manage, children to train, tempers to curb, bad and expensive habits to be rid of—will not each and all of these come in the category of the Lord’s work? And cannot we, one and all of us, be the Lord’s workers?

Say, I am a tailor—I have a garment to make; if it is simply for myself or Mr. So and So, I may be tempted to do it carelessly or wastefully; but if I am doing it for the Lord, how carefully will the cloth be cut—no waste allowed—no slip stitches will be in that garment. If I am a shoemaker, how carefully shall I repair the articles entrusted to me, never thinking of slighting them, the sooner to have them again. If a baker, how carefully will my loaves be weighted—how free from adulteration will be the bread that leaves my shop, if I view it as the Lord’s bakery: this may be more troublesome, and the pecuniary profit seem less; but what have

I to do with that? I am working for the Lord, and if my work be well and faithfully done as in his sight, I must leave the effect with him. Did we constantly realize the great truth, that God's children are privileged to be *always* working for him, and did they avail themselves of that high privilege, how much heart-burning and discontent would be saved—how many anxious hours should we be spared—how we should be raised above the world and its paltry customs and fashions; even poverty would be deprived of its severest sting, and a holy contentment would lead us to exclaim, as did an ancient Christian woman who had only a hard crust, "What all this, and Jesus Christ too!"

This realization will not only affect our mental, but our temporal condition also—our families will be more carefully trained—our homes more orderly—our tempers and habits most assiduously watched, so that on rendering up an account of our working, we may not fear the frown or reproof of our Great Employer. It is in these every day labours, that we are to show to the world the purifying power of the gospel we profess. If our dealings are not more

honest, our homes cleaner, our families more orderly, our tempers more lovely, our habits more self-denying, than when we were citizens of the world, how can we extol the elevating character of the change we have made, and recommend those who are still in the kingdom of Satan, to be translated into the kingdom of God's dear Son, seeing that its influence over ourselves has been too slight to attract even passing observation? Let us ever bear in mind the Apostle's exhortation, "Whether ye eat or drink, or *whatever* ye do, do all to the glory of God;" and nothing that is carelessly, wastefully, disorderly, dishonestly, ill-temperedly, or discontentedly done, can possibly be to the glory of a Being who is all-wise, all-powerful, and who is a lover of decency and order. It is in the trifles of life that the greatest opportunity of good doing is found, and every day presents innumerable little things that we can and ought to use for great results.

"There is nothing on the earth so small that it may not produce great things, And no swerving from a right line, that may not lead eternally astray."

LOUISE.

LETTERS TO THE PEOPLE.

NO. II.

Fellow Citizens,—The Bible is not a book of speculations—the religion of Jesus is not an abstract theory—the gospel is not an opinion. From first to last the Bible is a book of facts. A fact is a deed—it denotes something done, or being done, or to be done. The Bible tells of facts—past, present, and prospective—it declares the end from the beginning—it reports what was, is, and shall be done. There is as much difference between the Bible and human doctrinal systems as there is betwixt the most reliable history and the latest novel. The latter may contain truth, but the former is undeniable truth. The Bible informs us of what God has done, is doing, and shall do—it intimates what he required, and requires man to do—what he suffered, and still suffers man to do—and what he justifies and condemns, and will reward and punish man for doing. All

this is matter of fact. There is no guess-work in it. He, therefore, entirely mistakes the Scriptures who supposes them to be speculative, theoretic, or problematical writings; he utterly wrongs them who regards them as akin to the non-historical, imaginative opinions either of mythologists or theologians; and he most of all forgets and injures himself, who, failing to discern the matter of fact character of the Bible, treats it as mere opinion, or allows himself to be led by the opinionative or doctrinal writings of either professedly Christian or avowedly non-Christian authors. As with the Bible in general, so with the gospel in particular. The gospel is no cunningly devised fable—it is no abstruse, bewildering theory—but it is a simple, honest, ungarnished announcement of most abundantly authenticated historical verities. It is summed up in the three facts of the death, burial, and resurrection of Jesus of Nazareth. His crucifixion was one

of the most public executions that ever took place—his entombment and grave were ensured and guarded by seal and soldiers against the possibility of human rescue—and the fact of his resurrection was at once, and publicly, and on the spot, proclaimed in the hearing, and to the confusion and condemnation alike of priesthood and people. The fact proclaimed was not, could not, be denied; on the contrary, it was there and then believed and acted upon, and continued to be until its proclaimers had revolutionized the whole civilized world by their announcement. And only when the actuality of the gospel was hid by the speculative doctrines of the so-called fathers and others, was its enlightening, gladdening, saving, sanctifying, emancipating, life-giving potency restricted. But, thanks to God, the gospel remains the power of God unto salvation to all the faithful. Reader, do you understand the gospel to consist in the facts that Christ died for your sins, according to the Scriptures, and that he was buried and rose again the third day, according to the Scriptures?

NO. III.

Fellow Men,—Not a few of you are staggered at the existence of so many sects of professing Christians. You are sometimes led to doubt whether that religion can be of God, which such diverse parties claim to represent. You rightly argue that all the true friends and representatives of a really divine religion *ought* to agree. Sometimes one of you will say—"I cannot believe that Christianity is of God, when I find so many opposing sects." Now, this is wrong, for if you look into the Apostolic writings you find three things:—*First*, That, in the primitive age, all Christians formed one body, and were known only as one; *second*, That they were solemnly enjoined to "keep the unity;" but, *third*, That it was predicted "some would depart from the faith." With this before you, it becomes plain that the Bible is not to blame for the divisions now existing—that it does not authorise them—that it repudiates and condemns them—that they exist not because of the faith once delivered to the saints, but by departure from it. The true argument deducible from the sectarianism of the day is to this effect:

Sects exist only by violation of the law of Christ; be it ours, therefore, to ignore them by following Jesus. It is evident, as a mathematical demonstration, that if all who call Jesus Lord, were to do only the things he has commanded them, divisions among his professed followers would cease and determine. Any other conclusion is a libel upon his legislation. To say that he has given laws which, fairly and fully examined, cannot bring his people to be "perfectly joined together in the same mind and in the same judgment," is to affirm his deficiency as a Legislator. And, as by his Apostle, he commands his followers to be thus perfectly united, the supposition of the impossibility of such union makes him a hard master, gathering where he has not strawn. And, as this and similar injunctions form part and parcel of those Scriptures given by inspiration of God, to deny their practicability is to give up the Bible—to implicate the Holy Spirit in requiring impossibilities, and to drive men off from the Word of God, away to mere human opinion and tradition. For you will always observe that those who argue in defence of sectarianism, do so, never by Scripture quotation, but only by an expression of opinion. They oppose Scripture by their opinionism. They say, "Let us agree to differ," knowing that the Word of God says no such thing. They call the Bible an instrument on which any tune can be played, unmindful that this is simple defamation, calculated to destroy all faith in the Scriptures. They speak of any Gospel command, which they are pleased not to obey, as a "non-essential," conveniently forgetting that the Saviour makes no such distinctions between his commands as essentials and non-essentials. Well, then, if sectarian division be a stumbling-block obstructing the way of life, and placed and retained there contrary to divine warrant, and only by man's erratic will, see that you will have nothing to do with it—abandon it—ignore it—leave it at once and for ever—for the faith once for all delivered to the saints, as written and exhibited in those sacred Scriptures, which, by it, are able to make you wise unto salvation, and perfect and thoroughly accomplish the man of God for all good work.

NO. IV.

Dear Readers,—In the perusal of books you pay regard to their character and object. You do not read a dictionary as you do a narrative. In using the Bible, then, do not violate common sense. If it be not a book of proverbs, do not tear its continuous statements into shreds and patches—do not wrest clauses from their connexion, and apply them “text” fashion to things, persons, and subjects, to which they bear no reference. If it be a revelation from God to man, written in human language with great plainness of speech, be not carried away with the tradition that it must be spiritually metaphysically, or fancifully interpreted—do not believe that it is not to be understood on the same universal principles of interpretation by which other books are to be understood. Take it to mean what it says so far as faithfully and correctly translated. Do not believe that you need either infallible, ghostly, priestly, or learned interpreter, to become wise unto salvation by the faith of Jesus Christ. Do not confound things that differ. If the Bible be a relation of facts in history and prophecy—if it be a record of divine and human action—if it exhibits thus the character and will, the requirements, threatenings, and promises of God respecting man, do not treat it as a book of fables, speculations, or opinions. If it gives the account of the establishing by God of two covenants or institutions—the one that of the law by Moses, which gave only the knowledge of sin, and formed the ministration of condemnation and death, in contrast with the second, the new and everlasting institution by Jesus Christ, through which there flow grace

and love divine, and by which man obtains pardon, righteousness, life, and peace; understand it so. If it addresses Jews as Jews, Gentiles as Gentiles, Christians as Christians, apostles as apostles, note well its distinctions. As well might a clerk bungle all his accounts in his day-book, and charge A with the debt of B, and C with the credits of D, as might any one overlook the distinctions of Scripture. Since the Bible contains the gospel, and is not itself the gospel, do not conclude that you believe the gospel merely because you believe the Bible. Do not apply to the unconverted what is affirmed only of the disciples of Jesus—do not affirm of uninspired teachers what is written in respect only of the inspired. If a Chinese were to present himself at the Court of London as plenipotentiary from the Emperor of China, he would be asked for his letters of credence; if, then, you find men calling themselves apostles and ambassadors of Christ, ask for their credentials. If the Scriptures confine all the privileges and immunities of the Christian state to the disciples of Christ, inquire by what authority all the ordinances of the Christian worship and service are thrown open to the unconverted. If the Scriptures do not say that baptism has come in the place of circumcision, why should you believe it has? Is that divine service which has no divine sanction? Can you serve Christ by leaving undone what he commanded, and doing what he never enjoined? How much wages is owing for such service? If the Messiah be declared the author of eternal salvation to all those who obey him, whence the tradition that his commands are non-essential?

T. H. M.

“GOD WAS MANIFESTED IN THE FLESH.”

THE article from the pen of J. Ellis inserted on page 479, as might have been expected, has called forth appropriate observations and objections from several brethren. Of course, we cannot find room for all. The elaborate and luminous essay which appears in our present number, from the pen of Bro. A. Campbell, on the same deeply-absorbing subject, we commend to the at-

tentive perusal of all who have not previously seen it. Bro. Ellis, at the commencement of his article, observes—“That our holy religion has the Messiahship and Divinity of Jesus as its basis, I sincerely believe.” The difficulty here lies in the sense in which the word *divinity* is employed by J. E. We sometimes hear the expression, “the Rev. Divine,” applied—as we think,

blasphemously—to a class of sinful men amongst us : but surely it is not in such a sense that the term is applied to the Messiah, the sent of God. That Jesus the Christ was a perfect man, and the Son of God, when born of his mother, is a fact which the Scriptures clearly reveal. “He became bone of our bone, and flesh of our flesh.” Yet before creation was brought into being by his fiat, he was the life-giving Word. “In the beginning was the Word, for the Word was with God, and the Word was God. All things were made by him, and without him was not anything made that was made. And the Word was made flesh, and dwelt among us (the Jews) ; and we (the Apostles) beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The Jews regarded Jesus as the son of Mary, and a man like themselves, addressing him as such, and our Lord often speaks to them in language which accorded with the ideas they held respecting him ; yet, in the course of his ministry, whenever the occasion demanded it, he demonstrated that “in him dwelt all the fulness of the Godhead bodily.” His descent into our world was to take away sin by the sacrifice of himself ; and hence he who knew no sin, was made sin for us, that we might become the justified in the sight of God. The first Adam was created in purity and innocence, and his life and happiness were maintained by faith in God ; but both were forfeited by one act of unbelief and disobedience. Death was the penalty attached to transgression. “By one man sin entered into the world, and death by sin ;” and so death has passed upon all. The second Adam was also pure and spotless—a perfect man, born of a woman, under a broken law ; and yet he was the Lord from heaven—a vivifying and life-giving spirit. He was therefore not only able to make reconciliation for the people, but also to reconcile man to God, and to destroy death, with him that had the power thereof. This he accomplished, and thereby secures to all who are converted to him, and become transformed into his image, a resurrection unto eternal life. Neither the gates of hell, nor death or the grave, can ever prevail against the called, chosen, and faithful disciples of the Lord. We trust that Bro. J. E. will be able, on further reflection,

to receive implicitly the declaration of Scripture, that our Divine Saviour was “God manifest in flesh.”

In further response to Bro. J. E. we give the following from Bro. G. Y. T. :—

THE DIVINE NATURE OF CHRIST.

Pending any reply W. T. Horner may see fit to make to J. Ellis's article, “Christ is not God,” perhaps it will not be thought inopportune if I submit a table of Scripture passages from “Eadie's Analytical Concordance,” to facilitate a prayerful enquiry into the teaching of the Holy Spirit on this important subject. It must, I think, strike every careful reader, that immense violence must be done to most of the following passages, before they could be made to teach any other than the *Deity* of our Lord Jesus Christ. No one could envy the state of mind required for such a work. Still men have been found to undertake it. I sincerely hope J. Ellis is not among the number. I hope that he would not endorse many of the interpretations put upon these Scriptures, to the scandal of religion and shame of our race. I hope he would pause before adopting, for instance, the Unitarian view of Thomas's confession, “My Lord, and my God”—perverting it into a mere *exclamation*, and not only robbing his Master of the honor tacitly acknowledged by himself to be due unto his name, but making him a party to a gross act of profanity in failing to reprove Thomas for taking God's name in vain. Many instances of such perverse modes of dealing with the Word of God could be adduced, if time permitted ; but I must leave the readers of the *Harbinger* to draw their own conclusions from the passages submitted. I have one other remark. J. Ellis observes, “If Christ is God, follows it not that what is said of one will also apply to the other ? Christ is called the Son of God, the sent of God, &c. ; will this language hold true if applied to the supreme Jehovah ?” This is very lame philosophy. The principle he here contends for is outrageously fallacious as an invariable rule ; indeed, it scarcely obtains anywhere. For instance, every species belongs to a certain genus or family ; but it does not follow that the whole genus belongs to a certain species. Woman may always be spoken of under the generic term man, but in no case can it

said of *man* that he is *woman*. If I apply J. Ellis's reasoning on the divine unity to the human relationship, I affirm that because it cannot be said of a man that he is his own wife or his own son, his wife and son cannot therefore be classed under the term *man*," we simply make ourselves ridiculous.

G. Y. T.

1. NAMES OF GOD GIVEN TO HIM.—Psalm i. 1, Isaiah ix. 6, John xii. 41, Jeremiah ii. 6, Malachi iii. 1, John i. 1-2, John xx. Acts xx. 28, Romans ix. 5, 1 Tim. iii. Titus i. 3, Titus ii. 13, Hebrews i. 8, John v. 20, Rev. xix. 16.

2. HIS RELATION TO THE FATHER.—Ps. ii. Ps. lxxxix. 27, Zech. xiii. 7, Mat. i. 41, 45, Mark i. 1, Mark ix. 7, Luke i. 41, 44, John i. 14, v. 17, 21, viii. 19, 38, 42, 44, xii. 44, 45, xiv. 7, 11, xv. 23, 24, 26, 27, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3. ATTRIBUTES OF GOD POSSESSED BY HIM.—*Eternity, or Pre-existence*.—John vi. 42, viii. 56, 58, xiii. 3, xvi. 28, xvii.

5, 24, Heb. i. 10, Rev. i. 17, 18, xxii. 13. *Omnipresence*.—Matt. xviii. 20, xxviii. 20, John iii. 13. *Omniscience*.—Matt. ix. 4, xii. 25, Mark ii. 8, Luke vi. 8, ix. 47, xx. 23, John i. 48, 50, ii. 24, 25, v. 42, vi. 64, xviii. 1, xvi. 30, xxi. 17. *Unchangeableness*.—Heb. i. 22, xiii. 8.

4. WORKS OF GOD ASCRIBED TO HIM.—*Creation*.—John i. 3, 10, Eph. iii. 9, Col. i. 16, Heb. i. 2, 10, Rev. iii. 14. *Providence*.—Col. ii. 17, Heb. i. 3. *Resurrection*.—John v. 21, 25, 28, 29, vi. 40. *Judgment*.—Matt. xxiv. 30, John v. 22, 27, Rom. xiv. 10.

5. DIVINE PREROGATIVES WIELDED BY HIM.—*Forgiveness of sin*.—Mark ii. 5, 7, Luke v. 21, vii. 47, 49, Col. iii. 13. *Gift of the Holy Spirit*.—Luke xxiv. 19, John xvi. 7, 14, Acts ii. 33, 35.

6. WORSHIP DUE TO GOD OFFERED TO CHRIST, AND NEVER REFUSED BY HIM.—Psalm lxxii. 15, 17, Matt. ii. 11, ix. 18, xiv. 33, xv. 25, xx. 20, 21, Luke xxiii. 42, xxiv. 52, John v. 23, xiv. 13, 14, Gal. i. 3, Phil. ii. 10, 1 Tim. i. 12, Heb. i. 6, 2 Peter iii. 18, Rev. v. 8, 13, vii. 9, 10.

CORRESPONDENCE

LETTER FROM BROTHER S. SWAN.

NO. II.

MR. JAS. WALLIS.—My dear Friend; your letter to you of the 2nd ultimo, was intended for the *Harbinger*; but since it has been published it, and also responded, kind enough to allow the following remarks to appear in your next. They refer chiefly to your response.

As you say, about the year 1832, we became acquainted. I was then a Baptist, and in profession, at least, were you. I was rigid then, as you remain, and I am rigid now: so you see that we have not been "whirled about by every wind of doctrine." And although I am now of my own, that I have learned much from the writings of Mr. A. McLean, my aim has been to "prove all things, and to hold fast that which is good." Perhaps it is my little known that Mr. Alexander Campbell esteems very highly the works of McLean, and Sandeman, and Glass. I have heard him say that the above were the ablest and best writings on Primitive Christianity that this island has produced; and so familiar was he in his youth with Sandeman's Letters on Theron and Aspasia, that when he wants to know his sentiments on any subject, he can tell to this day on which side of the leaf they will be found. Yet after all it is the Holy Scriptures

which make "the man of God perfect, thoroughly furnished to every good work."

You say that you "are not aware that the abstract personalities of the Deity, are presented to the disciples in the Book of God, as a ground of faith," &c. This statement, as it appears to me, is not correct. For the disciples are commanded to be baptized into the name of the Father, and of the Son, and of the Holy Ghost, because they believe in the name of the Divine Three, as performing each their parts for the redemption of sinful man. The Father in the greatness of his love, has sent his Son to be the propitiation for sin. The Son took a human body and soul into personal union with his Divine nature, and humbled himself unto death; and so he put away sin by the sacrifice of himself. And the Holy Spirit, through the instrumentality of the Gospel, quickens the dead in trespasses and sins, creates them anew in Christ Jesus unto good works, and as the Monitor, abides with the disciples for ever. Now this is one passage in the "Book of God," making known the distinctions of persons in the one Jehovah, and which is presented to the disciples as a "ground" of faith, when he is formally introduced into the kingdom. There are other passages bearing testimony to the same doctrine, one in particular recorded

in 2 Cor. xiii. 14, wherein each of the Divine Three is separately invoked.

But the thought is ever ready to cross our minds, how can one be three, and three be one? Well, all that we can say is that the distinction of persons in the Godhead, is not such as to be inconsistent with the unity; and the unity not such as to be inconsistent with the distinction. As to the manner of the subsistence of three persons in one Godhead, we have no knowledge. This is not revealed. Indeed, who can comprehend the infinite God? Who can find out the Almighty unto perfection? But as to the fact that there are three persons in the one Godhead, we receive it on the testimony of God himself. This is the ground of our faith.

You say, "we have exhibited to our view, Father, Son, (Word) and Holy Spirit, in one personality—the man Christ Jesus." But this statement does not rest on Scripture testimony. It is most assuredly a "humanly devised abstraction," and one that refutes itself; for the terms Father and Son, cannot be applied to the same person in this manner. He cannot be Father to himself, nor Son to himself, nor can the prayer of our Lord, recorded in John, chap. 17, be understood or explained consistently with this scheme. I am indeed very sorry to find that you hold this sentiment, for it takes away the very foundation of redemption, and the ground of hope from the guilty.

With regard to the allegation in my last, that "some of you deny the personality of the Holy Spirit, and affirm that the Word alone, is all that is required to regenerate the sinner," the readers of the "*Harbinger*," for the last three or four years, have had sufficient evidence of the truth of it.

You seem to think it doubtful whether Alexander Campbell, should he visit Worthy, would be received by the brethren; but unless I have mistaken your meaning in the statement respecting the Godhead, Mr. Campbell could not receive you as a Christian brother; for, according to his deliberate judgment, your profession is a mere pretence, and your religion, as respects the grand affair of eternal life, is of no value (see Campbell's "Christian Baptism," &c. page 289.)

I pray that the Spirit of truth may guide us into all truth as it is revealed in the Scriptures, and remain, my dear friend, yours very sincerely, SAM'L SWAN.

RESPONSE, NO. II.

Brother Swan—Dear Sir: It appears to me that your first letter was as much intended for publication as is your second, and therefore you could not be much sur-

prised to see it in the *Harbinger*. True, you did not request me to publish it, but as you did not write "private" upon it, I at once concluded to place it before the reader.

In the letter now inserted, you admit that you were a Scotch Baptist in 1832, and rigid in your opinions; and you state that I was by profession, at least, of the same persuasion. But you add that you are still rigid, and that you have not been "whirled about with every wind of doctrine." No doubt this is true, but precisely the same boast is invariably made by the Roman Catholic, Episcopalian, Independent, Methodist, Friend, &c. Yet, if I am not mistaken, you have been carried away either from the Sandemanians, or the Glassites, or some other body of infant sprinklers, into your present position as a Scotch Baptist. Was this the result of man's windy doctrine? I believe not, for such doctrines never remove any one into closer proximity to God's truth. With regard to myself, I admit that from 1812 to 1832, a period of nearly 22 years, I was in fellowship with the Particular Baptists of the Andrew Fuller school, and rigidly adhered to the strict communion order. I candidly confess that I was during that time neither satisfied with myself, nor with the churches with which I was in association, whatever may have been my labors amongst them; and I have since learnt, that if my faith were not tainted with a national character, it was certainly more denominational and congregational than personal. In the spring of 1832 I withdrew from the Particular, and united with the Scotch Baptists; and, as might have been anticipated, and as all will find by experience, though I left some of the opinions and doctrines of men behind me, I took some with me, and found others in existence among my new and worthy brethren; every one of which, I now hold, as bonds of union among the disciples of Christ, would have been better buried, like the sins of the Pentecostian believers, in the bath of immersion, than periodically brought forward as sources of contention. In the days of the Apostles, every disciple of Christ who departed from the Lord's institutions, must have turned to the doctrines and commandments of men. But in coming out of the Apostacy, if governed and drawn by the truth as it is in Jesus, happy and blessed is the man who makes a movement towards the fountain of truth itself. I need not refer to what occurred between myself, Bro. W. Jones, then of London, but now asleep in Jesus, and the Scotch Baptist church of which I was then a member. It is sufficient to say, that after a protracted discussion on faith alone, baptism for the remission of sins, and

the abstract influence of the Holy Spirit, a separation took place; and my resolution then was, that in future my faith should neither be national, denominational, nor congregational, but personal, concentrating in the Messiah, who is, to me, an embodiment of the Father, the Word, and the Holy Spirit. All the fulness of the Godhead bodily dwelt in one personality, the son of Mary, of the seed of David according to the flesh, and constituted the Son of God with power, as to his spiritual nature, after his resurrection from the dead.

You say "that the Son of God took a human body and soul into personal union with his divine nature," &c. But the Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." * And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The same Apostle says again, "There are three that bare record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." Some sixty years after the ascension of our Lord, the same Apostle writes, "I saw heaven opened, and behold a white horse; and he that sat upon it was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name (the full import of) which no man knew but himself. He was clothed in a vesture dipped in blood, and his name is called the Word of God." Another Apostle says, "The Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and purpose of the heart. And there is no creature concealed from His sight, for all things are naked and open to the eyes of Him to whom we must give account." If the Word of God here mentioned has reference only to the Scriptures, how can the hearts of all men be naked and open to it? To my faith the reference in this passage is to Him who in heaven and in Scripture is called "The Word of God."

You say further, "The idea of the Father, the Word, and the 'Holy Spirit,' being presented for our faith, in one personality, the man Christ Jesus, does not rest on Scripture testimony, but is most assuredly a humanly devised abstraction, and refutes itself." If it be so, then let it perish. But we must first hear what the Scriptures say on the subject. "No man hath seen God at any time: or can see him and live; the

only begotten of the Father, (the son of Mary) he hath declared him." Hence it is written — "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, and the Prince of Peace." When instructing his disciples, we learn that Jesus said, "I am the way, the truth, and the life; no man cometh to the Father but by me (or through me.) If ye had known me, ye should have known my Father also; and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father, and we shall be satisfied. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou then, show us the Father? Believest thou not that I am in my Father, and the Father in me? The words I speak unto you, I speak not of myself: as to the works, it is the Father dwelling in me who doth them. Believe me, that I am in the Father, and the Father in me: if not on my testimony, be convinced from the works themselves." In the prayer of Jesus, we have the following assurance:—"Neither pray I for these alone, but for those also who shall believe on me through their testimony, that they may be one: as Thou Father art in me, and I in Thee, that they may be one in us. I in them, and Thou in me, that they may be made perfect in one," &c. The same Apostle says, "He whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him." Paul also says, "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. And we all with open face beholding as in a mirror (the Messiah and his institution) the glory of Jehovah, are transformed into the same image, from glory to glory, as by the Lord, the Spirit." Thus, then, we have ample testimony from the Scriptures, that the Father, the Word, and the Holy Spirit are most graciously presented to us in one personality, the Messiah. "This is the true God, and eternal life."

Your's in the truth, my dear brother,
Oct. 25, 1859. J. WALLIS.

THE REVIVAL.*

SIR,—Through the kindness of some friend in North Shields I have been favored with a copy of your interesting paper, dated Monday, September 19th, 1859.

Having a deep interest in "the Revival"

* Addressed to the Editor of the *Northern Daily Express*.

now progressing in the North of Ireland, and I am glad to learn in other places—having indeed but recently returned from a nine days' visit to the "sister isle," with the sole purpose of noting "facts and incidents" of the movement, as seen in Belfast, Armagh, and Lisburn, I was led—first of all—to peruse the matter collected in your sheet of the above date on this important subject.

After reading the very interesting report of Dr. Jarbo's narrative—to the substantial correctness of which, in some of the most striking facts there stated, I can bear corroborative testimony, being with him a joint witness to them—my attention was rivetted to two letters in the portion of your paper allotted to correspondence. The first bears the initials "S. B. W.;" the second the full signature, "George Simpson, junr."

The letters refer to certain criticisms which have appeared in a contemporary, in which the means used at a meeting in Brunswick Chapel to promote a revival, and the results gained, have been called in question. It appears from both letters that in the course of the adverse criticisms, a challenge has been tendered to produce anything analogous to certain "scenes" witnessed on said occasion in the gospels. The first answer to this challenge, which is by "S. B. W." is in these words: "What was the result of the preaching of the gospel on the Day of Pentecost, mentioned in the Acts of the Apostles?" And the second answer, which is of a directly affirmative character, by "Geo. Simpson, junr." is in these words: "There is a very similar scene in the second chapter of the Acts of the Apostles." Pleasure and delight would certainly exceed the surprise I actually felt on reading these words. Could I be assured that it is indeed true, that in Brunswick Chapel, or in any other in my native town, this revival should be found to be not a mere revival of religion as already existing, a quickening into renewed life of the various and varying sects, even that I should not, do not, cast aside as worthless; but as these gentlemen would seem to intimate, a revival of Christianity, primitive and pure, as, when under the guidance of the unerring Spirit of God, it fell from the lips of the apostle, and was obediently realized in the ennobled and happy experience of the believing thousands, who, on that day "put on" the Lord Jesus Christ.

But I must confess to some misgivings that those two friends, in their zeal to defend their cause, have cast a somewhat hasty, and may be, a partial glance at the chapter cited by them. I shall be glad to be convinced otherwise. Will you, Mr. Editor, kindly permit me, through your

columns, most respectfully to ask these gentlemen to look again, and say in what particulars "the scenes" criticized by the adverse journal were analogous to the scenes resultant on the preaching on the first Christian Pentecost. I ask these gentlemen to look carefully at the preaching itself; it fills the section from the 21st to the 37th verse, and is as worthy of its Divine origin, and as fully adapted to the intelligent nature of man as it is to his spiritual wants. There, the dignity of the Saviour, His redeeming work, His glory, are set before the inquiring myriads; their inquiry not avoided, but met and satisfied by an overwhelming appeal to evidence, in harmony with the nature of the claims set forth:—prophetic and miraculous evidence, which so "assured" them that that very Jesus whom they had crucified was Lord and Christ, as to extort from their pierced hearts the cry—"Men and brethren, what shall we do?" Here, then, in this 37th verse of the chapter referred to we have "result" the 1st. I would ask these gentlemen, were the "cries" in Brunswick Chapel of this character, not the "result" of easy credulity, nor of wild excitement, but of intelligent and heartfelt conviction? If so, why, then, you may thank God, and never mind the critics.

But if our friends will look at verse 38, they will see that "result" 1st—the cry of those heart-pierced believers—occasioned result 2nd, viz.: the plain and full reply. Look, gentlemen, it is worth your notice: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Now, gentlemen, did the speaker or speakers that night in Brunswick Chapel follow the apostle? Nay, rather the Holy Spirit, in giving answer to this, the most momentous question that man can ask—a question which none but God Himself, and they who are well content to be his echo can answer, so as to "save themselves and them that hear" them. If they did so answer, so far you are safe in your answer to the challenge. The "Critic" may snarl, conscience acquits. Faithfulness to Christ, to the souls of men, is not to be bartered for a pleasant dash of their pen; ink fades, paper rots, critics at last must endure the criticism of Him who is "the truth," while they who "turn many to righteousness" shall be everlastingly brilliant. But I would further point these gentlemen to the 41st verse of their chapter, where they will find a third "result," viz.—"Then they that gladly received his word were baptized;"—a result this, dear friends, clearly in harmony with their deep conviction of sin and helplessness on the one hand, and the Divine authority of His

Word, and the certainty of the blessings it promised, on the other hand. But were the results in Brunswick Chapel similar? That is the question. If so, why then, the "gladness" of them that "received the word," and, gentlemen, your gladness in view of theirs, I feel confident, will abundantly compensate the sourness of a host of critics.

I will, Mr. Editor, by your leave, point out to these gentlemen two other results in this chapter, which, indeed, have not yet had time allowed for them to transpire in the case of those awakened, convicted, or converted in Brunswick Chapel, but which did transpire in the case of those of the first Pentecost. Gentlemen, do you not wish for "scenes" similar to these? Look at the scene described in the 42nd verse—which, you will remember, is the fourth result of that day's preaching. From human tradition, whether of Scribe, Pharisee, Sadducee, or even of the "fathers"—from all alike, as from all other sin, the precious blood of Christ has redeemed them, and now steadfastly to the Apostle's doctrine they adhere, and therefore fellowship in every divine institution. See to it, Sirs, that Christ's redemption is not mangled in the experience of those who moved in the "scenes" alluded to.

But there is one more "result" of that preaching recorded in verses 44 to 47—a "scene" of unfeigned fervent love, of unity and joy—a result beautifully exemplifying our Redeemer's prayer, to which all revivalists would do well to take heed—John xvii 20 and 21—"I pray for all them also who shall believe on me, through their word, that they all may be one.—That the world may believe that thou hast sent me." God grant you these results in your chapel, gentlemen. Heedless may we all be of the critics, if indeed the results of revival meetings will bear comparison with the results of the first outpouring of the Holy Ghost. But will you, Sirs, favour us by saying, with the chapter to which you have referred open before you, in what particulars the "scenes" and "results" criticised are similar to those of Acts ii.—Awaiting reply from these gentlemen, I am yours respectfully,

WILLIAM McDUGALL.

King Street, Wigan, Lancashire,
Sept. 12, 1859.

VISIT TO IRELAND.

In compliance with the resolution passed at the Annual Meeting, recommending me to labor for a short time in the neighborhood of Castlewellan, I arrived in time to meet Bros. King and Hay at Belfast. I had the pleasure of meeting with the disciples assembling in Bro. Bingham's house,

Tullynasough, the Lord's day previous to their arrival. As Bro. King has given an outline of his visit, I need not make any remarks on what transpired during his stay. I am of opinion that more has been said of the Revival in Ireland, and of its results, by our brethren, than it merits. As to the people being willing to hear any one who may have anything to say about "Christ and sin," that depends on what you do say, and how it is said. The method followed by the revivalists is, first to terrify the people with hell and its torments, and when they have sufficiently worked on their fears, then they exhort them to pray to Jesus to save them, or to the Holy Spirit to convince them of sin, &c. In this way the people are distracted. Those who preach salvation by Christ, as did the Apostles, will be regarded as opponents of the work of the Spirit.

For the first fortnight we had tolerably good cottage meetings. Finding the people about Tullynasough and Castlewellan had heard as much of our teaching as they wanted to have, I made up my mind, at the end of three weeks, to return home. A circumstance occurred, however, which detained me a little longer. I got introduced to a new field of labor. I met with a man who was sceptical about revivals, or rather about the physical prostrations being the work of the Spirit. After some conversation, learning my errand, he offered his house for me to speak in. I attended the same evening, and had the pleasure of addressing a house full of attentive hearers. While setting forth the claims of Jesus, three young women were stricken, who had been stricken several times before. After the meeting had closed, several questions were asked, but no objections offered to what had been taught. Again I was invited to speak in a barn about ten miles from Castlewellan; the place was filled. Several questions were asked and answers given. Coming away from this place, I was invited by another farmer to preach in his barn, and I embraced the opportunity. Here there was a larger number than at any previous meeting, and at its close we adjourned into the dwelling-house, where questions on the subject of immersion were put and answered, and as some appeared to be moved by what they had heard, I exhorted them, as they professed to be believers in Christ, to obey him. I recommended them to form a Bible Class, by carefully reading which, if sincere, they would come to a knowledge of the truth. They wished me to visit them again, but I had to return home soon as possible. My visit to the brethren was in season, but out of season to the people around.

G. SINCLAIR.

October 24, 1859.

NOTES ON PASSING EVENTS, CRITICISMS, &c.

THE ESTABLISHED CHURCH
AND THE CHURCH OF CHRIST.

WE have been withdrawing members from the Established Church, and we are censured for so doing. Our plea is—Guilty, but not deserving of censure. It is our duty to do so. Faithfulness to the Lord demands it. The State Church of this country tramples upon the laws of Christ's kingdom and subverts its great principles. The following letters are printed, that the reader may have both sides in view:—

LETTER I.

September 30, 1859.

Sir,—I have been requested by a clerical friend to ascertain whether there is any compendious statement of the views of the religious sect to which you belong; and having enquired of —, whom you know, he has referred me to you. I beg therefore to inquire whether you know of any such statement?

I must, however, take the opportunity which this communication affords, of expressing my strong feeling of disapprobation of the course you have taken in withdrawing a young man, but very imperfectly acquainted with the grounds on which the system in which he was brought up rests, so hastily from communion with the church.

All hasty movements in matters of the greatest importance, tend to error, and consequently to disunion.

While your professed object is to promote union amongst Christians, the natural tendency of your conduct is to promote disunion.

I am, Sir, your's respectfully,
D. King, Esq. * *

LETTER II.

Birmingham, October 5, 1859.

Dear Sir,—“The Principles and Objects of the Religious Reformation, urged by Disciples of Jesus in England and America,” price 4d.; also, “A Tribute to the Memory of the Apostles,” same price, may be obtained by sending postage stamps to James Wallis, Peck-lane, Nottingham, or by the booksellers from Hall and Co. Paternoster-row, London.

You express “*disapprobation*” at my

withdrawing a young man from the communion of the Church of England. Let me suppose a case. A young man of 21, without invitation, becomes an attentive hearer in the church in which you worship. After awhile he informs you that his father is a pious Roman Catholic, and his godfather a priest in that church—that he has been of late under the pastoral care of one of the most esteemed doctors of his church—that *from that doctor's teaching* he has come to the conclusion, that the Roman Church is in error, and the Church of England in the truth. You talk much with the young man, and find that the doctrine and polity of the Established Church are understood by him—you, I am to suppose, also hold the Roman Church to be in error. And now, Sir, what would you do? Your *expressed disapprobation* implies that you would say to the young man, “My dear young friend, you are only 21, and you *are very imperfectly acquainted with the system in which you are brought up,*” therefore, I pray you, go back to the church of Rome.” This you must do to be consistent. I do not think you would do it—you would do as I have done, in the *exactly similar case of* —.

On the matter of the union of Christians we are perhaps not very far apart. I do not believe that the Church of Rome, Church of England, Wesleyan Church, Baptist Church, &c. are so many Christian churches, and that Christian union is the friendly coöperation of these churches. I hold that if the Church of Rome is Christian, the Church of England, as now established, is a condemnable sect—that if the Church of England is Christian, Baptists, Independents, Wesleyans, &c. are in open rebellion against God, by standing out from the communion of that church. *Dis-sent*, Sir, is a sin—nonconformity is condemned of God. I say come out from the Established Church, because it is a non-conformist church—because it dissents from the Holy Catholic and Apostolic Church. Let it be shewn that it does not thus dissent, and I am bound, in humility of spirit, to seek its communion.

Your's, dear Sir, in the love of the truth,
D. KING.

LETTER III.

Dear Sir,—If a young man, brought up in the Church of Rome, came to me under

the circumstances which you suppose, I should first ask him whether he had consulted the esteemed doctor under whose pastoral care he had been living, with regard to the difficulties he had met with in his own church. If he had not done so, I should tell him that was the course he was bound in duty to take before coming to me. I should likewise ask him whether he had been in the habit of corresponding with the priest his godfather. If he had not been, I should endeavor to ascertain why, and whether that non-intercourse was owing to his own neglect or that of the priest. If I found, on inquiry, that the said priest was likely to be able to give him all needful information, I should urge him to have recourse to him.

I would not take any steps towards bringing a young man of one and twenty over from the Church of Rome to that of England, until he had, as he was bound in duty to do, personally consulted those learned men of his own church whom he had an opportunity of consulting.

— may be fairly acquainted with the doctrine and polity of the Church of England; but he is most imperfectly acquainted with the grounds and reasons on which that doctrine and polity rest.

I will add to what I have said above, that I should not feel satisfied with the young man's having consulted men of learning of his own community, unless I felt satisfied that he had patiently, and in a teachable spirit, weighed the arguments presented to his mind in behalf of the system in which he had been brought up.

If he had done all this, I should advise him to weigh well the defects and faults of our own system, as well as its excellencies, before he made the exchange; and in fact not to make the exchange, if he found it possible to live holily according to the Romish system, until the arguments in favor of the Church of England became so strong as to convince any candid and unprejudiced mind.

You profess to love the truth; but do you not think I love it as much as you? I shew my love of truth by holding fast that large measure of truth with which it has pleased God to bless us in the Church of England, notwithstanding that I think there is a considerable portion of error mingled with it. I shew it likewise by candidly admitting that to be error which I conceive to be so in our own system, and by bringing before the minds of others, and especially the clergy of the church, what I conceive to be erroneous, in order either that I may be better informed myself, and so convinced that what I thought erroneous was not really so, or that what is erroneous should be generally regarded as so, and be replaced by something truthful.

I remarked in my note that hasty changes in a matter of so much importance as the leaving the religious community in which, and the religious opinions with which we were brought up, tend to error. We are taught in the Bible that humility is requisite to the attainment of truth; and it does not indicate humility to suppose we can attain in a brief period, and without the aid of those whom God has appointed as our guides and teachers, what wiser and better men have been earnestly seeking for many years.

I will not dispute what you say respecting the Church of England and Protestant Dissenters in this country; but I must have better arguments than I have met with yet, before I leave a community which, with all its faults, affords so many advantages for the promotion of piety, and exchange it for something new and comparatively untried.

I am, dear Sir, your's faithfully,
D. King, Esq. * *

LETTER IV.

October 10, 1859.

Dear Sir,—I unintentionally omitted to thank you for the information which you were kind enough to give me. Pray accept my thanks.

I have read carefully some of the books advocating the views of your community—particularly large portions, in fact the greater part, of Campbell's work on baptism, and nearly the whole of Milner's "Messiah's Ministry." I will proceed to tell you candidly in what respects I agree with you, and why I cannot accept your system as a whole. I agree with you that the ancient church departed too far from the theory and practice of the church of the apostolic age, and that the Church of England does so too. But I do not think it was the intention of the Apostles themselves, that the church should adhere strictly to the practice of the apostolic age. The Apostles themselves acted as circumstances indicated it was most fitting that they should act; and I suppose the church in after ages had the power to follow their example in this respect, so long as they adhered to the spirit of the rules laid down and acted on by them.

The fault seems to me, not that the church did not literally abide by the practice of the Apostles, but that they did not carry out the spirit of their instructions. I believe the Church of England is in sin in claiming on the one hand to be considered preëminently as *the church* in this country, and on the other conniving at practices so manifestly wrong, and requiring concessions of private opinion so unreasonable, that the greater number of conscientious persons cannot unite with her. Neverthe-

less there is so much of real excellence in the Church of England, that I have thought, in company with many others, that it is better to use what is good, (and we find great comfort in doing so, as have devout men of former ages) and use our influence to rectify what is amiss, than to join any established body of dissenters, or to endeavor, like yourselves, to raise a new and purer community.

There are two reasons—not to mention more—that meet me at the very threshold, why I could not unite with yourselves, if I were much less satisfied with the church in which I was bred than I really am. In the first place you would require me to regard my baptism received in childhood as void. Before I could do this, I should require you to show that the Apostles did not baptize little children. The fact that infant baptism was practiced in the church from the earliest ages that we have any notice on the subject in church history, and that its validity does not appear to have been questioned till the 12th century, is to my mind a strong argument that it was practiced by the Apostles. In the next place, Campbell, the chief writer on your side on the subject of baptism, misrepresents the ancient church writers on that subject, and makes them say very different to their real meaning. He ignores what Irenæus says; he misrepresents Origen and Chrysostom; he speaks of there being a continued succession of writers opposing the practice of infant baptism from early times down to the 10th or 11th century; (whereas, if you take the trouble to examine the instances which he adduces, all that it amounts to, with the exception of Tertullian—if I recollect right—is, that persons who are of sufficient age to be instructed in the Christian religion, ought to be instructed before baptism); he misrepresents Dr. Barlow—giving his opinion when a young man, but omitting what he had said when of mature age.

One is naturally disposed to doubt the truth of an opinion, independent of its real merits, which seems to require support of this kind.

Nevertheless, though I deeply regret the effect which intercourse with yourselves, and discussion of controverted questions of a religious kind, has had on the mind of —, I do not regret the appearance of a society of Christians holding your views. What I would wish to see amongst you, as well as amongst ourselves, is a more earnest, and a more humble and teachable search for truth, and a readiness to receive and act on it, however contrary to your present notions.

I am, dear Sir, your's faithfully,

D. King, Esq. * *

LETTER V.

October 14, 1859.

Dear Sir,—Your two unlooked for communications are to hand, the last of which introduces questions of general interest and of wide consideration. Permit me to say that the demands upon my time are such, that I cannot enter upon a written controversy, which will come only under the notice of the gentleman to whom I reply. Frequently I desire to do so, but the work before me forbids. This being the case, I have either to acknowledge your kind notes and close the correspondence, or, to notice them with a view to the publication of the several epistles. As your last favour contained good advice, and also a caution against, what you consider to be, an unfair use made by the greatly and justly esteemed President of Bethany College, of the writings of certain Fathers, I conclude to place it before some thousands of readers, who are likely to be misled by that unfair use, if such it be. At the same time, I will endeavour to state fully the ground we take, upon which we are able successfully to battle with the claims of the Established Church. I have no authority to publish your name—I shall, in inserting the correspondence in *The British Millennial Harbinger* and the *Quo Warranto*, omit the signatures, and also, the names mentioned therein. I will only add, that if you think well to forward the latter part of the last letter from the Rev. Dr. — to —; so much of it as contains the statement of the ground upon which your church rests its defence of infant baptism—I will insert it with your last communication, with or without the Dr.'s name, as you may think fit. And in conclusion, permit me to add, that space equal to that occupied by my reply, will be at your disposal in the following numbers of the periodicals named.

Your's, dear Sir, with kindest feelings and best wishes, D. KING.

LETTER VI.

My dear Sir,—As you would act in dealing with a young member of the Papal Church, so would not I. Convinced that the Roman Church and the State Church of this country are not Christian, my duty is to say, "Come out." I have to enquire, not whether a young man has examined all the sophistries by which the advocates of an unchristian system make falsehood seem like truth, but how far he understands the revealed will of the Lord. I dare not send him to those whom I am convinced will not teach him truth, merely on the ground, that by birth his lot was cast among them.

There are, dear Sir, in your notes, two

statements which when placed together I cannot reconcile. I will only name them, and leave bringing them into agreement to yourself. After claiming on behalf of the State Church that it shall be acknowledged as Christian, you accept my position thus—If the Established Church is Christian, the Wesleyan, Independent and other Nonconformist churches of this country are not, as the Lord has but one church, and separation is not only a sin, but one which places the parties outside the Church of God. The other statement is, that you "do not regret the appearance of the Society of Christians holding your [our] views."

In the next place you admit that the "ancient church" and the "Church of England" departed *too far*. But, my dear Sir, you do not say how far the church could have departed without getting into the *too far* region. Where, Sir, is your rule of faith and practice? Had you lived in the "ancient church" when its pastors and teachers were departing *too far*, would you have opposed your judgment to that of the clergy of the church in which you were bred? You remain in the Established Church to reform it. But permit me to ask, By what rule you construct your reform bill? How many steps do you require that church to retrace? You cannot reply, Let her take the *ancient church* for her model, because that church also "departed *too far* from the church of the apostolic age." By what authority do you say that the church has departed *too far*, and to what authority will you appeal for an answer to the question, how much *too far*? Will you accept the authority of the church which has departed? Will you declare yourself authorized to settle the important question? Will you take the Bible and with us measure all by the inspired records, and contend for the good and paths of the apostolic age?

But you could not unite with us, because we should require you to consider your baptism received in infancy void, and before doing this you would require proof that the apostles did not baptize infants. Curious demand! What may not be sustained in this way? You must consecrate and use holy water, and baptize bells, because it cannot be proved that the apostles did not do so! No, my dear Sir, the burden of proof rests with you. I serve a writ of "*Quo Warranto*"—you perform an act, professing to do it in the name of the king—I demand your authority, and unless it is produced you must submit to "*ouster*." I say not this because of inability to comply with (pardon the expression) your unreasonable demand. I could at least show—that the only com-

mission to baptize given by the Redeemer excludes infants, and, that they are excluded by the terms of the New Covenant. I, however, think it well not to take this course. Another path has been selected by yourself and the Rev. Doctor, whose letter to — has been referred to. When we ask, Why you support a practice which the Bible does not sanction, the answer is, The Bible is not our only rule of faith—the apostles taught many things by word of mouth—tradition brings some of these things, and among them infant baptism, down to us—infant baptism is therefore of apostolic origin. Though we do adhere to the Bible, we can afford to step on to your platform. Your own terms shall be accepted. And now, my dear Sir, will you undertake to prove, that the apostles instituted, countenanced, or knew anything about infant baptism? Not from the Bible—we do not confine you to its pages, but from tradition. All we demand is that you pay due regard to the admitted laws of evidence. But that one fair demand deprives you of every chance of success. It will be for us to shew that your assertion, that it was not objected to till the twelfth century is incorrect, and that will be easily accomplished. It will be for you to call up witnesses to testify to facts known by themselves, and not to facts said by the people of their time to have transpired generations before they were born. If, Sir, you will do this, we shall be happy to cross-examine your witnesses, print the evidence, and thus test the alleged misrepresentation of Origen and Chrysostom.

May your concluding wish be abundantly realized.—May there be "a more humble, earnest, and teachable search for truth." But I must inform you that we are not *attached to our notions*. I mean this—we contend against infant baptism not because we dislike it, but because we are persuaded it is not of God. Do not say, but prove, it is from the apostles—we shall accept the proof and thank you. Why, my dear Sir, could we believe infant baptism, where we now number ten, we should number a hundred, and our power would at once become such as to shake every sect in the kingdom. We have no creed to bind us. Shew us anything from the apostles and we are at liberty to adopt it (which, of course, you cannot say in the Established Church.) I will only add, that we care not how you shew it—with the Bible or without the Bible—only let it be proved that it is from the apostles, and we will bless God for the further knowledge of His will.

Your's in Christian love,

D. KING.

"THE ITALIAN EVANGELICAL CHURCH."

"UNTIL the 27th of April last, however, its public worship (to speak paradoxically) was kept as select as possible, to avoid the persecution which attended any avowed leaning to Protestantism. Since the revolution has given us full liberty of creed, a place of worship has been opened, and is fully attended every Sunday. * * I am told that in the Romagna the new converts may be reckoned by thousands, and that the number of them is the greatest among the middle and lower classes. The absence of any organized priesthood in the new creed, forms one of its chief attractions in the eyes of a population long accustomed, alas! to couple the idea of priestly power with every species of outrage and oppression. It seems that the elders have no sort of power beyond the four walls of their church; and even within them every one of the brethren has an equal right to offer up prayer or instruct the congregation, 'if the Spirit give him utterance.' It is easy to conceive the dread and disgust with which so simple a form of religion must be regarded at Rome, for shrewd Cardinal Antonelli knows too well that such a foe, steadily and silently at work among the Papal subjects, is far more to be feared than conspiracy or insurrection, and can neither be furnished with a passport and legally bowed out, as was the Piedmontese Ambassador at Rome after his King's reception of the Romagnole delegates, nor hacked to death by Croat and Austrian, lavishly paid and smuggled into the disguise of the hideous Papal uniform."—*Th. T.*

METHODISM ON TRIAL—No. II.

At the opening of the court after the preliminaries were arranged, the Methodist Counsel addressed the court as follows:—My Lord, I beg to submit that the course taken by my learned friend on the other side, is both unusual and irrelevant. I submit that he has no authority to cross-examine our highly respectable witness, Dr. Adam Clark, upon anything beyond the evidence he has given to the court. Op. C.—I fear, my Lord, that my friend opposite is allowing his zeal to overrun his discretion—he knows perfectly well that his

witness, Dr. Clark, has elsewhere in his commentaries, been obliged to give statements of facts in connection with Christianity and the church, which he has described as the model church, and if I can prove that those statements of facts show the practice of the model church to be antagonistic to the practice of Methodism, then I prove that when Dr. Clark comes into court and elevates Methodism as the most perfect embodiment of Christianity that has ever existed, that he is guilty of gross misrepresentation. (Sensation—the court rules that the cross-examination is perfectly relevant.) Op. C.—Now, Dr. Clark, I intimated to you on the last occasion of your being here, that I should have a few more questions to ask you upon baptism—will you oblige us with a definition or explanation of baptism? Dr. C.—Those who are dipped, or immersed in water, in the name of the Holy Trinity, I believe to be evangelically baptized; those who are washed, or sprinkled, I believe to be equally so; others have a right to believe the contrary if they see good (Com. Matt. iii. 6.) Op. C.—Very liberal, Doctor; but is it possible that a word can have such different meanings? Dr. C.—Yes, dipping or sprinkling it is certain *bapto* and *baptizo* mean both. Op. C.—Certain, is it; then give me one instance of its being translated sprinkling by an English translator of the New Testament? (The Doctor is silent.) Find one Greek scholar who would risk his reputation by translating *baptizo* by sprinkling? (Still silent.) Find one Lexicon in which sprinkling is given as the primary meaning of the Greek term? (No answer.) As we can get nothing out of the Doctor on the translation, we must try another course. Was baptism administered by sprinkling or immersion in the primitive church? Dr. C.—(See Com. John iii. 23.) The Jewish custom required the persons to stand in the water, and having been instructed and entered into a covenant to renounce all idolatry and take the God of Israel for their God, then plunge themselves under the water; it is probable that the rite was thus performed at *Enon*—(also Acts viii. 38.) While Philip was instructing him, and he (the eunuch) professed his faith in Christ, he probably plunged himself under the water,

as this was the plan which appears to be generally followed among the Jews in their baptisms. Op. C.—Oh, then immersion was the probable practice; I suppose, then, that sprinkling was the improbable practice? Dr. C.—(Matt. iii. 6.) In the Eastern countries bathings were frequent, because of the heat of the climate, it being there so necessary to cleanliness and health; but could our climate, or a more Northerly one, admit of this with safety, for at least three-fourths of the year? Op. C.—Well, Doctor, there are thousands of immersed individuals that can reply in the affirmative, between here and the North Pole, and if you disbelieve them, make enquiries at the various hydropathic establishments in England. But that is not the question—was immersion the practice in the model church? Dr. C. (Romans vi. 4.) It is probable that the Apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned—is dead. Op. C.—How the Doctor does deal in probabilities—could you not give us your opinion, Doctor, without this everlasting *probable*? Dr. C.—Baptism among the Jews, as it was performed in the coldest weather, and the persons were kept under for some time; was used not only to express death, but the most cruel death (Mat. xx. 22.) Op. C.—Very good, Doctor; what a deal of trouble it takes to get the truth out of a man. The Methodist Counsel—My Lord, I must protest against my brother's treatment of our witness; his age, learning, position, and venerable appearance, entitle him to be treated otherwise than with levity and disrespect. Op. C.—I have my duty to perform, and shall not notice interruptions, interposed to bolster up a bad place. Methodist C.—But this never ending topic, baptism, surely we have had *quantum suff* of that. Op. C.—Why, yes, too much for you, nearly enough for us. (To the court.) I think Dr. Clark had admitted that immersion was the *probable* mode of baptism, a position which he cannot once claim for sprinkling: he has also admitted that it was the mode without improbability—another position which he does not claim for sprinkling. Will my learned friend assert that immersion is the *probable* mode of

Methodistic baptism, yea, is the mode without *improbability*? therefore it follows from Dr. Adam Clark's evidence, that, *as to the mode of baptism*, Christianity and Methodism are wide as the poles asunder! I have just one other little matter connected with baptism, Dr. Clark, upon which I want a little information. What was the purport or design of this institution or ordinance in the model church? Dr. C.—In reference to the remission or removal of sins, baptism pointing out the purifying influences of the Holy Spirit; and it is in reference to that purification that it is administered, and should, in consideration, never be separated from it. Receive the baptism in reference to the removal of sins, and ye shall receive the Holy Ghost, by whose agency alone the efficacy of the blood of the covenant is applied. It is by being baptized that men took upon themselves the profession of Christianity; and it was in consequence of this that the disciples of Christ were called Christians. (Com. Acts ii. 38.) Op. C.—But do you mean to assert with all the authority of your great learning, that baptism has anything to do with salvation? Dr. C.—Yes, as Noah and his family was saved by water; i. e. it was the instrument of their being saved, through the good providence of God. So the water of baptism, typifying the regenerating influences of the Holy Spirit, *is the means of salvation* to all those who receive this Holy Spirit in its quickening, cleansing efficacy. (1 Peter iii. 21.) Op. C.—What does my learned friend say to this? He has placed Dr. Clark in the box, and what does he prove? Why, that the baptism of the model church was administered for the remission of sins, and that it is a means of salvation; which is perfectly correct, when administered to those who are called by, and believers in, the gospel. But if Dr. Clark means to say that Methodistic sprinkling of infants has that effect, then he is teaching *baptismal regeneration*, which I have heard described from a Methodist pulpit as a *hellish doctrine*. Either way, my learned friend, with regard to the design of baptism, is on the horns of a dilemma, and will have some difficulty in reconciling the teaching and practice of the Wesleyan church with that of the model church of Jerusalem. I have now done

with Dr. Clark on baptism (the Doctor looks very pleased) and shall proceed with the other subjects already alluded to.

The court rises for refreshment.

JOAN AP GWINEDD.

CONFESSIONS OF A FOOLISH MAN.—No. VII

"I BELIEVE it is about twelve months since your last minister left you," said Mr. Evans in an enquiring tone. This he said, because he thought it might lead to something about which he, and Mrs. J. and her daughters could talk.

The communication from Mrs. J. was short and to the point: it was, "Yes, Sir."

"Do you know, Ma'am, whether he is comfortably settled?"

"I believe he is; but there's no saying how long he may be happy there. I am told that they are rather a low, uneducated people; and he is a superior man: we all respected him here very much."

Now Mr. Evans had been informed, on good authority, that Mrs. J. was one of this very minister's tormentors. For her there was generally something wrong in his sermons: sometimes they were too plain for educated people, and sometimes too abstruse for the uneducated; too frequently or too seldom adverbs or adjectives appeared: altogether, as the cause did not prosper at Maryport, Mrs. J. thought he was not the minister for Maryport. But of course Mr. Evans knew his manners better than to whisper any doubt of Mrs. J.'s sincerity. Of course he did. And so he said, "I'm glad to know that he gained the esteem of the other ministers of the town while with you."

"Well," said Mrs. J. "perhaps he did. We thought, however, sometimes there was a coolness between him and them. Very estimable men the other ministers are, very."

"Did you hear," interposed the eldest daughter, "that Mr. Haywood, the minister of High-street chapel, is in trouble?"

"I heard something about it," replied the materfamilias. "You mean about what happened when he was at the party, I suppose."

"Yes," was the response. "People say that he certainly *did* enjoy himself that evening."

"Well, my dear, we are all frail. And ministers are but men, are they, Mr. Evans?"

What could our friend say in answer? He could not say they were angels. So he said, "Certainly, Ma'am."

Two minutes silence: a looking out of the window: an uneasy turn or two on the chair: then another attempt at talk. Subject now, Mr. Spurgeon.—About him and his doings most people can find something to say.

"Mr. Spurgeon," said Mr. Evans, "is making a great stir in the country now."

"Yes, indeed," replied Mrs. J. "but I confess I'm not favorable to so much excitement in religion."

"But do you not think, Ma'am, that he is doing good?"

"O, no doubt a great many are being added to the church, but that is a poor criterion of success. I think ministers and deacons ought to be very particular who they let into the church."

Here was a drag to the conversation again. If Mr. Evans had proceeded with this subject, he must have expressed a decided disagreement. At first he felt disposed to ask a few questions. Such as these:—Was ever any one converted without excitement?—What good is done by dull and drowsy preaching?—Did the ministers and deacons of the first Jerusalem church act as though they ought to be so *very particular* who believed and joined the church? But he knew how difficult and unpleasant it sometimes is to argue with a woman: so again he felt himself beaten, and again for a certain space was silent.

At that time there was in Maryport a preacher that Mr. Evans fancied must be just the sort to please Mrs. J.: very respectable—very orthodox—very quiet—one who never could be ungrammatical—one who was quite the ladies' favorite; he was so gentlemanly everywhere. Such was Mr. Wedmore.

"Mr. Wedmore, I am informed, has a large and intelligent congregation," said Mr. Evans.

"Large," said Mrs. J. "but whether intelligent or not I cannot tell. Mr. Wedmore is an excellent preacher, I dare say, but I have understood there

very little depth in his sermons. I'm
aid, too, that his wife stands in the
y of his success."

"Indeed, Ma'am; how is that?"

"Well, she is scarcely qualified for
circle in which Mr. Wedmore moves.
e is very kind, I hear, to the poor
ple, and makes herself useful in vi-
ng the sick. And really, perhaps
ple ought to excuse her; for, poor
ng, she has'n't had the advantages of
ety in her early days that some of
ave had."

"Poor thing!" Friend Evans could
nd no more. He gave it in as a tho-
gh failure, when he saw how Mrs.
rew herself up, as she said that
or thing." In downright despair
ok up a book. "Manners or no
pers," said he to himself, "I cannot
with a woman like this."

lay not my reader judge, that when
had finished his term on probation,
as decided that he was NOT the
for Maryport? And may not my
er guess that the influential Mrs. J.
dissatisfied with that evening's in-
ew: that she thought him unfit to
in such respectable society as
was, and that the said Mrs. J. had
nd in the conclusion of the matter,
he would NOT do?

Now you, Mr. Editor, will say there's
much in this No. 7 of my Confess-
n. But do you suppose that when I
the parlour conversations word for
nd—*verbatim*, the Latin is, I think—
you suppose there can be much in
m? Can you get more out of a man
he has in him? Pray tell me—
I fancy Editors must be wondrous
e—how you can get more out of a
version than there is in it. Take
ay all the froth, and all the scandal,
all the namby-pamby from the even-
g party talkings, and how much of
e real and genuine, think you, would
main? If, however, friend Editor,
our experience and observation do not
ally with mine, I should say you must
ave had a better bringing-up than I
ave had—"moved in a higher circle,"
s the phrase is. I shall then say to
yself—birds of a feather flock to-
gether; and as I am a foolish man, I
must have had a great deal of compan-
onship with foolish people.

HAVE WE THE BIBLE?

DID the Jewish Church receive as
canonical, those books which Protes-
tants exclude from the Old Testament
canon, but which are to be found in the
Roman Catholic Bible? If it did,
where is the proof? If it did not, how
can any Roman Catholic account for
the fact, that a church, which Roman
Catholic controversialists pronounce to
have been infallible, was influenced by
the Spirit of God, to reject from the
canon of Scripture a portion of His in-
spired Word?

The Romanists consider the Jewish
Church to have been infallible: see
Keenan's *Controversial Catechism*, 2nd
edition, 1849, page 71, where he says—

"Q. *Was the Jewish as well as the
Christian church infallible?*—A. As
long as it was the decree of heaven
that the Jewish church should exist,
she was, by the teaching of her pastors,
infallible as a guide to the people," &c.

That the Jews did reject those books
which Protestants reject, see for proofs
—Josephus against Apion, book i. s. 8;
Liguori on Council of Trent p. 385;
Preface to 1st Book of Maccabees, R. C.
Bible; Bellarmine de Verbo Dei, Lib.
I.; Venice, 1721, vol. 1, p 11, 13-15.

If those books were inspired, how
will any Roman Catholic account for
the fact, that we have no record of our
Saviour ever having accused the Jews
of their having "taken from" the in-
spired Word of God?

If those books were inspired, how ac-
count for the fact, that there is no re-
cord of our Saviour or of his Apostles
ever having referred to any of them?
If they were inspired, how account for
the fact, that they were not received
into the canon by the primitive church?

They are excluded from the list of
Melito, Bishop of Sardis, which is the
first catalogue of the Old Testament
books that we have after the apostles'
times, and which is preserved in Euse-
bius' *Eccles. His. lib. v. c. 24*. They
are not to be found in the catalogues
given by Origen, Hilary, Athanasius,
Gregory Nazianzen, Jerome, Epipha-
nius, Council of Laodicea, &c.

We ask, then, the Roman Catholic, by
what authority did the Romish church,
in 1546, ADD to the canon of Scripture
those books which the Jewish church
and the early Christian church rejected?

ITEMS OF NEWS.

BIRMINGHAM.

Since my communication in last *Harbinger* interesting circumstances have transpired, which, however, I cannot command time to write. I will therefore only add, that this month *four* have been immersed.

D. K.

DUNDEE.

On the 19th of September last, we gave you a few items concerning the progress of the good cause, through the labours of our much esteemed Bro. Milner, in this locality, and have now the pleasure of reporting further, that since that period 14 persons have been immersed and two restored. Bro. M. has been incessant in his labours amongst us, both on Lord's-days and during the week, and thus the good seed sown is beginning to yield fruit—may it do so yet more abundantly. His addresses have aroused the public, and put us in a more prominent position before them, by his imposing style of argumentation on the all important truths of the Gospel. Not a few of such addresses were very superior, and of which might be named "The Good Confession," "Eternal Life," and "The Work of the Holy Spirit," &c. of which we cannot now enter into further detail. Suffice it to say, they were full of scriptural arguments, and replete with instruction, well calculated to rivet the attention of any assembly.

In the beginning of last week he delivered a lecture on the "Holy Catholic and Apostolic Church," commonly designated "Irvingism," some of that body having previously desired, and had conversation with him on their doctrines; but having utterly failed to sustain their apostolic claims, a further opportunity was given for some abler men to come forward to the defence, after the delivery of the lecture. Bro. M. at the outset enumerated twenty-five charges against the system regarding their faith and practice, in which he shewed in a most able manner, that it was anything but Holy Catholic and Apostolic. In reality, just an amalgamation of Judaism, Heathenism, and Christianity, all jumbled together—part and parcel of the great apostasy foretold by an apostle—quite allied to Papal Rome in every item, and to whose bosom they were fast hastening. Such a thorough exposure of the doctrines of that community we never had the privilege of hearing before, and we trust the people have got a warning, not to be led away by the intrigues of such a wicked delusion. As the lecture will be published in the form of a tract very soon, at a small cost, it is unnecessary to enlarge at present. At

the conclusion of the lecture, an opportunity was again given to question Bro. M., when one or two took advantage, but their questions were either so confused or irrelevant to the address, that they tended to no edification, but rather confusion. We were truly sorry to see individuals who had apostatised from the faith, attempting to vindicate the claims of that body, and who now desire or attempt to overthrow the faith once for all delivered to the saints, which they have advocated in the same hall not long ago. Ah, me! how fond of forbidden fruit—how tasteless the tree of life—how fond of seeming wisdom! *O tempora! O mores!* But there is no stability in man; at his best estate he is but vanity. Bro. Rotherham acted as chairman, and he had just enough to do to preserve order in the assembly, by the very rude and unbecoming language of one who, it was said, acted as an evangelist amongst them. His vulgarity compelled Bro. R. to close the meeting with all dispatch, after Bro. M. had replied to his impudent and confused remarks. It appeared to us that such a person required to be *civilized* and *instructed*; but if such be a sample of their teachers, what must be the standing and intelligence of the body with which they are connected!

Previous to Bro. Milner's departure, it was agreed to hold a social meeting in the hall on Thursday evening last, it being the half-yearly fast day, when all the brethren could have an opportunity of meeting early, and a good turn out might be expected. We met at 6 p.m.; many interesting addresses were delivered by Bro. Milner and others, also by Elders Mill and Easson, who meet in Lamb's hall, all of which were well calculated to edify the meeting. About 140 were present, and such a large and happy company of friends we have not had for a long period. Truly it was a feast of reason and a flow of soul. The proceedings terminated at 10-30 p.m.

On Friday evening Bro. M. visited Ferry Port on Craig, and delivered a proclamation of the ancient gospel to a good audience. A few worthy friends reside there, and we hope their best efforts will be used, that the village may be visited soon again.

On Saturday Bro. M. and his amiable partner in life took their departure at 2.30 p.m. for Kirkaldy, in order to pass over the First day with the brethren, and thence leave for home on Monday forenoon. A few brethren accompanied them to the station here, and bade them adieu for a season.

We will long reflect with delight on his visit, and the many happy interviews we had together, publicly and privately, and

of his invaluable labors in the cause of truth. Such interviews with friends often remind us of that august assembly which will be associated together at the resurrection of the just,

"Where congregations ne'er break up,
And Sabbaths never end."

October 19, 1859. J. G. AINSLIE.

LEIGH.

On Lord's day, October 2nd, 1859, Bro. McDougall paid us a visit. In the afternoon he gave us a brief account of his recent visit to Ireland, relating several interesting cases of conversion. In the evening he answered from the Word of God that important question, "Sirs, what must I do to be saved?" He spoke with great energy and power, and at the conclusion two females made the good confession, that Jesus is the Christ. They have since been immersed into Christ. May they be faithful unto the end. W. TURNER.

MARYPORT.

As a church of Jesus Christ we rejoice to inform you, that we have added four to our number by baptism into the name of the Father, Son, and Holy Spirit, according to the commandment of our gracious Sovereign, Jesus the Christ.

October 17th, 1859. JOHN FERGUSON.

PATHHEAD.

At Pathhead, near Kirkaldy, on Lord's day, September 18, two persons confessed Jesus, were baptized, and added to the church the same day.

WIGAN.

It gives us great pleasure to be able to inform the brethren, that during the past month four persons have been united to Christ by baptism, and added to the church. Our hearts have also been gladdened by the restoration of two brethren who had wandered from the Lord. We have also received one into our fellowship that was formerly connected with a Baptist church in Wales. J. S. WALKER.

THE "PROTESTANT" CHURCH.

The Church of England professes to protest against all the errors of Popery, but she does not protest against—1st, The reigning Sovereign being its acknowledged head.—2nd, The Parliament making laws for its government.—3rd, Baptismal regeneration of infants.—4th, Coercive church-rates, and in default the seizure of the poor man's goods, or incarceration in prison.—5th, The law-made priest, whose exclusive privilege it is to administer ordinances.—6th, The committing to the grave drunk-

ards and infidels "in sure and certain hope of a glorious resurrection." W. L.

IMPENDING SECESSION FROM THE CHURCH OF ENGLAND.

A recent number of the *Morning Advertiser* contains the following:—"We are enabled to make an announcement which will create a deep and general sensation in the religious world. It is that of an impending large secession of clergymen from the Church of England. Most of our readers will, however, be gratified to learn that the forthcoming secession will be of a very different kind from that which we have so often had to record during the last few years, namely, a secession from the Church of England to the Church of Rome. The direction which those clergymen will take who are about to leave the establishment will be quite different. It will be towards the formation of a new Church of England, to be called the Free Church of England. From sixty to seventy clergymen of the establishment, all of them distinguished for their evangelical views, and a number of them popular preachers, met some days ago in London from all parts of the country, for the purpose of concerting such measures as may give the greatest effect to the intended secession. They all leave the establishment on purely conscientious grounds—some of them because of their objections to the principle of a religious establishment; others because of the prevalence of Popery under the guise of Puseyism in the church, with the connivance of the bishops; and the rest because of both reasons combined. The movement is to take a practical shape by some of the promoters holding a meeting at the Manor House, Hackney, at which the Lord Mayor is to preside, with a view to the immediate erection of a Free Church of England in that district, for a young and devoted evangelical clergyman who has just quitted the establishment on conscientious grounds."

MELBOURNE.

A letter from Bro R. Service, dated Melbourne, Victoria, August 17, 1859, informs us that the church is in peace, and that two immersions took place on the 15th of July, and two on the 7th of August. It also furnishes us with some particulars connected with the wreck of the Adelaide steamer, the *Admella*, on her passage to Melbourne, on the 6th of August. Edwin Chambers, a member of the church at Adelaide or Hindmarsh, was lost on this occasion. Mr. James Magarey, brother of our beloved brother, Thomas Magarey, was also among the lost.

OBITUARY.

JANE WALKER.

The Holder of the keys of death and hades, the living Head of the church, has been pleased to remove our aged and esteemed sister, Jane Walker, from our fellowship on earth, to the higher enjoyment of His own immediate presence above.

Wigan, October 19. J. S. WALKER.

WISHES FOR A BRIDE AND BRIDEGROOM.

TO MR. AND MRS. T.

(Read to the Breakfast Party, in the writer's absence.)

MAY pure love be thine,
And the light of truth illumethy pathway.
May the angel of hope hover o'er thee,
And may the strength of faith be thine.

This is thy wedding day!

A day long to be remembered—

A day of hope and rejoicing—

A day when friends smile, and hearts beat
with emotion—

A day when hearts and souls are united.

From this day till death your destiny is one.

To-day you enter the life-boat!

May it sail on the Ocean Pacific—

May the winds and the waves assist thee:

May the sunshine and the shadows flee
away!

While thou art sailing, friends watch at
the helm,

Nor lose sight of the star of the morning.

Sometimes the waves may discomfort,

And unseen dangers beset thee,

And the winds in their courses be adverse;

But be of good courage, friends,

For the King of kings is your Father.

In the past of thy life God has blessed thee,

In the future He will not forsake thee.

Yes, yes! the bark sails to-day,

Amidst sunshine and tokens of gladness!

We pray for a prosperous journey.

God's fatherly eye is upon it,

And Christ will not sleep in the storm.

Benedictions of friendship will follow thee,

And for you to the ears of your Father

Will ascend the prayers of the faithful.

Make Jesus thy friend, no ill will betide thee.

When danger is near He will say "It is I."

When affliction shall come with its sorrow,

He will bless thee with hope and with

comfort.

And health will return,

And peace will be your's,

And praises shall rise,

And prayers shall ascend,

And joys shall be yours,

Which are holy, and pure, and immortal.

May the light of the truth dwell in thee,

For without it the soul will be darkness.

We would have thee remain in our country,

The land of thy birth and affection.

We have spent pleasant hours in thy pre-

sence—

Are they gone? It may be for ever.

But if for other climes thou must depart,
May Heaven's best blessing rest upon thee.

May the old ocean heave gently,

And the stars shine upon thee,

And the calm zephyr whisper peace,

So that shortly the land of thy future,

May be reached in health and safety.

And there may thy home be blessed,

A home of love,

Of happiness without alloy,

Where peace and temperance can hold a
jubilee,

And pure religion send up to Heaven its
praise.

Frown, frown upon the drunkard's drink,
And strive to drive it from the haunts of men.

Love truth.

May no viper come near thee,

Nor thy peace be disturbed

By a foul and slanderous tongue.

When troubles come, you must bear them;

They only precede a happier state,

Which, by contrast, is made the sweeter.

May thy sympathies mingle in affection

The purest, ennobling, and holy—

Be one in heart, mind, soul, and spirit,

Nor turn from the path of duty.

Go, wedded, happy friends,

To the island famed for its beauty,

Where, in their dying gorgeousness, thou
shalt see

The glorious tints autumnal.

In death they are beautiful;

And though in the spring of life,

With the angel of hope in thy presence,

It may be well for thee oft to remember,

That the fading flowers and the leaves
which fall

Remind us that life is frail and uncertain.

Be of good courage, friends; God will help
thee,

And yet shalt thou send to the land of thy
birth,

The tidings of hope and of gladness:

When with pride the heart of the father
shall swell,

And the love of the mother shall comfort
and bless,

And encompass the choicest of treasures.

And when all the toils are o'er,

When declining age shall come,

When the sun of thy life shall be near the
horizon,

And those who look out of the windows be
darkened,

When all the sounds of music are low,

When the grinders through fewness shall
cease,

When the mourners are ready to weep,

When the world is passing away—

Then may you hope in the Lord,

And the joy of salvation be your's.

Your affectionate friend,

London, Oct. 11, 1859. JAMES INWARDS.

DECEMBER, 1859.

RELIGIOUS GROWTH.

"First the blade, then the ear : after that, the full corn" (Matt. iv. 28.)

THE gospel is given to the mind as seed is given to the earth. It is planted in the inner man ; and has its period of germination, growth, and ripening into precious fruit. Christianity has a gradual development in every mind that receives it in sincerity. There is an inward history whose facts are born in the soul, far removed from all observation save the self-penetrating eye of the Infinite Spirit. There, in the depths of the heart, they struggle for a vital expression, for an adequate form in act and word. But this struggle is often tedious, being painfully protracted through unpropitious seasons of ignorance, gloom and tears.

In the mind of the young convert there are but a few simple ideas. The thought of God is but kindled in the spiritual temple. Its rays of light are scanty and feeble, yet it is a true light, and it opens up a sight of the heavens beyond the milky way, that nightly zone powdered with stars. The life of Christ gives the idea of moral perfection—an ideal of faultless glory and beauty. But the soul scarcely knows what to do with these shining gems. It loves their beauty, feels their quickening power, and aspires generously to their embrace. But when the eye turns and rests upon the thousand imperfections which mar its own internal beauty, its aspirations and courage fail, and it sings a bitter song of anguish and despair. The most fearful thing that ever a man has done, is to measure himself with the Infinite and Eternal. Before the spotless purity of Christ, how does our virtue become a soiled and decaying wreck, painful to behold ! And yet the idea of perfection, which Christianity awakes, and which ever haunts us like the snatches of some sweet melody not yet learned, forces us

to make the fearful comparison, and lay down and weep. The soul would mount up to the Sapphire Throne, and robe itself with the beams of heavenly light, and sing of beauty and joy for ever. But internal guilt, pressing upon the soul, like a mountain, draws it back to the melancholy vale of sin and death. With one upward glance we obtain a vision of the temple of light, where roses bloom without thorns — where age has no power over the eye of youth — where the harp never gives out a note of sadness—and where the crystal waters flow for ever. But, just as the celestial vision begins to fill the soul, and to fill it with wild delight, *conscience* brings up the memory of wrongs, and in a moment, the heart bleeds amidst moral evil, and shudders among the white tombs of men ! O, who can tell the infinity of woe that gathers about the heart, when heavenly sights of glory must be exchanged for the terrible images of guilt which linger in the spirit, when it tries itself by the holiness of God ! With the young Christian this suffering is often excruciatingly intense. His mind has not grown up to that blessed insight into the plan of salvation, where the soul, notwithstanding its guilt, reposes sublimely on the tragic scene of Calvary, and sings triumphantly of the white robes and the fadeless crown of life. There is such a point of elevation—reader, it is not fictitious—where the eye of the spirit no longer dwells on human faults and errors, but joyfully rests on Christ and the pearly gates of the eternal city — and the internal ear catches the voice of harpers, harping on their harps. We have seen it illustrated in plain people, whose simple hearts knew no artifice or guile. We have seen the soul calm and joyful

as it wandered over the changes of the long pilgrimage, musing a moment over the humble graves, here, and there, and yonder, of loved ones whom death had called away ; and then, looking forward to the few remaining years of life, with a deep, abiding, triumphant trust, which casts out fear, melted into rapture at the near prospect of mingling with the saints in the Father's glorious presence. We have seen it, too, in the persons of the young and tender lambs of Christ's fold, who, in the spring-time of life, were called to wade through the deep waters. There was an eternal banishing of all fear arising from the sense of personal imperfection ; and a trust in God that made the spirit calm and serene as the highest heavens where clouds and storms never gather. One sweet and gentle spirit who thus passed away, lives in our memory ; and though no tomb-stone marks the grave, it is more precious to the dear Saviour than the pyramids of Egypt.

It ought to be the sublime purpose of every Christian to rise up into this grand sphere of faith. To do this he must conquer the senses, and surrender himself entirely to the Word of God. He must pass through many internal conflicts—the spirit struggling against the flesh—and the flesh against the spirit. Many times from his heart of hearts he will utter these words of mighty suffering : *"O wretched man that I am, who shall deliver me from the body of this death !"* Ten thousand defeats are his, while he journeys on ; and at last the sad fact will break upon him, that it is impossible to perfect his heart or his way, so as to leave his conscience without any accusation.

The atonement is founded in the necessity of our nature. Man cannot be perfect in this vale of tears. Sin pollutes his glory, and wrings his heart with fearful anticipations. But here Christ meets the despairing, and lifts up the soul above all sin and condemnation. Through the work of Christ, God can

be just, while he treats the believer as though he were faultless. This is a fact of Christianity. But faith must make this fact our own. The soul must grow up into this merciful provision ; and by a solemn trust in the person of the Son of God, realize the certainty of final salvation. The senses can do us no good here. The lesson is spiritual, and must be done by the heart, through the divine testimony.

We fear that multitudes of professors are living without this realizing sense of union and blessedness with Christ. Hence their worldliness—their formalism—their mechanical worship—their illiberality in sustaining the divine cause—their all-grasping lust after the perishing riches of the world. This will never do for those who profess to be the disciples of Christ. There is a communion with God—there is a living hope of glory in the soul, an all-satisfying trust in the Lord, which is the simple result of an earnest participation in the life-battle of Christianity, without which a man is poor, and blind, and naked. There is a sober certainty of heaven, reached through mighty conflicts, that is sweeter than the songs of lovers, and more uplifting than all the glory of earthly conquerors.

We would exhort the reader to press on to this happy state. Much self-communing and scrutiny are essential here. The working of the elements of Christianity must be watched in the soul. The great ideas of the gospel must be sincerely developed in the mind. To this end there must be a daily and systematic study of the Scriptures, and constant secret prayer. Without these aids nothing can be done. With them the growth of faith will be steady and healthy. The soul will, by faith, conquer the senses ; the heart will be in heaven, and the internal joy of the heart will be glorious. The worst sign of the times is, that Christians have ceased reading the holy Word of God. They have not time. The result is death—

cold formal congregations, whose thirst for riches has destroyed their piety. Alas ! when we look abroad we see a fearful want of simple trust in Christ, and the night is at hand when no one can work. A work is now demanded by the interests of Christianity which but few teachers are prepared to do. It

is not to keep up party spirit. It is not to wring changes on a few doctrinal points. But it is to carry the truth home to the heart—to mould the spirit of the church after the form of Christ's beautiful life. It is to feed the flock of God on the bread of heaven.

(To be continued.)

THE RESURRECTION OF CHRIST.—No. II.

BEFORE we dismiss the subject, we must notice the four classes of evidences of the resurrection of the Lord Jesus Christ, which we find in the Scriptures. 1, The fulfilment of prophecy. 2, The testimony of the witnesses of the resurrection. 3, The sufferings and martyrdom of the Apostles. 4, The testimony of commemorative institutions : all presenting a ray of evidence in support of the resurrection, which makes it as impregnable to the attacks of Infidelity, as the rock of Gibraltar is impregnable to the attacks of a secular enemy. Sustained by these, Christianity has stood for ages—a grand, ever-burning beacon light to the nations of the earth, and will thus stand to the end of time and the dissolution of all things, guiding the destinies of the world, and pointing to an inheritance incorruptible, and undefiled, and that fades not away, reserved in heaven for the faithful unto death.

1. *The evidence of prophecy.* We are told, in the language of inspiration, that "the testimony of Jesus is the spirit of prophecy;" and indeed, when we examine the prophecies in reference to him, especially those respecting his death and resurrection, we are struck with the exactness and literal character with which they were fulfilled, frequently amounting to demonstration itself. One of the most remarkable of the predictions of his resurrection is that contained in the 16th Psalm, quoted by the Apostle Peter on the day of Pentecost : "I have set the Lord always before my

face : because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell, (*hades*) nor suffer thy Holy One to see corruption. Thou wilt show me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore." Now, as the apostle justly remarked, David had died, (hundreds of years before) been buried, and his sepulchre was there, at Jerusalem, at that very time ; but his soul was left in *hades*, and his flesh saw corruption. And as he further observes, in reasoning from this : "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (*hades*) neither his flesh did see corruption." Again, in Isaiah, fifty-third chapter, connected with the predictions of the death of Christ for the sins of the world : "When thou shalt make his soul (life) an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong ; because he hath poured out his soul unto death." Nothing can be more plainly implied here than the existence of Jesus after death, by a resurrection from the dead. But one of

the most plain and pointed predictions is that in Hosea, (vi. 1-2) of his resurrection on the *third day* after his death. Paul says, in Corinthians, (1 Cor. xv. 4) that he "rose again the third day according to the Scriptures;" and Hosea: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will receive us; and on the third day he will raise us up, and we shall live in his sight."

That these predictions were made in reference to the resurrection of Christ, is evident from the fact that they will apply to nothing else. And when it is considered that they were made at the long distance of seven hundred years and upwards antecedent to his resurrection, the conviction is forced upon the mind that these prophets were inspired by the Spirit of God, in making them; for it was impossible for men, by any power of mind or process of reasoning, by any insight into the future, or in any way whatever, to thus foretell events that should happen centuries after them; and that, too, so circumstantially and particularly, as we find to be the case. This makes the testimony of Jesus to be indeed the spirit of prophecy.

2. The testimony of the witnesses of the resurrection of Christ. During the ministry of our Lord Jesus Christ on earth, he chose certain men to be his witnesses—of his miracles, resurrection, &c.—and to establish his kingdom on earth. Hence, as we have shown, he showed himself alive after his resurrection, not to all the people, but to certain witnesses chosen by him before. And hence we hear Peter saying, on the day of Pentecost, the eleven standing up with him: "This Jesus has God raised up, whereof we all are witnesses." At the house of Cornelius, before referred to: "Him God raised up the third day, and showed him openly; not to all the people, but to witnesses chosen before of God, even to us, who

did eat and drink with him after he rose from the dead." And Paul, in 1 Cor. xv. after speaking of his resurrection from the dead on the third day, says: "And that he was seen of Cephas; then of the twelve: after that he was seen of above five hundred brethren at once. After that he was seen of James: then of all the apostles. And last of all he was seen of me," &c. Here we have upwards of five hundred witnesses of the resurrection of Christ, including his apostles, who confirmed their testimony to it by miracles, which God would not have wrought by them in proof of a falsity, had Jesus never risen from the dead. And this testimony, too, was borne by men who had no earthly interest to subserve by it, and who did it frequently and whenever necessary for them to do so, at the peril of their lives. As far, then, as *witnesses* are concerned, the resurrection of Jesus rests upon the best of testimony, and it has come down to us through the medium of historical records as well authenticated as can be, and better than the most of secular history that has come down to our times.

3. The testimony of the sufferings and martyrdom of the Apostles. This embraces another class of the evidences of the resurrection of Christ, and one, too, of the most important character, for men would never have undergone the sufferings underwent by the Apostles, if they had not been convinced by the most indubitable and unquestionable evidence of his resurrection—that of their own senses. Paul refers to this class of evidence in his first Epistle to the Corinthians, and fifteenth chapter, when treating of the subject: "And why stand we in jeopardy every hour? (if Christ has not risen.) I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If, after the manner of men, I have fought with beasts at Ephesus (suffered myself to be thrown into the amphitheatre there, and had to fight with lions, tigers, &c.)

what advantageth it me, if the dead rise not ?" Again, in the second Epistle : " We are troubled on every side—perplexed—persecuted—cast down—always bearing about in the body the dying of the Lord Jesus. We which live are alway delivered unto death—so, then, death worketh in us, but life in you." And again : " But in all things approving ourselves as the ministers of God, in much patience in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings—by long-suffering, by dishonour, by evil report—as deceivers, and yet true ; as unknown, and yet well known ; as dying, and behold, we live ; as chastened, and not killed ; as sorrowful, and yet always rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things." Such were the sufferings of all the Apostles. And Paul, speaking of his own individual sufferings, says : " Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep ; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren ; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And in addition to all these sufferings, according to the best history we can get, all the apostles, with but one exception, terminated their careers, by suffering a death of martyrdom, on account of their propagation and defence of the Christian religion ! That exception was the Apostle John, who was martyred figuratively, by being thrown into a cauldron of boiling oil, and coming out unhurt, his life being miraculously preserved by the Lord, for a wise purpose, perhaps that of writing

the Apocalypse, or book of revelation—the last, great, final prophecy of the Christian church, detailing its fortunes from the ten Asiatic persecutions, down to the end of time. Now, no set of men would have foregone all temporal ease, prosperity, and happiness, and suffered what we see that the apostles suffered, and finally closed their lives by being martyred for their religion, if they had not been fully persuaded and convinced by the testimony of their own senses, of the resurrection of Christ ; and been assured of their own future resurrection, based upon that, to eternal life and glory. Particularly was this the case with Paul, a detail of whose sufferings we have given from his own pen, who stood in every way pre-eminent among the Jews, gloried in the Mosaic religion, and profited in it " above many of his fellows ;" but who forsook all, and " counted it as refuse" for the cause of Christ. The sufferings and deaths of such men furnish proof of the strongest character of the great fact of his resurrection, and the assurance from it of the resurrection of all mankind.

4. Our fourth and last class of evidences is that of *commemorative institutions*. This is a peculiar class of testimony, and though of a circumstantial character, is among the very strongest that can be adduced in favour of a fact or event, and the most unassailable by infidelity that can be brought forward : as such institutions point directly back to the events themselves, and are connected with them by a chain of links embracing the intervening commemorations from the event itself down to the present time. We will take the 4th day of July as an illustration, the day of the signing of the Declaration of American Independence, and go back with its observance from year to year, until we come to the very day itself, in 1776, when that instrument was signed. Thus we can point to its observance as an incontrovertible evidence of the reality of the event. Now,

we have two commemorative institutions of the resurrection of Christ—baptism and the Lord's-day. Paul refers to the first, in 1 Cor. xv. in discussing the evidences of the resurrection of Christ: "Else what shall they do who are *baptized for the dead*, if the dead *rise not again*?" That is, why are persons, in being baptized, *buried* in the water and *raised up* out of it again, representing the burial and resurrection of Christ, if the dead rise not, or there was no resurrection of Christ? Why is such a commemorative institution observed, if the event never took place? Thus we can take this institution, and go back from baptism to baptism, until we come to the resurrection of Christ itself, when he merged out of the tomb victorious over the grave, and gave the assurance by it of the resurrection of all the human race. Dr. Adam Clarke's note on this passage is worthy of our notice here, as it not only explains it in accordance with the true interpretation of it, but it contains an important testimony in favour of *immersion* as the only Christian baptism. After giving some half dozen various interpretations from different critics and commentators, he sums up all thus: "Those who expose themselves to all manner of privations, violent sufferings, and severe losses, can have no compensation in this life, if there be no resurrection of the dead. But as they receive baptism as an *emblem of death*, in voluntarily *going under the water*, so they receive it as an emblem of the *resurrection unto eternal life* in *coming up out of the water*. Thus they are *baptized for the dead* in perfect faith of the resurrection." Thus the great Methodist commentator bears his testimony to *immersion* as the only action of Christian baptism; for if baptism is commemorative of the resurrection of Christ—is intended to represent his burial and resurrection by its action—then nothing but immersion will do, because nothing but that will represent these.

The other commemorative institution of the resurrection of Christ, is the Lord's-day. This is generally very erroneously called the "Sabbath," or the "Christian Sabbath," and even so termed by many of our own brethren, who do not consider the impropriety and erroneousness of the name. It is not the Jewish Sabbath that we observe, for that was the *seventh* day of the week, our Saturday, and was observed as a day of rest, in commemoration of God's resting on that day from the works of creation. It is the Lord's day that we observe, the *first* day of the week, and not the seventh, and in commemoration of the resurrection of Christ, and not of the rest of God from the works of creation. And thus we can go back from Lord's-day to Lord's-day, until we are carried to the very *day* that gave origin to it, on which Jesus arose from the dead, sanctified or separated it by his resurrection, vanquished death, and brought life and incorruptibility to light by the gospel.

Here, then, we have two commemorative institutions of the resurrection of Christ, pointing back to it through the vista of time, through which the believer can look with the eye of faith, and behold Jesus arise from the dead and enter into eternal life and glory—as the American can look back at the 4th day of July, 1776, and see the signers of the Declaration of Independence affixing their names to the great instrument, the *Magna Charta* of American independence and freedom; or to the day on which the *May Flower* landed the Puritan fathers of New England upon the rock of Plymouth, in Massachusetts. We have here two of the very strongest evidences, in these two commemorative institutions, of the resurrection of Christ, that do not admit of a doubt in reference to its reality, or leave any room for infidelity to assail or overthrow it!

We have now presented four classes of the evidences of the resurrection of

Christ, which prove its truth, and which combine together in support of that grand and all-important event, and like the four angles of a building, complete the firmly founded, impregnable, and ever-enduring basis upon which

rests the towering superstructure of Christianity, which,

"Like some tall cliff that rears its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling billows spread,
Eternal sunshine settles on its head."

J. R. H.

SYNOPTICAL EXPOSITION OF SCRIPTURE—No. V.

Romans iii. 21-31.

THE subject of our present lesson is one of unparalleled interest and importance. The apostle having clearly and triumphantly demonstrated the truth of his position, that no man, whether Jew or Gentile, can be justified by law, proceeds now to an exposition of the gospel method of justification. In the course of his argument, he shows—

1. That it is of Divine origin. It is, he affirms, a justification of God. And, for the truth of this, he appeals to both the law and the prophets. This is sufficient. It is sufficient not only that it is of God, but that it is, also, divinely adapted to the wants of fallen humanity. If it were a matter of human invention, it might be very deficient, or even wanting in many of its essential elements. But no higher evidence can be given in proof of the perfection of any system, than the simple fact that it has God for its author. He that formed the eye can see—he that formed the ear can hear—and he that created the spirit of man, has both the wisdom and the power that are necessary to supply its wants. No wonder, then, that Paul was not ashamed to preach the gospel even in the proud metropolis of the civilized world.

2. The apostle affirms that it is not only of God, but that it is altogether of the *grace* of God. "For all have sinned," says he, "and come short of the glory of God: being justified freely by his grace." Like the temple of Zerubabel, then, the Christian temple began in grace; and it will be finished with shoutings of "Grace, grace, unto it" (Zech. iv. 7.)

"Grace all the work shall crown
Through everlasting days:
It lays in heaven the topmost stone,
And well deserves our praise."

3. But it is not of "grace absolute" that the apostle here speaks. Such a phrase is not known in the Divine vocabulary. The grace of the gospel, be it observed, is always dispensed according to the strictest principles of law and equity. This is evident,

First, from what God has done to *procure* pardon for guilty man. On the hypothesis, that God may, and that he does govern the universe on merely arbitrary principles; that there is nothing in his own nature, nor in the relations which he sustains to his creatures, that prevents his benevolence from flowing freely, fully, and unconditionally to the vilest of the vile; then, I ask, why were rebel angels ever cast out of heaven? Why was man ever driven from Paradise? What mean those bloody sacrifices, which, for the space of four thousand years, continued to smoke upon Patriarchal and Jewish altars? Why did Jesus Christ ever lay aside the glory that he had with the Father before the world was? Why did the Word become flesh and dwell among us? Why did he suffer the pains of Gethsemane? Why did he endure the agonies of Calvary? What mean such phrases as "redemption through Christ?" What does Paul mean when he says, that "God has set forth Jesus Christ as a propitiation through faith in his blood, for a demonstration of his own justice in passing by the sins which were before committed through the forbearance of God: for a demonstration

also of his justice in the present time, in order that he may be just, when justifying him who is of the faith of Jesus ?" Is it not as plain as language can make it, that the justice of the Divine administration in passing by the sins of humble penitent believers under both the law and gospel, is made to depend on the propitiatory sacrifice of Jesus Christ ; that without this, it would not have been just in God to pass by any sin committed under the Patriarchal, the Jewish or the Christian age ; and, consequently, that the grace of God to fallen and guilty man, is necessarily confined to the channel of our Saviour's blood ? While the twenty-fifth and the twenty-sixth verses of the third chapter of Romans continue to be a part of the sacred canon, so long will all the combined sophistry of earth and hell be insufficient to prove either that the grace of God is absolute, or that Christ died as a mere martyr.

The same important truth is also very clearly and impressively illustrated by the terms on which the justification or grace of God is offered to sinners. It is true that salvation has been provided for all ; that " God so loved the world, that he gave his only begotten Son, that whosoever believeth into him might not perish, but have everlasting life " (John iii. 16.) It is true that " Jesus Christ has, by the grace of God, tasted death for every man " (Heb. ii. 9) ; that " he is the propitiation for our sins ; and not for our sins only, but also for the sins of the whole world " (1 John ii. 2.) And hence, Paul says that this justification of God, without works of law, is " *for all*." But he does not say that it is " *upon all* ; " or that it is enjoyed by all. There is a limitation to this part of his proposition. It is only " *upon all them that believeth* " that the grace or justification of God is actually bestowed. It is through the blood of Jesus Christ that it has been *procured* ; and it is through the faith of Jesus Christ that it is to be *enjoyed*.

This proposition, and particularly the second part of it, is more fully and more variously illustrated than any other proposition or oracle within the canon of Divine revelation. The first part of it chiefly concerns God himself. It is not for us to say what are the necessities of the Divine government ; and what are the necessary restrictions

and limitations of the Divine goodness, condescension and love. These are questions into which men and angels may well desire to look : but which no one is capable of solving but Jehovah himself. It is enough for us to know that the blood of Christ has magnified the law of God, and made it honourable—that it has removed old governmental difficulties out of the way—that the only remaining hindrances are in the sinner himself—and hence, that God has freely offered all the blessings of justification, sanctification, and redemption to the whole world on just such terms as are required by the present wants and necessities of human nature.

To know what these terms and conditions are—to receive them with the whole heart—and to comply with them in letter and in spirit during the entire period of life, is the proper and paramount duty of every man. And hence, God has most benevolently announced, explained, and illustrated these with a degree of fulness and simplicity that is altogether extraordinary. On this subject we have line upon line, and precept upon precept. Indeed, to show how this salvation may be enjoyed—on what terms and conditions fallen men may enter the kingdom of Christ on earth—may continue to enjoy its privileges till death—and be finally admitted into the everlasting kingdom, is the great theme of Revelation from the death of Christ to the final amen of the Apocalypse. Take away this one thought—let it be assumed that the grace of God procured by the blood of Christ is to be enjoyed freely, fully, and unconditionally by all men, and the commission itself becomes a blank ! The address of Peter on the day of Pentecost becomes a mere array of words without meaning ; and all the instructions and exhortations of the apostles to the primitive churches become a libel on the scheme of God's philanthropy ! Then, indeed, it matters not whether we believe or disbelieve ! Whether we live soberly, and righteously, and godly, or not ! Whether giving all diligence we add to our " faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, love : " or whether we cultivate and cherish the opposite vices.

For if the grace of God is absolute—if it is to be enjoyed unconditionally—if there are no restrictions upon the exercise of God's philanthropy—then, certainly, the case of Judas is just as favorable as that of Paul; and the most abandoned sinners on earth can exclaim, with just as much propriety as the spirits of the just made perfect, "All things are ours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are ours, we are Christ's, and Christ is God's!"

If this is the scope of Divine Revelation, then, indeed, we may live as we list. But if it is not, then our proposition is still true; then the grace of God procured through the blood of Christ, for the justification of all men, is bestowed only upon those "who, by patient continuance in well-doing, seek for glory, and honor, and immortality." And then, it is still true, as our Saviour said to his apostles, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."

How very interesting, then, is this theme of gratuitous justification, sanctification, and redemption! How exceedingly rich in practical consequences! We see from even the partial view that we have taken of this subject:—

1. Why every Christian should be an humble man. It completely and effectually excludes all vain-boasting and self-glorification. The highest and the holiest of Adam's race, whether on earth or in heaven, can only say with Paul in the depths of his humiliation, "By the grace of God, I am what I am."

2. It is also evident that the gospel scheme of justification is in perfect harmony with the Divine law. It has no sympathy with Antinomianism in any of its forms or phrases. It detracts not one jot or one tittle from either law or justice. On the contrary, it establishes law. It gives a fuller, clearer, and more glorious insight into the majesty, purity, and stability of God's government, than was ever before seen by man or angels. Christ upon the cross, and Christ upon the throne, is the most wonderful demonstration of Divine justice that the universe has ever beheld.

3. We also see how it is that a great sinner—a thief, a robber, or a blasphemer—may be saved with an everlasting salvation; while many of a

comparatively pure and holy life, who trust and glory in their own good works, will be banished with an everlasting destruction from the presence of the Lord and from the glory of his power. Without a revelation of the scheme of redemption, this would appear to us to be a very great mystery, if not, indeed, an absurdity. But, with the Oracles of God before us, nothing is more simple—nothing is more rational. If there is any truth in Paul's argument, then every man has sinned and come short of the glory of God—then by deeds of law, no flesh can be justified in his sight—then if any are saved, it must be by the grace of God through the redemption that is in Christ Jesus—then, moreover, this can be done only through faith in the Lord Jesus Christ, and obedience to his will; and consequently, without a hearty compliance with these conditions, the most renowned moralist in Christendom must stand condemned on the day of judgment.

But the grace of God is not limited by either the number or the magnitude of our sins. The invitation to all is, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool" (Isaiah i. 18.)

"Talk they of morals! 'thou bleeding Lamb; The grand morality is love of thee."

It is not works of righteousness which we have done, but faith which works by love, which purifies the heart, which overcomes the world, and which leads to a full and unreserved consecration of body, soul, and spirit to the service of our Redeemer, that secures for us an interest in that redemption that was purchased by his blood. Christ has become the author of eternal salvation to all them that obey him; without respect to the morality or to the immorality of their past lives. Hence it is, that the thief who was crucified with Christ, and many others like Paul, the persecutor, and Bunyan, the blasphemer, will sit down at last with Abraham, and Isaac, and Jacob, in the everlasting kingdom of our Lord and Saviour Jesus Christ; while many a moralist, who has trusted in the superior sanctity of his own life, will be cast into utter darkness.

Many other conclusions of equal practical importance, are deducible from our premises.

R. M.

LECTURE ON THE HOLY CATHOLIC AND APOSTOLIC CHURCH, COMMONLY CALLED "IRVINGISM,"

DELIVERED IN DUNDEE, OCTOBER, 1859,

BY T. H. MILNER.

THE members of the communion whose principles and pretensions we wish to examine, will not, we should think, complain of us for so doing. We do not suppose that we give them any cause of complaint, in subjecting their system to a scriptural examination, for they are themselves in the habit of bringing it before the attention of the public, both by paid agents and published documents. And besides this, we have the apostolic injunctions to "Try the Spirits" and to "Prove all things."

From the examination we have already given the tenets of this party, we find ourselves obliged to present a number of very serious charges against the system submitted for the acceptance of the people, under the high sounding designation of "The Holy Catholic and Apostolic Church." In making these charges, however, we trust to be enabled to avoid undue severity, and to eschew all personalities. We have to do with principles, not persons — with measures, not men; and while, therefore, we shall not fear to utter whatever the truth requires to be said respecting so pretentious a system as the one under review, we say nothing of the character of any persons connected with it. Noting this, we proceed to make and substantiate the following twenty-five charges against the Holy Catholic and Apostolic Church.

I. A False Baptism.—The character of this communion, like that of others, is largely, if not altogether, determined by its initiatory rite. Its character is affected by its membership — its membership is determined by its baptism. It admits to membership by baptism. On this ordinance, therefore, it rests as a communion. Taking, then, the published liturgy or prayer book of the body, as our authority on this and the following topics, we find on the subject of "Holy Baptism," the following:—"Dearly beloved,—Ye have brought this *infant* into the church of God, and do seek for *him* deliverance from the

power of the devil, the remission of sin, and the gift of the new and spiritual life by the Holy Ghost, through the sacrament of baptism, which Christ hath ordained for bestowing these benefits. These God on his part will most surely bestow, for the sake of his Son, our Lord X Jesus Christ: Wherefore, it is my duty, in the presence of God, and before the congregation, to demand of you, that (in the name of this infant, who cannot answer on his own behalf) you do make that confession of unfeigned faith out of a pure conscience, which Almighty God shall accept and answer by vouchsafing his holy baptism."

This said by the priest to the sponsors, he, after numerous questions and prayers, takes the child and says, "We receive this child (or person) into the congregation of Christ's flock, (*here he should sign him with the sign of the cross*) and do bless him, in the name of the Father, and of the Son, and of the Holy Spirit. And be thou blessed unto everlasting life."

Here, then, is a baptism, the very reverse of that which the Saviour commanded when he gave his commission, saying, "*He that believeth and is baptized shall be saved.*" Faith in the gospel which the Saviour made the first requisite, is altogether omitted, and a babe, to which the required belief is impossible, is professedly baptized, and made the subject of that spiritual change, and of those spiritual blessings, which the Scriptures invariably make contingent upon faith. In Scripture there are no terms given in connection with the salvation of infants, for the best of reasons, that babes cannot obey terms. The Scriptures declare that which is not of faith to be sin—but this church represents a ceremony wholly void of faith, as the means of regeneration, forgiveness, adoption, and life eternal! With this baptism there is preached,

II. A False Gospel.—The apostolic Gospel consists in the promulgation of the facts of the gift by God of the Son

of his love, and of his death as a sacrifice for the sins of men. This good news was ordained to be preached to every creature throughout the world, with the promise, that "He who believes and is baptized shall be saved." But this is not the glad tidings preached by the holy Apostolic and Catholic Church. Its so-called evangelists go forth, not to convert the people to the Messiah by the intelligent belief and obedience of his gospel, but to persuade them that they are already Christians—that they were christened, i. e. Christianized, i. e. made Christians in their infantine baptism. Preaching this false faith, this church is involved in the maintenance of

III. A False Faith.—The apostles of Christ taught their converts that they are all the children of God by faith in Christ Jesus, that as many as had thus sincerely been baptized had put on Christ; but this church makes its voices suppose, that by a baptism which is destitute of the faith of the Lord Jesus, is that "wherein they were made members of Christ, children of God, and heirs of the kingdom of heaven." Some of its missionaries lately stated their mission thus: "We do not tell the people to believe in Christ in order to become children of God, but we tell them to believe that they are already God's children. We tell them they were made his children in their baptism." "Thus is faith made void, and the Word of God is rendered of non-effect." "Oh no, reply these functionaries. Look," said this same evangelist, "that fowl shows its faith, when in swallowing its drink it lifts its head to heaven! And so have infants faith." "We do not object," says Mr. Carlyle, London Barrister, who (brought up in the Church of Scotland) came to Edinburgh a few winters ago and delivered a series of lectures, entitled, "Pleadings with my Mother"—meaning thereby, the Church of Scotland—"We do not," says he, "object to the Baptists for contending for faith in order to baptism, but we complain of them for saying that babes have not faith."

Yet most manifest it is that they have not that faith which comes by hearing—that hearing which is by the Word of God. The truth, is the advocates of this holy Apostolic Catholic Church fail to perceive the difference

between faith and instinct. They forget that it is physically necessary for the fowl to lift its head in drinking. They may, if they please, call the instinctiveness with which the babe clings to its mother's arms faith; but certainly it is not the faith of our Lord Jesus Christ, that which comes by the hearing of the Word of God. Therefore, we charge them with the propagation of a false and ruinous faith, when they tell the people not to believe, in order to become the children of God—but to believe that they were made such in infancy.

IV. False Sacraments.—A sacrament is an oath of allegiance. This ecclesiastical term was originally a military one. With the Latins it denoted the oath of allegiance which the Roman soldiery swore to their Commanders or Emperors. The Romish church adopted the term, and applied it to the ordinances of baptism and the supper, &c. Well, then, an oath can in reality be taken only by the person who swears it; it cannot in truth be taken for him: he is not bound by an oath not really his own. Yet the priest of this church demands, "in the presence of God," and "in the name of the infant who cannot answer on his own behalf," of the "sponsors," that they make confession, &c. But who believes that the babe is thereby bound? Who does not perceive that its conscience takes no cognizance of the misnamed sacrament performed upon it without its will or knowledge?

V. False Religion.—The word religion signifies *re-binding*. True religion is the binding anew of the wayward heart of man in fidelity to God. But we have no such thing in the system of this church. Instead, we have a ceremonial binding of babes, not to God, but to a mere human usurpation. The Word of God knows nothing of religion by proxy. The gospel admits of no such thing. It does not allow that one man can believe for another, or repent for another, or be converted for another, or obey for another, or be saved for another. It does not admit that one can be religious for another, or be baptized for another. On the contrary, it affirms that "every man shall bear his own burden." But in this "holy sacrament," this holy Catholic and Apostolic Church makes its priests address

not the subject of baptism, but its sponsors !

VI. False Union. — We respect the desire for the union of God's people, wherever consistently expressed ; but we do, and must deprecate such a union as this church seeks to establish. It seeks the perpetuation of that unholy alliance of the church with the world, which has corrupted the former and deceived the latter. If the world be baptized into the church as soon as born, pray where is the distinction between the world and the church ? How can the church, in such a case, be a separate and peculiar people ? How can the apostolic injunctions be obeyed : "Come out and be separate, and touch not the unclean ?" No, so long as there is a faithful man, who fears God and trembles at his word, who laments the divisions of sectarianism, and deplores the unhallowed connection which the apostacy has established between the church and the world, he must and will protest against such a union as this holy Apostolic and Catholic Church would perpetuate.

VII. False Peace. — That wisdom which comes from above is first pure, then peaceable. But there ever have been those who say "Peace, peace, when there is no peace." Wherever this communion succeeds in producing peace of mind, it succeeds simply in establishing the sinner in carnal security. By the mere application of water to the face of the unconscious babe, it is sought to induce the notion of safety with respect to sin. If ever there was a delusion, this is one. Make the sinner imagine he was regenerated, saved, and sanctified in infancy, and he cannot suppose it needful for him to obey the command of God by the apostles of his Son, that *all men everywhere* repent. Satisfied with the false peace this cunningly devised fable gives him, he will never come to say, "Being justified by faith, I have peace with God through our Lord Jesus Christ."

VIII. False Fellowship. — The Apostle John wrote the disciples, saying — "Our fellowship is with the Father, and with his Son Jesus Christ." "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." But it is not possible that a church, whose mem-

bership is composed of all and sundry who have been baptized in infancy can have this divine fellowship. However pious some of the members of such a community be, the majority prove themselves anything but saints. To speak of "the blessed communion of all saints," with such a membership, is simply to falsify words.

But remarkably enough, among the "appropriate prayers" of the holy Apostolic and Catholic Church, we find in one service no fewer than six successive occurrences of the words, "*Have mercy upon us, miserable sinners.*" Never once did the apostles of the Lord so designate "the saints and faithful brethren." Their fellowship was truly divine, that of this communion is holy only in name.

IX. A False Church. — A church according to the import of the Scripture word, is an assembly authoritatively called out or summoned. The church of the living God consists of those who have willingly surrendered themselves to the Prince Messiah, at the summons or call of his gospel. But the holy Apostolic and Catholic Church being composed of those introduced in infancy, precludes the possibility of any becoming members by that obedience to the gospel, which, in apostolic days, gave introduction to the assembly of the righteous.

X. A False Worship. — In the prayer book of this church, we find a ritual bearing a character, the slightest likeness to which there is nothing in the New Testament. The Saviour said, "God is spirit, and those who worship him must worship him in spirit and in truth." But according to this liturgy, he is to be worshipped by the most formal and least spiritual service imaginable. The Saviour expressly forbade among his disciples such vain repetitions as are used by the Heathen : but here repetition is the rule. Several years ago, a Missionary of the Free Church of Scotland, in Bombay, having discovered the unscriptural character of infant affusion, came home to be immersed according to the law of Christ, and talking with him, he gave us an example of the Heathenish repetitions of the natives. He said, that on the approach of cholera, the people would tramp sullenly along, repeating with little variation, the name of their God

—“**Ram ! Ram ! Ram !**” Now will it be credited, that in the ritual of the holy Apostolic Catholic Church, we find in one service alone, between forty and fifty repetitions ! Six times in succession there are the words, “Have mercy on us, miserable sinners :” eight times, “Good Lord deliver us :” twenty-two times, “We beseech thee to hear us, good Lord :” and seven times more, “Have mercy upon us.” What is this but a defiance of the Saviour’s law of worship ?

XI. A False Invocation. — Paul enjoined the faithful to “do all things in the name of the Lord Jesus Christ.” To do anything in the name of another, is to do it by the authority of him whose name is used. The phrase, “in the name of,” is a governmental one. In the name of Victoria, means by her authority as Queen of these realms ; and thus it is that all governmental acts proceed in her name. In the kingdom of God the Lord Jesus holds the sovereign name — he is Lord of all : God has highly exalted him, and given him the name which is above every name, that in his name — by his authority, every knee should bow and every tongue confess. Thus in the early church everything was done in his name. But as the apostacy advanced, his authority was discarded, and the truth concerning his royal dignity was obscured. Thus, on the administrative formula of baptism, while the Saviour said, “All authority in heaven and in earth is given to me : Go you, therefore, and disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,” the Romish church discarding the Messiah’s authority, baptized not into the name, *i. e.* into the relationship or fellowship of Father, Son, and Spirit, but in the name, that is, by the authority of Father, Son, and Spirit. Now, observe you, these two ideas are quite different : in the one case we have the idea of relationship, and in the other the conception of government. Now, it is the most manifest of New Testament facts, that everything in the Christian church was done by the authority—in the name—of the Lord Jesus, and therefore, that nothing was done in it by the authority—in the name of—Father, Son, and Spirit. In this latter formula, we have simply a Romish blunder ; and yet this is the

formula of the holy Catholic and Apostolic Church, with its living apostles and prophets ! In all its sacraments and appointments, its priests proceed, saying, “In the name of the Father, and of the Son, and of the Holy Ghost,” &c. By so doing, they take the name of God in vain. Every man does so who presumes to do anything in the Divine name, for the performance of which he has not received the authority of God. And this holy Apostolic and Catholic Church has yet to find and shew, by what authority she proceeds as she does.

XII. A False Confession.—The confession required by the Lord Messiah, is the confession of himself. “He that confesses me,” says he, “him will I confess.” He further requires that his people confess their sins to God—him against whom they have sinned : “If,” says John, “we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” The apostle also requires that the brethren confess their faults one to another. “Forbearing and forgiving one another,” says Paul, “if any have a complaint against any ; even as Christ forgave you, so also do ye.” Here all is plain—confession is to be made to the party sinned against. If against God, confession is to be made to him — if against a brother, to that brother. “Confess your faults one to another,” puts all on a common level : it exalts no man into the chair of the confessional — it makes no erring mortal a priestly confessor over his brethren ; but this holy Apostolic and Catholic Church enacts “the order for the solemn absolution of penitents,” and enacts that “the priest shall give such person, as soon as may be, full opportunity for making confession of his sins, and upon receiving such confession, shall either give the person proper ghostly counsel or advice, and also dismiss him with a blessing ; or (if the sins confessed be of such a nature, and the party be in that state of mind as shall render it fitting) he shall appoint a time for the solemn administration of the rite of absolution.” Did you imagine Rome was so near you ? Did you imagine the confessional had place in the holy Catholic and Apostolic Church ? What an insult to the majesty of heaven and the rights of conscience, for this church to require her members to make such con-

fession as follows :—"I confess unto thee, O Lord God, Father of heaven and earth, and in *this thy holy place*, and in *the presence of this thy priest* and minister of the gospel, *all my sins whatsoever* which I have committed *against thee, in thought, in word, in will, in act, or in consent* !" After this the inquisition !

XIII. A False Forgiveness. — Who can forgive sins but God ? The Saviour affirmed his divinity by the forgiveness of sins. To assume this power, is to arrogate divine prerogatives. For self-assuming men to be thus arrogant, is to make their devotees the subjects of an utterly fallacious forgiveness. So acts this holy Catholic and Apostolic Church. The priest in pronouncing absolution, "extends his right hand over the head of the penitent," and proceeds with the affirmation, that "Almighty God gave unto his priests the power, that whosoever sins they should remit, should be remitted ; and whatsoever they should loose on earth should be loosed in heaven." And thus by this piece of arrogance, and the misquotation of words addressed by the Saviour to his apostles, the poor sinner is sent away under the delusion that his sins are forgiven.

XIV. A False Sanctuary. — The Apostle describes the Messiah as minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. That which Moses pitched was but a figure for the time then present, but Christ having come as High Priest, has entered into *the true holy place*, the presence of God, there to appear for his people. In this the only true sanctuary his people find refuge, but the holy Apostolic and Catholic Church has pitched a sanctuary of its own. And not only so, but presumes, as in other things, to associate the name of God in the un-called for business : "For," says the apostle, at the consecration, "God the Father, God the Son, God the Holy Ghost, accept, hallow, and bless this place, to the end whereunto, according to *his ordinance*, we have separated it, even to be a sanctuary to the Most High." But where God's ordinance, requiring such a sanctuary at their hands, is to be found, the book of prayers saith not.

XV. A False Consecration. — The anointing which the disciples of Jesus

receive is that of truth. They are sanctified not by a pompous ceremony, but by the sanctifying truth. "You have," says John, "an unction—an anointing—a chrisma—from the Holy One." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you but as the same anointing teacheth you of all things *and is truth*, and is no lie ; and even as it hath taught you, ye shall abide in him." The sanctifying power of truth is appreciable, but the consecrations of this holy Catholic and Apostolic Church are mere theatrical rehearsals, which, notwithstanding all the parade observed, such as the change of vestments, of place, and positions, the making of signs and motions, leave the consecrated thing or person precisely as before.

XVI. False Priesthood. — In the Christian institution there is one great High Priest, and by his sovereign grace all his people are constituted "kings and priests to God." No man can make a priest. "No man taketh this honour unto himself but he who is called of God, as was Aaron." Even the Messiah glorified not himself to be made a High Priest, but he who said unto him, Thou art my Son ; said also unto him, Thou art a priest for ever. Yet the arrogant functionaries of this presumptuous church dare to consecrate men to this sacred office. Its ritual requires that "the angel shall present those called to be priests, (habited in albes, with the stole over the left shoulder) and shall say, *In the name of the one holy Catholic and Apostolic Church*, and for the behalf of the flock, I present these brethren according to the word of the Holy Ghost which hath gone before upon them, that they may be ordained to the priesthood."

You cannot fail to see that in this there is the most arrogant assumption of divine power, and at the same time, the most unequivocal denial of the birthright of every disciple of the Son of God, who, as a body, are declared to be a holy nation, a royal priesthood.

XVII. A False Ministry. — The Christian ministry comprises the whole Christian people. A minister is a servant, and he who does not serve Christ is none of his. When the Saviour ascended, he gave gifts unto men ; and

he gave some apostles, some prophets, some evangelists, and some pastors and teachers, *for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* But while the Saviour said to his disciples, "One is your master, the Messiah, and all ye are brethren," this church places its people under the usurped dominion of a prelacy. It not only places the body of the people under a humanly appointed priesthood, but it subjects the whole to what it calls the "higher ministry." It talks about the perfecting of the church by the "four-fold ministry" of the fourth of Ephesians; but it is not content with four grades of caste: it has apostles, prophets, angels, priests, pastors, teachers, evangelists, and deacons, all of them ordained functionaries. And instead of permitting that liberty of ministry which existed in the primitive church, by which the brethren "addicted themselves to the ministry of the saints," they leave this, the true service, unaccomplished, and busy themselves with bodily genuflections and habiliments — as if God had pleasure in the legs of a man, or cared for upholstery and millinery! A lady, showing us through a very grand episcopal edifice in England lately, pointed out several expensive stained glass windows, expatiating the while on their respective merits and costliness, and finished by saying, "I like this one best, which do you?" "Madam," was our reply, "which does God like best?" "O," said she, "I never thought of that." So with this holy Catholic Apostolic Church. What God likes is left out of the question.

XVIII. False Apostles.—The Saviour chose and ordained his apostles, who went forth as his representatives or ambassadors, divinely accredited as such by signs and wonders which God wrought by them. Their business was to introduce the new reign — to establish the new and everlasting institution — to found the Christian church. As wise master builders they laid the foundation, and all following them have simply to build on the foundation thus laid of God. The caution is therefore given, "Let every man take heed how he builds thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ." All, therefore, who simply follow the apostolic

teaching, are built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. The apostles, though dead, yet speak, for we have their doctrine in their word. But this holy apostolic church insists on living apostles—it insists on calling those apostles who have not a vestige of evidence for their apostleship. God never bore them witness by any signs or miracles, wonders or gifts, of the Holy Spirit. Not a miracle have they wrought or can they work in attestation of their assumed apostleship. Though called upon for the evidence they can furnish not a shred. The Apostle Paul was at no loss when his ambassadorship was called in question: he did not venture to boast of what God had not wrought by him, but he could and did refer to those "mighty signs and wonders" which characterized his whole course, from Jerusalem round about to Illyricum. Let these would-be apostles give some evidence of their apostleship: till they do so, we must regard them as of those "who say they are apostles, but are not."

XIX. False Angels.—An angel is a messenger. God's angels are his messengers. The angels of the primitive churches were the brethren they sent on their business. The apostles of the Saviour corresponded through these brethren with the congregations sending and receiving them. When, then, the Lord Jesus desired John during his exile in Patmos, to inform the churches in Asia Minor of his will, he, of course, commanded him to communicate it through the angels of the churches. But with this holy Catholic and Apostolic Church the angel is a non-travelling resident functionary, possessing no scriptural characteristics whatever. There is an undeniable ignorance manifest, as to both the word *angel* and the office it imports. In its ritual angels are confounded with pastors. It is required that "at the direction of the apostle, the candidates shall be presented before the sanctuary by the respective angels having charge over them," when the apostle says:—"We have appointed the present time, that these approved and chosen men, who have served in the priest's office faithfully, may be set before the Lord; that if he be pleased he may intimate his gracious purpose, and may call by the word of his prophet

those whom he may choose to his service as *angels and bishops* in his church." But the worst thing in this farce is not the ignorance it manifests as to what an angel is, but the assuming to pass off the pretence under the sanction of Divine revelation. It is daringly pretended that the *candidates* already "approved and chosen" are "presented before the Lord," that *he may instruct, and call by the word of his prophet (?)* whom *he may choose* as angels and bishops!

XX. False Prophets.—Peter says, that "the prophecy came not at any time by the will of man, but that holy men spoke moved by the Holy Spirit." Hence the formulas used by Isaiah, Jeremiah, &c. "Thus saith the Lord," "The word of the Lord came unto me, saying," and so forth. Now, it is manifest, that he only who prophecies is a prophet—no prophecy, no prophet. But where are the prophecies of the holy Catholic and Apostolic Church? Where are the revelations of her prophets? What new—what hitherto unrevealed truth have they delivered? We challenge them, one and all, to the production of a single new thought. Once they produce their prophecyings, we shall see how far they have affinity to the book of Mormon. So far as we have evidence before us, they consist in the unscriptural rules by which the ministry of this church is regulated, and in the spurious deliverances of their so-called prophets respecting nomination to various orders of ministry. Thus, in the consecration of an angel, the apostle has the audacity to say: "And this our brother, who hath faithfully served in the office of the priesthood, *having been called by the Holy Ghost, through the ordinance of the prophet*, to serve in the higher order of the ministry," &c. Here, therefore, as elsewhere, we have nothing but unsupported assumption—the mere aping of other apostate churches.

XXI. False Miracles.—It is not denied that the miraculous offices and endowments of apostle and prophet, are made manifest by miraculous operations. It is not disputed that the apostles and prophets of the first age put their claims to these offices beyond doubt, by the miracles they wrought in word and deed. It is felt, therefore, that the apostles and prophets of these

days should have somewhat also to offer, in support of their pretensions. But pray what is offered us? A miracle. No, verily; nothing but the old beggarly apology, that *we have not faith*. These wisecracks pretend not to see that *our want of faith in them is the very thing* that makes a miracle necessary. Did we believe their pretensions, there were no need of miracle to convince it is expressly because we do not believe that miracle is required. "Tongues for a sign, not for those who believe, but to those who believe not." Let the prophets speak in languages they never learned—let them speak to the confusion of Russian, German, Chinese, &c. Indian, and we shall dispute their claim no more. But meantime, we beg to submit that the want of faith is among themselves. When, according to the sixteenth of Matthew, complaint was made to the Saviour that his disciples could not cast out a demon, the Lord did not excuse them by the absence of faith on the part of the possessed, but the onlookers, but he upbraided the disciples for their want of faith. Now we beg to do the same—we tell the so-called evangelists of this church, that the reason why they fail to raise the sick, notwithstanding their pretensions of anointing and daring invocations, is not because of the absence of faith in the patient, but expressly because of their own shortcoming; in a word, we do not believe that they themselves have, or can have, any faith in the possession of the power to which they pretend.

XXII. False Signs.—When the apostles of the Messiah laid hands on any one, they conveyed a real bestowment, either in such gifts as that of health to the sick, or of miraculous power to the convert. But when the pseudo apostles of this church lay hands, what do they give? What effect follows? What power is communicated? Will you believe it, that the sign of the apostleship consists in the *mark of the cross*? "Signing the candidate in the forehead," the apostle says, "God the Holy Ghost, anoint thee with the oil of gladness, with the chrism of salvation. *I seal thee with the sign of the cross in our Lord X Jesus Christ.*" Such are the signs and wonders of the holy Catholic and Apostolic Church!

XXIII. False Doctrine.—The doctrine of the apostles of Christ consists

imply of the commandments of the Lord Jesus. They commended the brethren for remembering them in all things, and keeping the ordinances which they had delivered; for they were prepared to say, that they delivered only what they had received of the Lord. But the deliverances of the apostles of this church, to which all the orders of the ministry are bound to adhere, comprise what we have shewn, matters utterly foreign and unknown to the apostles of the Saviour. Their doctrine was simply that of Christ, but the doctrine of this church is a commixture of Heathenism, Paganism, and Christianity; the latter in name than anything else. The will of God, his Son and Apostles are then and applied to what they never mentioned.

XXIV. A False Liturgy.—The liturgy or public service of this communion consists in an order of things perfectly barbarous to the New Testament. A free, intelligent, willing spiritual service which the apostles instituted among the brethren, has not the faintest resemblance in the ceremonial of the dark ages which this church attempts a revival. Every speech betrays it. What a farce, to imagine the apostles of Christ ministering in "stalls," "albes," "stoles," "opes," and so concerned thereabout. The following direction indicates: "Here the minister and two angels shall, by the direction of the apostle, just the called angel's stole, so as that the head of being crossed, it shall fall on each shoulder in a straight line, and shall secure it with the girdle; and they shall invest him with a cope."

XXV. A false Calendar.—The Juda-

izing teachers having troubled the first churches with certain matters of Jewish law, Paul wrote to the congregation in Galatia thus: "Now that you know God, or rather are acknowledged of God, how turn ye back to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe times, and months, and days, and years. I am afraid of you, lest I have bestowed upon you labour in vain." And reminding the brethren in Colosse that Christ had blotted out the handwriting of ordinances that was contrary to us, said, "Let no man, therefore, judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath." But this holy Catholic and Apostolic Church, utterly regardless of the Apostle's warnings, observes times and days beyond enumeration. It has its formulated services for times and days it calls "Easter," and "Pentecost," and "Advent," and "Christmas," and "Good Friday," and "Holy Saturday," and "All Saints," and "Ascension," and so forth; thus borrowing, as every one knows, not from the Apostles of Christ, but from the Popes of Rome.

A frequent petition we find in the ritual of this church, is in the words, "PREVENT us, O Lord, in all our doings." No better service could well be rendered than to *prevent* men doing such things in the Divine name as this holy Catholic and Apostolic Church assumes to perform; and, dear hearers, if you are led by what you have heard this evening, from such doings, to the reception and practice of what the Saviour taught, you will not have listened in vain.

MORAL SCIENCE.

Has human reason no place in the pursuit of moral science? She has a definite and definable place. It is her province to ascertain that there is a God, and that he is a being of infinite power, knowledge and rectitude. It is her province to ascertain that he is able to make a revelation of his will to men, and with such evidence of its reality that she can believe and know that it comes from him. It is her province to inquire and judge whether the persons who speak in his name were truly sent by him, and to become assured that what they

have spoken and written is in sober verity his own word. It is her province to look at the difficulties, and weigh well all the objections, to the plenary inspiration of the sacred volume; and to be the more severe in her scrutiny because this volume claims to be the only infallible rule of faith and practice.

Nor does her province terminate here. While it belongs not to her to erect herself into a tribunal before which the truth of God must appear to be judged, it at the same time belongs to inquire and ascertain *what* this divinely inspired

book contains. This she must do diligently, humbly, and with becoming meekness. Having ascertained that this is the book of God, she may task all her powers and all her learning, and what is more, all her fairness and candour, to ascertain the true sense and import of the sacred writers. Her views of religious truth she must draw directly from the Scriptures. She is not merely to call in the aid of the Bible in *confirmation* of her own opinions, but to *begin* her investigations with this divine source of knowledge. The evidence of the truth she receives is the divine testimony, and she has nothing to do but to ascertain and receive it. She may not interfere, nor hesitate, where the God of truth has decided. Her business is to stand a silent inquirer at the shrine of these Oracles, and there hear what God the Lord hath spoken. Her object is to get at *their* philosophy, and not her own. She must take leave of her lofty independence and dignity, if she would learn of Christ. Her philosophical speculations have nothing to do in ascertaining the meaning of the Scriptures. Nor can we give too great emphasis to this thought. Men are very apt, where they have fixed views of the laws which regulate mind, to look at God's truth through the medium of their own philosophy. If for example God declares that the human race are sinners from their birth, they hesitate at such a statement because, according to their received opinions, the infantile mind is not capable of sin. If God declares that the moral renovation of men is effected by His own mighty power, they call in question this decision, because, according to their philosophy, the mind is an existence which is incapable of being acted upon except by light and motives. Instead of allowing the Bible to influence their philosophy, they allow their philosophy to become the arbitrary interpreter of the Bible. Instead of submitting their judgments to the decisions of the uncreated intelligence, they require that His intelligence should be subordinate to their own. There are few Christian students that have not to some extent fallen into this error. This was eminently the error of Origen, of Cocceius, of Hutchinson, and of Swedenborg. This is the error of the Pelagians and Arminians of ancient and modern times. This is the error also to

some extent of the Calvinistic and Hopkinsonian schools. Nay, this is the error of most of us, heterodox and orthodox. Strange to say, we cannot forbear interweaving the shreds of our own philosophy with the wisdom of God. We do it insensibly. But human reason was never given to man for such a purpose. When she has ascertained the true import of God's revelation, her work is done. To attempt more than this, is rebellion against God—nay, it is rebellion against herself; for reason decides, and decides intuitively, that "if we believe the testimony of man, the testimony of God is greater." It has been well remarked, that "periods in which the pride of philosophy has been most exalted, have often been distinguished for the widest departures from the simplicity of scriptural theology." Human reason is never so truly in her proper place as when she sits a learner at the feet of Christ. How can she soar on a loftier wing than when she flies so near the Sun as to veil her face and lose her vision in the brightness of his rays? It is not reason that guides the soul then, but God. It is a heavenly light—a guide from a purer and more intellectual world. It is reason, but not her own—a reason that never hesitates, never toils, and never becomes weary—a reason that is never prejudiced, partial or benighted, and that never errs.

We think it, therefore, no small commendation of the Bible, that it is the only book that has opened to the world the extended field of moral science, and so marked and limited the path of human inquiry, that if the mind wanders, it can never be said that it is for want of light. Few truths come to us with such overpowering evidence, as the truths of the Bible. The cheerless gloom which broods over the understandings of men had never been chased away, but for the beams of this supernatural revelation. Men may look with an unfriendly eye on that system of truth which reproves and condemns them, while they little know the loss the world would sustain by subverting its foundation. We have tried Paganism; we have tried Mahometanism; we have tried Deism and Philosophy; and "we cannot look upon them even with respect." The Scriptures contain the only system of truth which is left us. If we give up these, we have no other to which we can re-

pair. We must travel back under the faint and trembling lights of reason and nature, where "darkness covers the earth and gross darkness the people."—We must wander amid the regions of fancy and scepticism, where there is no argument to convince, and no oracle to decide. Every thing we see, and hear, and feel, becomes more and more the source of solicitude and apprehension, and the farther we extend our views, unless guided by this heavenly light, we behold only a vaster desert—a deeper abyss of doubt, darkness, and despair. Between reflections upon ourselves, and reflections upon God—between just views of his character and our own, we see no ground for hope. We are burthened with a sense of our sin and darkness, and long in vain for some quiet resting-place—some covert from the tempest—some shadow of a great rock in this weary land—*something* which has "the promise of the life that now is, and of that which is to come." We strive to break our bondage, and every struggle binds us faster to our chains, and is only the ineffectual effort of a mind separated from God, to restore by its own wisdom its lost fellowship with its Maker. We counsel you, therefore, to cleave to this unerring Word of God.

And we counsel you not to be satisfied with mere intellectual attainments. A mere intellectual acquaintance with the Bible is not godliness. They know too much religion, far too much for their future comfort, who know more than they obey. We claim for the Bible, and for the truth it inculcates, not only the submission, the admiration of your understanding, but the submission and admiration of your heart. Ah, my young friends, where else can you find a moment's repose, when you have once cast away your confidence in the instructions of God's word? Cast away this confidence, and there is a chasm before you which nothing can fill—an abyss, across which your dark, uncomfortable minds throw their anxious glance, and feel that all their light and hopes are extinguished. You would wonder why you had been created with such insatiable desires after truth, such a thirst for the knowledge of God, and yet could find nothing to gratify them. Nor would this inquietude pass away until you had returned to the Bible. The sundered bond would then be made whole—the separated chasm filled—the darkness dissipated—the agitated, despairing mind at peace.

"IN CHRIST."*

"If any man be in Christ, he is a new creature: (creation) old things are passed away; behold all things are become new" (2 Corinthians v. 17.)

THE proof that the gospel of Jesus Christ was designed to renew, to renovate fallen humanity, is abundant in the oracles of inspiration. Man is said to be dead in trespasses and in sins. He must be resurrected to life and holiness. He is said to be a foreigner and alien to the commonwealth of Israel—a stranger to the covenant of promise. The influences of the gospel are to bring him near to God, to make him a subject of the kingdom of heaven—an heir of an eternal inheritance. These scripture representations plainly teach us that man must be changed from his old sinful state to one of holiness and righteousness, or he can never be a participant in the promises of the gospel. And it will be well remembered, while contemplating man as dead in trespasses

and in sins, the sense in which he is thus said to be dead. Many, by not noticing this point, but supposing that man is dead morally in the same sense that Lazarus was, literally or physically, have greatly erred in relation to the means of man's recovery. This error is the starting-point of the theory concerning regeneration, which has so long been popular among the sects. This theory makes the gospel a "dead letter." Its great and leading idea is, that man is totally depraved—is dead in trespasses and sins; and that to renew him, there must be a direct and powerful operation of the Holy Spirit, the exercise of a power similar to that which resurrected Lazarus from the tomb. Paul said the Ephesians, before their conversion, were dead in trespasses and in sins, and the picture he has given

* From the Gospel Advocate.

us of their condition at this time is truly an appalling one — a condition of fearful separation from God and holiness. Nowhere in the New Testament is it said that the Jews were thus dead. As a nation they had apostatized from God at the time of the Saviour's advent, yet there was among them some knowledge of the true God, and of the worship acceptable to him. It is true, that just in proportion as the Jews had *separated* themselves from God on account of sin and rebellion, just in that proportion were they *dead in sin*, for the word "death" clearly means separation from that which supports and gives life, whether we contemplate it with reference to vegetables or animals, and the word "dead" as clearly signifies a state of separation. And as God is the life-giving system, and as the progenitors of the race were separated from Him the day they sinned, we find no difficulty in understanding the language God used in relation to Adam. "In the day thou eatest thereof thou shalt surely die." Man, on account of sin, separated himself from God—became dead in trespasses and sins. This being the case, the error of which we have spoken above is at once obvious. And as to the influence of this error in producing apathy, a waiting for "God to work in his own good time," to make his favoured elect a willing people — to quicken them — there can be no doubt of its ruinous tendency. And especially does the Christian grieve when he contemplates the extent of this pernicious influence; the great number of persons it has kept from the obedience of the gospel, who waited from year to year through a long life, and who were still waiting when death knocked at the door of their clay tenement and summoned them to the unseen world, there to wait for the great judgment day. If death means separation from, the language, "dead in trespasses and sins," cannot imply any want of ability to hear and obey the gospel. If it does, the Book of God is not only a "dead letter," but much of it meaningless, and God in giving it to his creature man was trifling with his best interest.

We have already seen, that before man can be a partaker in the promises of the gospel, he must be changed from his old sinful state to one of holiness. And it is important for us to ascertain

the means to be used, or the power to be exerted, to produce this change. From the very nature of the case, it must be a power above or superior to anything in man, or pertaining to him. In order that we may understand full the change produced, and the power exerted to produce it, we will consider for a moment what kind of a change is contemplated. And here let it be understood that the change and means to produce it are similar. We cannot expect a physical change from the exercise of moral means, neither a moral change from the exercise of physical means. This being true—and I suppose no one will doubt—it will at once be seen, that in man's renewal there is no such exercise of power as was exerted in raising Lazarus from the dead, for the effect and cause would not be similar — moral change produced by the exercise of great physical power. It will be well for us to understand in what respect man is to be changed. In order to hasten, I will state that it is to be changed in heart, in life, and state; or it is a change of heart, a change of life, and a change of state or relation. We have seen that it must be the exercise of power above any possessed by man, that must be exerted in producing this change of heart, and the important question is, what is that power? We find an answer to this question in the first chapter of the Epistle to the Romans. The apostle declares "the gospel to be the power of God to salvation to every one that believeth." In the first chapter of James we read, "Of his own will begat he (God) us with the word of truth." Paul to the Corinthians (1 Cor. iv. 15) says, "In Christ Jesus have begotten you through the gospel." Again, Peter says, "Born again, not of corruptible seed, but of incorruptible seed, by the Word of God." All these passages harmonize with the teaching of Jesus Christ in the parable of the sower, in which the word is likened to the seed sown by the husbandman.

These passages, with many others that might be quoted, teach that God's power to renew fallen man is his own truth. When we contemplate the change as produced by the truth of God, we see no incongruity between the effect and cause, but harmony—a moral effect from the influence of a moral cause. This single thought ought long since to

have silenced those who contend for a display of power, such as resurrected Lazarus, in quickening or renewing man. The man after God's own heart could sing, "The law of the Lord is perfect, converting the soul," while modern sectaries would sing, "The law of the Lord is a *dead letter*, having no influence on the soul." The language of the great apostle to the Gentiles is very striking. He says, Heb. iv. 12, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." If the inspired apostles understood the Word of God to be a "dead letter," is it not a little strange that any one of them

should have written such language as the above? But while contending for the Word of God, I desire not to be understood as contending for it alone, only as the instrument — the means of enlightening the mind, and renewing the heart. For it is true that no man can say Jesus is the Christ, only by the Holy Spirit. The truth of God is the sword of the Spirit; and while our religion is begun, carried on, and completed by the influences of the Holy Spirit, it is only through *the truth of God* that these influences are exercised.

In my next I propose to show, that in order for the truth to change the heart and renew the mind, it must be believed that "the gospel is the *power* of God to salvation to every one that believeth it."

A. W. O.

THE NAME CHRISTIAN.

HAVING found the new name Christian, I now propose to show how it is given, or when persons can lawfully be called Christians. And that all may understand the law in the case, I will give an illustration of a marriage. Suppose that Mr. Smith wishes to be married to Miss Jones: Mr. Smith's first object is to make Miss Jones believe that he is a lover, and that he is able to save her from want, to protect and defend her during life; a proposition for a union is made: Miss Jones believes Mr. Smith's word, and accepts the offer; the day upon which the marriage is to take place is set: the parties meet, the lawful authority is present; Mr. Smith and Miss Jones are summoned before the officer, he proceeds to ask them certain questions which, when answered in the affirmative, he pronounces them husband and wife. Now the question is, when did Miss Jones lose her name and take the new name of Smith? Was it when Smith asked her to meet him in matrimony? No! Was it when she first believed his word? No! Was it when she met him on the set day? No! Was it when the officer pronounced them husband and wife? Yes! Now she begins to call upon the name Smith for protection. Now, her name was Jones, before the law authorized her name to be changed to Smith; and I remark, that had not this last act been performed, she never could have been

called by the name of Smith, according to law. She might have called herself Smith, but it would be untrue and to her utter disgrace, because she had not complied with the law in the case: but so soon as she obeys the law, she then can bear the name of Smith—call her name Smith, and be so called by others; she now is entitled to protection by law under this name.

Well, now to the application. I may not follow my illustration in every particular, but to begin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We see love first exhibited by God, and we love him because he first loved us. We are induced to love him from the fact that we know that we are sinners, and we learn that Jesus came to save sinners; for, says Paul, "This is a faithful saying, and worthy of acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Well, to make the sinner believe that he is able to save him from his sins, he, Jesus, came into the world, went about doing good, performing miracles, wonders, and signs; such as turning water into wine; the feeding of five thousand men, besides women and children, with five loaves and two fishes; healing the sick, opening the eyes of the blind, raising the dead, &c. Now John says these things were done in order to

produce faith in the sinner, or to this amount, says he, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The sinner believing his word, begins to make preparations for the marriage, which he does by reforming his life, and setting his affections on one personage, and the things belonging to him, in the place of having his mind set on divers persons and their concerns. This he loves to do, from hearing the word of Him to whom he is to be espoused, for the law tells him to repent, for "God commands all men everywhere to repent." He next learns that the law requires him to make a public confession of his faith in the person whose name is shortly to be given, for "with the mouth confession is made unto salvation:" this he does by saying that he believes that Jesus is the Son of God. He is now informed, that in order to his receiving the new name, he must become subject to one other act that the law requires, which is that he must, by the authority of the proposed husband, be immersed "into the name of the Father, and of the Son, and of the Holy Spirit;" all of which things are to be performed, on the part of the sinner, in order to the remission of sins, and before he can receive the name. Then, in obedience to the law, the sinner meets the administrator of the last act at the water: there, in the presence of a gazing multitude, they go down into the water, the immerser repeats the ceremony, and confirms it by dipping the sinner under the water. Now, the question is, when did he get the name? When God first loved him? No! When he made the confession? No! When he believed, had repented, confessed the proper confession, and was immersed by the authority of Jesus into the name of the Father, Son, and Holy Spirit? Yes! Now, as the law does not recognize Miss Jones as Mrs. Smith until she has first obeyed the law, so also does not the law of God recognize the sinner as a Christian until he obeys the law. Now as it is untrue for Miss Jones to call herself Mrs. Smith before obeying the law, so also is it for the sinner to call himself Christian before he obeys the law. I remark that the sinner, after having complied as before stated, receives the name Christian; he

now can call himself a Christian, and be so called by others. He now has a right to call upon the name of Christ—to expect protection under the law of Christ so long as he wears the name of Christ. According to the Scriptures, no person was anciently called Christian who had not first believed, repented, confessed, and been immersed; neither is any person entitled to the name Christian now, who has not obeyed the gospel according to the truth. But so soon as the sinner obeys, he receives the name, and so soon as he takes any other, he brings a disgrace upon the cause of the great husband of the church. Then if I desire the name Christian, I must become a citizen of the kingdom of Christ, and to become a citizen I must have the remission of my sins; and to have the remission of sins I must believe, repent, confess, and be immersed. Observing this process makes me a Christian, and forbids my wearing any other name as a distinguished title.

Well, if it take the foregoing process to make a Christian, what must be done with those who called themselves Christians before they obeyed? Let them go and obey the law in the case! Now if I wanted to wear the name Baptist, I would join the Baptist Church; Methodist, then I would join the Methodist Church, and so on, with all other human names, *ad infinitum*.

Brethren, it is the high honor of heaven to have the name Christian conferred upon us, and be assured we are entitled to it if we have obeyed from the heart that form of doctrine delivered unto us. If an apostle would not blush to wear the name, should we? Paul acknowledged the name Christian. When speaking before King Agrippa, Paul asked him if he believed the prophets? "Then Agrippa said unto Paul, almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but all that hear me this day, were both almost, and altogether such as I am, except these bonds." And Peter says, "If ye be reproached for the name of Christ, happy are ye." Again he says, "Let none of you suffer as a murderer," &c.; "yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on his behalf." And yet I have heard professed Christians call themselves Campbellites. Brethren, this is

a shame—it is a dishonor to the cause which we plead—you glorify Campbell and not God. Then, brethren, let us call one another Christians, and thereby honor the great Head of the church. Let us be one in name, one in action,

one in advancing the cause of our Redeemer, and

"Let Christians all agree,
And peace among them spread;
Gentile and Jew, and bond and free,
Are one in Christ their head."

J. K. S.

ALONE.

THE world is shut out, the social circle left, and there is none present save myself and God. How still it is! Fit time and place for serious thought and meditation. The soul has now to cast up its accounts, and to ponder over its short-comings. How it shrinks from the task, and shudders at the thought of a careful and prayerful examination. We can be honest with ourselves. A guilty conscience is a clinging curse. It is the heaviest burden with which the soul can be laden, and when alone it carries on a severe contest with all the powers and passions of the soul. The spirit of man reviews its own actions, and often feels ashamed of its own deeds. Even the sins of childhood and youth are presented, and the secret follies of which the world and the church are ignorant, are marshalled in fearful array. What hollow voices of deception are heard—what secret plans of foolishness are unfolded; and in the midst of all, what countless mercies there are to remind us of the love and compassion of Him against whom we have sinned! We love society, and we love to be alone—we love a cheerful laugh, and we love a glistening tear. There may be some gloom on the marriage day, and there may be smiles and joy at the house of mourning. The social Christian circle is the brightest glory on earth. How chaste and elevating is the conversation—what profound and happy subjects are considered—what glorious hopes animate the spirit, while the splendours of the Heavenly Canaan are by faith unfolded to the view! What pure and hallowed songs of praise flow from the spirits which have been quickened and renewed by the power of eternal truth! Are we always honest amongst our friends? Are we what we appear to be? Is our conduct there a reflex of our real feelings and sympathies? Dear readers, can we answer these questions to the satisfaction of

our minds, and in the light of the Christian's hope and reward? If so, it is well with us—if not, it is ill with us. We once saw all alone a beautiful little child which has since been taken up to heaven. Its mother and friends had left it for a time, for the purpose of seeing how the dear little creature would act. It was innocent and happy, and had no apprehension of present or future danger. But the eye of the mother never left it, and had the slightest danger been near, in a moment she would have rushed to its rescue. When we are alone we cannot feel that simple confiding innocence; sometimes the present and the future make us tremble, and had we no hope in the Christ who has died, we should be of all persons the most miserable. Our knowledge and our sins make us apprehensive of danger, and through the fear of death we may be all our lifetime subject to bondage. It is sometimes very pleasant to be alone. In the cheerful and happy day-time, on the high and solitary mountain's brow, or wandering amid the brooklet and flowers, where beauty, light, and music meet—where the silence is only broken by the zephyr and the stream, or the carolling of the innocent and beautiful birds. How they sing to us! They are God's choristers, but we are far better interpreters of their songs than they can be. Their music is an efflux from themselves to us, and it becomes a medium to lead our souls to the exercise of gratitude and praise. When thus alone we can think of the providence of God, without whose knowledge a sparrow cannot fall. And in obedience to the command of the Great Teacher, we can consider the lilies of the field; and earthly glories pass away, when we think that even Solomon, in all his glory, was not arrayed like one of these. And though alone, we are not alone, for God is with us. When our blessed Saviour was upon the

earth he was often alone ; alone on the mountain, alone in prayer, alone in the garden of grief, alone on the cross when he exclaimed, " My God, my God, why hast thou forsaken me ? " It suits the spirit of prayer to be alone ; where there are no human critics, no fastidious tastes, where prayer can dispense with the incumbrance of words, where verbal utterance may be dumb, and all the spiritual powers so alive and so eloquent that the secret prayer commands the sympathy and blessing of God. Isaac walked with God at eventide. After the heat of the day, how soothing and refreshing it is to avail ourselves of the evening shade. The sun has set, but the beautiful clouds are tinged and illumed with his glory. So it is when the Christian dies : though to us his sun has set, our memories are filled with pleasing remembrances, and his happy useful life and peaceful death still shine athwart our pathway, and by faith we follow his glorified spirit up to the realms of bliss. We have found it good in the evening time to be alone ; the time glides away so gently, the evening zephyr blows so lovingly, the birds have ceased to sing, the laborer has quitted the field, the gentle dew descends, and through the blue expanse are seen the grand old stars twinkling in all their glory, adorning the dark and solemn brow of silent and majestic night. Bright interpreters of the power which is omnipotent—precious and celestial gems which are suspended from the eternal throne, we love to gaze upon you : for your number and glory tend to deepen the veneration and heighten the admiration of our soul. Yet in beholding these we see but the outskirts of creation, and a small portion of the suburbs of the universe of God. Death does its work alone. How silent are its footsteps, and its appliances how numerous ! Conscience does its work alone. It is the faithful and private secretary of the soul, and there is no state of mental or moral degradation where its voice is not heard, where its power is not felt. How it scorns the act of keeping back part of the truth ! How, by a glance of the eye, it withers many a fair sentence, and takes knowledge of the scandal and hypocrisy which were begotten in the dark regions of the soul's pollution ; and though disguised and distorted by a degraded and perverted intellect,

which dares to clothe them with the semblance of truth, conscience through all the chambers of the soul proclaims the fraud, that Satan has again appeared in the garb of an angel of light. How cold and cheerless the night is ! The clouds are heavy, and the stars are gone. What light is that ? We follow it, the door is opened, and there by a small fire sits the young widow, disconsolate and alone. Her husband has recently been borne to the house appointed for all living. She has no money, and but few friends ; she thinks of the past, of her marriage day, of her husband's affection—how she could lean upon his arm and recline upon his breast, and how he welcomed into the world the first offspring of their love. The tear startles, her heart is full, she is a mother and a widow, and she feels that she cannot be comforted. But the Bible is there, and God speaks to her ; she hears and obeys the truth. The eye of Eternal Love is upon her, and she feels the spirit presence of Him who has promised to be a Father to the fatherless, and a Friend to the widow. How quiet and silent is the church-yard ! The air is cold and clear, the moon is shining in her fulness, and no sound is heard. Here are two small graves, the entombed of which were young and tender—they were innocent babes ; and on this spot a father has stood, his heart was full, and his eyes streamed with tears. In the silence of the night he looked up to heaven and prayed that he might be forgiven. When they were alive he was wild and intemperate ; he had ill treated their poor mother, he had deprived them of common necessities, and he felt that by his neglect they had passed away. He was alone with a wounded conscience, which could only be healed by a sense of the pardoning love of Him against whom he had sinned. We now see the mother by the side of the grave where lies her darling child. How well she remembers it—how all the lines of its face are impressed upon her mind—how she feels that a portion of herself is in the grave ! Fond mother, clad in the sable garb ; it is well for thee to weep for the angel departed. But why shouldst thou not hope ? God has been kind to thee in taking thy child from the evil to come. Thou didst watch its little spirit until it entered the eternal confines ; and there if thou art faith-

ful, thou shalt meet it again, clad in the vestments which are pure and eternal. But we must all die; the time will come, and sometimes just before death the soul commands an amazing conservative power, all the leading events of life being exposed to its dying glance. Then may our friends be with us, may our children encompass us, may our faith be strong, and our prospects bright. We are about to enter the dark shadows of the valley of death, and we must enter them alone. No

friend can go with us. It must be traversed alone. And yet if we are faithful we shall not be alone, for He who is our portion for ever, will guide us through the dark valley, and be with us in the swellings of Jordan. And then we shall never be alone; our companions will be saints and angels, and we shall be for ever with the Lord—our praise will mingle in the song of Moses and the Lamb, where we shall never separate, and never be alone.

London.

J. I.

PERSONAL INDWELLING OF THE SPIRIT.

As this phrase has been lately introduced to us by certain writers, and has given occasion to misconceptions, it may not be unprofitable to bestow a little attention upon it. Its introduction has evidently been occasioned by the persistent effort on the part of some of our public men, under the influence of sensuism or rationalism, to explain away the indwelling of the Spirit, as a mere metonymy or figure of speech. Admitting the Scripture statement, that the Spirit "dwells" in the believer, they endeavour to show that this "indwelling" is not literal and real, but that it is a metonymy for the effect of "words and arguments," a mere result of "change of state," an indefinite something called "influence," a "good temper," a "holy disposition," or anything else rather than the presence of the Spirit of God. Now, as these persons understand this "indwelling" in a peculiar and qualified sense, their doctrine, when it is dragged into the light from behind its concealments, can be stated fairly and truly only by supplying before "indwelling," the word "metonymical," "figurative," "verbal" or some similar epithet expressive of their idea. It is, then, the introduction of such propositions, both virtually and in fact, as, that "the Holy Spirit dwells in men figuratively and metonymically;" or that "there has been no literal, substantive communication of the Holy Spirit to any man since the last days of the Jewish age," (as this is misapplied by those who quote it) &c.; that has given occasion for the use of such expressions as the "*personal* indwelling of the Spirit," "*literal* or *real* indwelling of the Spirit," &c.; these epithets

being merely the *per contras* of those *previously* introduced by our sensuistic philosophers, and being designed to *define* the sense in which their opponents understand the Spirit to dwell in the believer as affirmed in Scripture. Before our sensuists, then, in their sudden zeal for Scriptural language, presume to correct the terminology of their opponents, it would be well for them to amend *their own*, and especially to abandon their anti-scriptural *doctrine* which has been the root and origin of the whole controversy.

As to the expression, "*personal* indwelling of the Spirit" then, it has been just as unnecessary as the controversy which these sensuists and semi-materialists have introduced by their attempts to show that the Holy Spirit dwells only by "*ideas*," or by "*influences*," or by "*metonymy*." *Both* have been equally unnecessary, for it ought ever to be sufficient for the Christian to receive the words of inspiration in their simple and obvious sense, without any effort to limit, qualify, or pervert them. But when such limitation and perversion are attempted, and qualifying words are employed to give this perversion currency, *it is usually taken for granted* by those on the opposite side, that there is then a necessity for the use of such epithets as may serve to communicate a definite and clear view of what they understand to be the actual Scripture doctrine. Thus it is, that when men, dissatisfied with the exact language of Scripture, frame for themselves a creed, this creed immediately gives rise to others.

I do not think, however, that the choice of the word "*personal*," in the

present instance, has been a happy one. The word "literal," "real," or "substantive" would have been much better, and all these, indeed, have been used as well as "personal," and often in connection with it, thus indicating the sense in which "personal" is to be taken, viz. as opposed to *ideal* or *unreal*, and as synonymous with *actual* or *literal*. The words "person," "personal," and "personality," are all somewhat ambiguous, however, and consequently inappropriate. "Person" is used in the Common Version, in reference to the Father, and as the rendering of "*hypostasis*," Heb. i. 3, but it does not fairly represent this term, which is more correctly rendered "substance," chap. xi. 1. "Person" is used in Theology in a peculiar sense, and applied to the Father, the Son, and the Holy Spirit, as the "three persons in the Godhead." In common use, however, it has quite a different sense, indicating the *individuality of a living rational being*, and it is by taking it in this sense, that certain individuals make a display of ignorance, in accusing Trinitarians of Trithemism, and charging those who have spoken of the "*personal* indwelling of the Spirit," with teaching that the Holy Spirit is a "local material being," and that "when he dwells *personally* in one man, he is not in another man at all." This "carnal, low, and grovelling idea of a *personal* and *local* Spirit dwelling in men," as well as the pert and irreverent language which these men so trippingly employ in reference to the most solemn and sacred matters of revelation, serve only to reveal their own spiritual inappetency, and their imperfect knowledge of the meaning of words.

Person, from the Latin *persona*, did not properly and originally signify an individual, and in speaking of three persons, one would not, in conformity with its original sense, be understood as meaning three individuals or three men. It had respect, not to separate and individual existence, but to *character*, official or otherwise. Thus, says Dr. Wallis: "The same man may at once sustain the person of a *King*, and of a *Father*, if he be invested with regal and paternal authority." This sense is again exemplified in Shakspeare: "How different is the same man from himself, as he sustains the person of a *magistrate* and that of a *friend*." It is

in the sense of *character* corresponding to that of its etymon, or in one closely approximating to it, that the word *person* is used in Theology, and also in Hebrews as the rendering of "*hypostasis*," which seems designed to represent that which "stands under," the substance, or that which may be the subject of attributes. Hence, when theologians speak of "three persons in one Godhead," their meaning is not that there are three different "persons," in the vulgar sense of the word adopted by those to whose religious *status* this particular sense is so well adapted, but that God is revealed in three different *characters, relations, or manifestations*, to wit, in the character of "the Father," in the character of "the Son," and in the character of "the Holy Spirit."

It must be acknowledged after all, however, that neither the Latin word *persona*, nor the English word *person* (understood in its proper sense) nor even the original word *hypostasis*, can convey to the mind anything more than a very faint and imperfect notion, when employed in reference to any of the Divine manifestations. But it is for this very reason that such terms, taken in their less definite sense, are most appropriate, since, from the very nature of the subject, it is impossible for man to attain to any conception more clear or definite, which would at the same time be *true*. It is from the disposition which men have to intrude into the mysteries of the Divine nature—to explain—to define, and bring everything within the grasp of a finite and sensus-tic understanding, that we have so many of the errors and follies of religious society. Men must learn to be content with the notion which the exact words of Scripture convey, however faint and imperfect this may be, as compared with our consciousness of the reality; *because these words go as far upon the right road as it is possible for language to convey us*, and give the very best notion which it is possible for us, in our present state, to entertain of the unseen things revealed. To presume to limit these words, or to go beyond them, is at once to plunge into error, to forsake light for darkness, and Divine knowledge for brutish ignorance. So we may impart to the mind of a child, a certain faint and imperfect notion of a chemical process, and thus far

only his conception will be just and instructive to himself. If we attempt to go beyond the proper measure of his capacity, we produce but false impressions, confusion, and ignorance.

As it is not possible for man to comprehend fully the Divine nature, the Scriptures do not undertake to reveal it, except so far as such revelation is practicable in itself, and practical in its tendencies. Probably the most abstract idea of Deity anywhere presented, is where our Lord says: "God is spirit," but this revelation is made, not as a formal exposition of the nature of God, but as the ground of the practical injunction, "They who worship him must worship him in spirit and in truth." It is most important that man should ever keep in view his inability to comprehend the Infinite, and that he cannot "by searching find out God, or know the Almighty to perfection." It is for this reason that indefiniteness and incompleteness must belong to the very highest and best conceptions which the loftiest human intellect may form of Deity, in any of its manifestations, and that the utmost humility and reverence are becoming in all who approach such sacred themes.

As man can comprehend *relations* much better than he can comprehend *natures*, and as a knowledge of relations is directly connected with the performance of *duty*, it is an exemplification of Divine wisdom and goodness, that the Sacred Oracles occupy themselves in revealing, not what God is *in himself* considered, but what he is *relatively to us*; not what man is *in himself*, but what he is *relatively to God*, to the spiritual universe, and to himself. Hence, it is, that their teachings terminate upon *DUTY*—that knowledge is communicated in order to *obedience*—and that the faith which they inspire, is made "perfect by works." In this respect they differ wholly from creeds and systems of Theology, which are designed to impart a knowledge of *doctrines*, rather than of duties; and fitted to fill the mind with empty theories, rather than the life with blessed fruits. It is, then, man's truest wisdom to confine himself to the boundaries within which revelation is confined, and in no respect to presume to go beyond these in vain attempts to attain to a species of knowledge which is as far beyond his present

capacities, as it is unfitted for his present state.

Such expressions, then, as "person," "personal," and "personality," as applied to the manifestations of Deity, are to be avoided for much higher and better reasons, than such as are offered by blundering critics who are so gross and sensuistic in their conceptions, as to think that the phrase "personal indwelling of the Spirit" implies a "*local, material being*," and that "when he is personally in one man, he is not in another man at all!" They take it for granted that by *personality* here, *totality* is meant; and that when it is said that the Spirit dwells *personally* in any one, it is affirmed that the Spirit dwells *wholly or totally* in him, whereas, no such absurdity is involved in *personality* as applied to the Spirit of God. Nevertheless, since with unspiritual minds such misconceptions are thus shown to be possible, this is, undoubtedly, a reason why the expression "personal," as applied to the indwelling of the Spirit, should be avoided. It should be avoided because they do not understand it, and consequently misconceive those who use it; but the qualifying terms *they* would employ, such as "figurative," "metonymical," &c.; as applied to the indwelling of the Spirit, are to be avoided also, and for the very opposite reason, because they *do* understand these, and through them, misconceive the Scriptures.

It is true, indeed, that the phrase, "personal indwelling of the Spirit," might be allowable, if the word *personal* were connected with the believer, instead of with the Spirit. When it is said that "the Spirit dwells personally in the believer," this may mean, either that *the Spirit himself, in his own proper character*, dwells in the believer, or simply that the Spirit dwells *in the person of the believer*. In the latter sense, the expression is allowable, being entirely consonant with such Scripture declarations as these: "Your bodies (or persons) are temples of the Holy Spirit which is in you, which you have of God;" "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That there is a "personal indwelling" in this sense, is not to be disputed, and it may be that some have supposed the expression under

consideration to have been designed merely to express this, viz. : that "the Spirit dwells in the person of the believer." It is evident, however, that with those who have used it, "personal" has respect to the Spirit, and not to the believer, and is intended, as before stated, as in contravention of the epithets "figurative," "ideal," "verbal," &c. ; either expressed or necessarily understood before "indwelling," in the reasonings of our sensuistic theorists.

These things, then, being correctly understood, the expression in question, may very properly be omitted, as unnecessary and ambiguous. It is quite sufficient for Christians to know that "the Spirit of God dwells in them," "that God has given the earnest of the Spirit in their hearts ;" that they have been made "partakers of the Holy Spirit."

If any choose to explain away these

truths, by trying to show that the Holy Spirit, in reference to whom the *personal pronoun* is so often used ; of whom it is said, "the Spirit *himself* beareth witness together with our spirits," and who appeared in a distinct and visible form at the baptism of Jesus, is, nevertheless, not a "person," but a mere "emanation," "influence," "idea," or "result of ideas," we may well leave them to their own vain imaginings, remembering that we have been baptized not only "into the name of the Father, and of the Son," but also into that of "the Holy Spirit," and that it is this self-same Spirit which "dwells," or, as Bro. Campbell is fond of expressing it, becomes a "guest" in the heart of every true, obedient believer, who becomes, by this indwelling Spirit, "a habitation for God." R. R.

THE SEVEN LAST PLAGUES.*

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God" (Revelation.)

To a mind spiritually enlightened, the foolish blindness of the sons of Adam is a source of endless amazement. Not only do multitudes refuse to see for themselves, but they also delight to prevent their fellows from beholding the truth ; so that most of us wear spectacles of one kind or another, and judge of all objects according to the color of our glasses.

For nearly one hundred years momentous events have been happening in Europe—events full of the most thrilling importance—and yet the great masses of mankind have refused to see the finger of God in it all—have refused to acknowledge that it has been a literal fulfilment of the predictions of Holy Writ. Men have wondered, it is true, and with every lull in the storm have cried, Lo, the Millennium ! but the Millennium comes not yet, and instead of swords being turned into ploughshares, and spears into pruning hooks, we behold the French Zouaves, with their double edged bayonets, and the Turcos, with their devilish leaps and grimaces, dealing death and devastation with a swiftness and certainty un-

known to the clumsy mail-clad warriors of the middle ages.

There have been a few men, however, who have read the Bible with their spectacles off, and who have hence been enabled to see the judgments of God upon an idolatrous people, in the bloody wars and oppressions which have cursed Europe for nearly a century. Of the few wise men, Bishop Newton, who flourished *before the events took place*, is the most conspicuous. Speaking of the seven last plagues, he uses the following language :— "If, then, these seven last plagues synchronize with the seventh and last trumpet, they are all yet to come ; for the sixth trumpet is not yet passed, nor the woe of the Turkish or Othman empire yet ended ; and, consequently, there is no possibility of explaining them in such a manner as when the prophecies may be paralleled with histories, or evinced by ocular demonstration." He then proceeds to give his interpretation of the prophecy, and of its future fulfilment ; and if the reader give me his attention, I think I shall demonstrate to him the certainty, both of the interpretation and the fulfilment, so

* From the *American Harbinger*.

far as the prediction has been, as yet, fulfilled.

The prophecy is to be found in the sixteenth chapter of the Revelations by St. John, commonly called the Apocalypse, (chapter xvi. 1) "And I heard a great voice out of the temple, saying to the seven angels, go your ways and pour out the vials of the wrath of God upon the earth."

Upon the first verse, Bishop Newton comments as follows: "In obedience to the Divine command, the seven angels came forth to 'pour the vials of the wrath of God upon the earth:' and as the *trumpets* were so many steps and degrees of the ruin of the Roman Empire, so the *vials* are the ruin of the Roman Church. The one in polity and government, is the image of the other; the one is compared to the system of the world, and hath her *earth*, and *sea*, and *rivers*, and *Sun*, as well as the other; and this is the reason of the similitude and resemblance of the judgments in both cases."

2. "And the first went, and poured out his vial upon the earth; and there fell a noisesome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

"Whether these *sores* and *ulcers* are natural or moral," observes Newton, "the event must show. And the event has shown that they are *moral* ulcers, and the prediction was fulfilled in the days of Voltaire, and his contemporary Atheists and Deists, when all Europe was full of Infidelity and every moral defilement."

3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man."

4. "And the third angel poured out his vial upon the rivers and fountains of water, and they became blood."

5. "And I heard the angel of the waters say, 'Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.'"

6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

7. "And I heard another out of the altar say, 'Even so, Lord God Almighty, true and righteous are thy judgments.'"

Bishop Newton has much to say upon

these verses, which is not relevant, but the following is: "There is a close connection between the two vials; and the effects are similar to the first plague of Egypt, when 'the waters of Egypt, and their streams, and their rivers, and their ponds, and their pools of water, became blood. Seas and rivers of blood,' manifestly denote great slaughter and devastation." Need I interpret, for the reader, how or when this prediction was realized? Who has forgot the French revolution, with its sanguinary horrors, and the still more terrible and sanguinary wars of the First Napoleon?

8. "And the fourth angel poured out his vial upon the Sun; and power was given unto him to scorch men with fire."

9. "And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."

"Whether," observes Newton, "by the intense heat of the Sun, be meant, literally, uncommon sultry seasons, scorching and withering the fruits of the earth, and producing pestilential fever and inflammation; or figuratively, a most tyrannical and exorbitant exercise of arbitrary power by those who may be called *the Sun* in the firmament of the Beast, the Pope, or the Emperor; time may discover. Men shall be tormented, and complain grievously; they shall, like the rebellious Jews, (Is. viii. 21) 'fret themselves, and curse their king, and their God, and look upward; look upward, not to pray, but only to blaspheme; they shall not have the sense or courage to repent, and forsake their idolatry and wickedness.' Had Bishop Newton lived in the present year of grace, instead of nearly a century ago, he could not have stated the matter more truthfully and pointedly. In proof thereof, read the following extract of a notice, by a leading New York paper, of the late Prime Minister of Austria:—

"In point of fact, for nearly a generation after the downfall of Napoleon, the utmost efforts of the European Sovereigns were directed towards crushing out popular aspirations for liberty and political rights, and for consolidating despotic thrones on the double base of divine-right superstitions and powerful standing armies. The high-priest and

champion of this system was Prince Metternich."

10. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain."

11. "And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

"This," remarks our commentator, "is some great calamity which shall fall upon Rome itself, and shall *darken* and confound the whole anti-Christian empire. But still the consequences of this plague are much the same as those of the foregoing one; for the sufferers, instead of *repenting of their deeds*, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation." Who has forgotten the events of 1848, and subsequent darkness which still clouds all the fair land of Italy, causing the Italians to "gnaw their tongues for pain?" And who does not know that they still remain wedded to their superstitions, despite King Bomba, and Cardinal Antonelli, and all their satraps and satellites?"

12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the ways of the kings of the East might be prepared."

13. "And I saw three unclean spirits, like frogs, come out of the mouth of the beast, and out of the mouth of the false prophet."

14. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

15. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

16. "And he gathered them together into a place called in the Hebrew tongue, Armageddon."

"Whether, by *Euphrates*, he meant the river so called," says Newton, "or only a mystic Euphrates, as Rome is a mystic *Babylon*; and whether, by *the kings of the East*, he meant the Jews in particular, or any Eastern potentates in general, can be matters only of conjecture, and not of certainty and assurance, till the event shall make the determination." In the original it reads,

τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου : and in the Latin vulgate, *regibus ab ortu solis*—that is, *the king from the rising of the Sun*. I think the prediction may be interpreted to relate to Austria and her forces in the recent conflict, for they may be said to come, relatively, from the East. 'Tis true, the English and Americans call the empire of Francis Joseph, Austria, from *Austis*, the South wind, implying thereby the empire of Southern Europe; but the people and government call it "*Oesterriche*," the realm of the East. Besides, it is said, that they should be "gathered together into a place called, in the Hebrew tongue, Armageddon," that is, *the mountain of destruction*. And were not the Austrians gathered together in such a mountain? If any man doubts it, let him read any truthful account of the bloody contests upon the heights of Magenta and Solferino.

So ends the sixth plague, but the seventh and last is yet to come. How soon or how late, I presume not even to conjecture, but we are commanded to watch, for, "Behold I come as a thief."

17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, "It is done."

18. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and so great*."

19. "And the great city was divided into three parts; and the cities of the nations fell; and Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

20. "And every island fled away, and the mountains were not found."

21. "And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

Judging of the effects produced by this last vial, from the known effects of the six preceding ones, I should say, that, before a great while, the whole continent of Europe will be convulsed from the centre to the circumference, by a terrible and bloody revolution,

such as the world never saw before, and the end of which will be the reconstruction of the map of the world, the overthrow of the priest-craft and the king-craft, and the dawn of that blessed end when Messiah shall be known throughout the whole world as the Christ, the Son of the Living God. For, let selfish cabinets intrigue as much as they may, let kings and rulers forge fetters for the body, and priests and cardinals rivet chains upon the mind, let

Infidels scout at revolution, and cry, "Lo! Christ is here," or "Lo! Christ is there"—still nothing under the whole heavens will ever avail to prevent the fulfilment of the irrevocable fiat of Jehovah God. Amen. "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth."

D. R. H.

ETERNITY.

THE flower fades, the heart withers, man grows old and dies, the world lies down in the sepulchre of ages, but time writes no wrinkles on the features of eternity.

Eternity! Stupendous thought!—the ever present now, unborn, undecaying, and undying—the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe!

Earth has its beauties, but time shrouds them for the grave—its honors, they are but the sunshine of an hour—its palaces, they are but gilded sepulchres—its possessions, they are the toys of changing fortune—its pleasures, they are but bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay. Its day will know no darkness—unfading splendors forbid the approach of night. Its fountains will never fail—they are fresh from the eternal throne. Its glory will never wane, for there is the ever-present God. Its harmonies will never cease—exhaustless love sup-

plies the song. Its youth will wear no age; yesterday, to-day, and for ever the same, there shall be no Winter there, with its blasting winds and blighting airs; no scorching heat to dry the life's young blood. Spring, perpetual, is the season of eternity. Sickness will not waste the frame; it shall bloom with immortal vigor. Hope shall not pine in fear: fruition shall gladden faith. Energy shall not grow slack in service: the faculties shall not weary or decline.

Eternity! shall I reap its pleasures or its pains? Shall I bear its cross or wear its crown? Shall I dwell in its palace-home or its pit of woe? Shall I hear its soothing harmonies, or its doleful discords? O thou Father of my spirit, spare me the horrors of those unending ages, where the furrows of time come not to the heart of anguish; where memory blots out no record of the guilty past, and sin sinks the soul in depths of eternal night! Let thy life renew my being, and the present shall not be hopeless, nor the future joyless.

LETTER TO YOUNG MEN.

THE present is an age of unexampled improvement and progress. The last half century has witnessed a stirring up of the elements of intellect never exhibited in any former age. Grand principles have been developed for the government of nations. Commerce has stretched its white arms over the whole globe—trade has fused together widely separated nations, and discoveries in the forces of nature have been made to which history cannot present a parallel. Machines for employing the power

of steam and electricity; numberless inventions for manufacturing cloths, and moulding iron, gold, and other metals, are giving to the whole world enough to feed, clothe, and adorn itself. Geology is telling us where to dig for iron, gold, and coal; and Chemistry is teaching us how to mingle the different soils so as to make the rich land richer, and the desert to bloom with fertility. The general diffusion of scientific knowledge among the great mass of the people is undoubtedly the cause

of this unexampled activity and vigour of mind. The treasures of intellect are no longer confined to the courts of kings, or the cloisters of monasteries. The collected wisdom of ages has been descending lower and lower into the scale of society, until it has become the glory of modern times, that whatever of philosophy can refine the spirit, whatever of law can control passion, whatever of science can give man dominion over matter, and whatever of art can adorn and beautify, please and instruct, is rendered free to all.

The true wealth of a nation consists, not mainly of broad and fertile lands and mines of ore, but in mental and moral worth. Intellect spreads the barren soil with waving grain. The want of it would render Eden a garden of weeds. The true means of advancing our earthly prosperity, then, are coincident with the development of our intellectual and moral faculties. Reading is one of the eminent agents to be used in accomplishing such a work. I would, then, impress upon your minds the value of cultivating a taste for reading. Procure for yourselves books; they will be company and society for you on all occasions. This will be far better than to spend your money and time merely to gratify a depraved appetite, and to acquiesce in the wishes of a wild and reckless companion. Having provided suitable books, often enter your studio, meet and converse with the good and wise of all ages and lands; there the living and the dead will speak to you through their works; you will meet W. H. Prescott, of Boston, (lately deceased) talking about Ferdinand and Isabella; Washington Irving will come from New York and tell you the story of the wars of Grenada, and the adventurous voyage of Columbus, or the legend of Sleepy Hollow. George Bancroft will sit down with you and point out on a map, the colonies and settlements of America, and give you the early history of American independence. Jared Sparks, of Cambridge, will arise and read to you the letters of Washington, and make your heart glad with the heroic deeds of that noble man for the cause of the country. Should you feel poetical, you may meet the comic Saxe, or the more worthy Longfellow. If in a speculative mood, call upon Professor Hitchcock, who will talk to you of all

the changes that have taken place in the soil of our country since and before the Flood, and on the telegraphic system of the universe will bear you aloft that you may behold all time and space.

Nor will your acquaintance be confined to your own country; Sir John Herschell will come and sit down and discourse eloquently upon the wonders of the vast creation—"of all the worlds that are poured upon our sight by the glory of a starry night." Alexander Von Humboldt (though recently passed into the spirit land) will speak through the Cosmos and confirm the affirmation of David—"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech, no language! Their voice is not heard, but their line hath gone out through all the earth, and their words to the end of the world."

Nor will it be from across the stormy ocean of blue waves alone that such personages will visit you, but across the darker and wider ocean of time come the wise, and good, and eloquent, and discourse to you as long as you will listen. The poet from the banks of the Avon—"the poet of the human heart"—and another from his garden-home in Westminster, called "The Poet of Paradise," will come and entertain you. If among these you tire, the old family Bible may be placed before you; through it God, the Author of all things, the great Eternal Spirit, will address you. You can never exhaust its contents—you can never fathom its infinitude—you can never cease to admire the Great Personage there presented, and the system made known, whereby man can be taken from this world, and live again in one that is more bright, and beautiful, and desirable. Its histories, and poems, and prophecies, will ever be a source of enjoyment, and peace, and happiness: even in the troubles of life and tedium of old age, they will be oil of gladness to the wounded spirit.

Young men, cultivate the intellect. Read good and useful books for this purpose, practice what you learn, and if you do not become wealthy in lands, you will have that which is far superior—a store of intellectual wealth, a treasure which the silver of Peru and the

gold of Australia and California can never procure ; a treasure that will last when the eye shall have been dimmed and the ear deafened, and manhood rendered almost a blank by the hand of time — a treasure that can only be ac-

quired by diligence and study. I trust that you will take care to improve upon any practical suggestions found in this letter, which, I hope, may not be entirely devoid of interest to you.

A.

THE MANIFESTATIONS OF GOD.—No. IV.

THE narrative of the offering up of Isaac scarcely comes within our prescribed limits, since though perhaps it applies, it does not express *visible* Divine manifestation. But it contains a confirmation of our views respecting Malak YAHVEH, which should not be overlooked. Just as Abraham was at the point of slaying his son, Malak YAHVEH called to him from the heavens, for the purpose of staying his hand. In doing this, he assumed a dignity ill-becoming a created angel. "And said, Lay not thine hand upon the son, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, the only (son) FROM ME!" (verse 12.) "The lad" was about to have been offered in sacrifice to Malak YAHVEH. Malak YAHVEH must have commanded a sacrifice to be offered to himself. And this is supposable only on the ground of his being Yahveh's "fellow"—a participator in the many attributes and worship of God—the Logos who subsequently became man by incarnation, and the Great Shepherd of the sheep by the blood of the everlasting covenant. Abraham virtually offered Isaac to Malak YAHVEH; then Malak YAHVEH was led, or Abraham committed idolatry! Thus we come back again to the same conclusion as on pages 385 and 503.

It will be seen from Gen. xxvi. 24-25, that at least on two occasions did YAHVEH appear to Isaac; and though these manifestations present nothing new for consideration, yet it may prove to have been well to note their occurrence.

7.—We now overtake *Jacob in Bethel* (chap. xxviii. 11-22.) Let us peruse the story. "And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put as his pillows, and lay down in that place to sleep.

And he dreamed and behold, a ladder set up on the earth, and the top of it reached to the heavens: and, behold, the angels of God ascending and descending on it. And, behold, YAHVEH stood above it, and said, I am YAHVEH, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest I will give to thee and thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the West, and to the East, and to the North, and to the South: and in thee and in thy seed shall all families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and I will bring thee again into this land; for I will not leave thee, until I have done that which I have said to thee. And then Jacob awaked out of his sleep, and then he said, Surely YAHVEH is in this place, and I knew not. And then he feared, and then he said, How fearful (august) is this place! This is no other than the house of God, and this, the gate of the heavens!"

This divine appearing instructs in the three grand lessons taught by the entire series of God's self-manifestations to men.

The *seasonableness* of this vision is evident at a glance. Jacob's circumstances were peculiar. He was just leaving home for a distant land. His father's partiality, along with his own and his mother's unbelief and duplicity, had rendered it necessary for him to flee precipitately, solitarily, and on foot from his father's house. His errand to Mesopotamia was one of absorbing interest, which, if successful, would probably soon place him at the head of a family, and constitute him one of the progenitors of the Messiah. Isaac his father could no longer be his priest. Rebekah, his fond mother, could no longer watch over him with maternal solicitude. Here he was homeless, houseless, friendless. Night had come on. The traveler's couch was the green sward — his

pillows the stones of the place. That *then* and *there* the God of his fathers should appear to him in midnight vision, and tender to him the most ample and consoling assurances, cannot but appear exquisitely well-timed, so much so as to remind us of the adage, "Man's extremity is God's opportunity."

Blended *majesty* and *mercy* form another characteristic of this manifestation. The amplitude of the promises at this time vouchsafed to Jacob is very striking. The homeless one shall possess a country. The childless one shall have a numerous progeny, "as the dust of the earth." The supplanter, now a fugitive from the face of an execrating brother, shall become a channel of blessing to all the families of the earth. The lonely one receives the ever-becoming-One, whose resources can never be exhausted, as his companion and faithful protector. Nor does the drapery of the vision belie the mercy-speaking promises. An earthly home has been left behind, but a heavenly one opens to view. An earthly father's servants are no longer in attendance, but those of the Father in heaven come and return on errands of celestial ministration. He whose only refuge is a pillar of unbuilt stones, is invited to climb the "ladder" and enter "the city which hath foundations, whose builder and maker is God."

Yet while mercy predominates in the word of love and scene of beauty, majesty divine imparts an awe-inspiring magnificence to the whole. It is difficult to realize the emotions of Jacob, when, having awoke, he reflected on the vision of the night. He said, "Surely YAHVEH is in this place, and I knew not." The clause, "I knew not," may mean that, during the vision, Jacob had been so wrapt in its sweetness, had attained such a familiarity with heavenly things, had caught such glimpses of YAHVEH's paternal tenderness, that he had not been *concerned*, *alarmed*, or *duly solicitous* in the presence of such august realities. In the mercy he had lost sight of the majesty! The latter now coming out to his wakeful contemplation, reverential dread seized his mind, and he further exclaims, "How fearful is this place! This is none other than the house of God, and this the gate of heaven." Or, this expression of ignorance may be taken to denote, that the presence of YAHVEH now abode

with the speaker as he had never before *known* or *experienced*. "Surely the reality of the day answers to the appearance of the night. It is no mere vision I have witnessed. YAHVEH is, in very deed, in this place; and I am solemnized by his presence in a manner hitherto unknown." In favor of this second interpretation, may be urged (1) the emphatic particle *yesh* preceding YAHVEH: "YAHVEH is in this place—it is no mere dream;" (2) the tenor of the promise, "I am with thee," &c. — i. e. "with an intimacy thou hast not before realized;" and (3) Jacob's consequent vow, in the making of which he holds communion with God, so that although commencing his references to the Deity in the third person, yet he ends in *direct address* (verses 20-22.)

The general conclusion remains the same either way; mercy and majesty are harmoniously exhibited in this Divine appearing.

The *mediatorial* principle of manifestation is not less striking. Few persons perhaps are aware how exclusively it has ever remained for the only begotten Son, who is in the bosom of the Father, to lead out Deity to view. Unsuspected though it may have been by many, or most readers of the Bible, it is not the less true that God's appearance to Jacob at Bethel was effected through the mediation of the Angel of the divine presence. "What!" says the reader, "when we read in so many words, that above the ladder stood JEHOVAH, or YAHVEH, who said, *I am YAHVEH, the God of thy fathers*, &c.?" Yes, even so. Turn, and read it for yourself, in chapter xxxi. 11, 13, where the Patriarch distinctly informs Rachael and Leah, "The ANGEL of God spake unto me in a dream, (saying) * * * I AM THE GOD OF BETHEL, where thou anointedst the pillar, and where thou vowedst a vow UNTO ME: now, arise, get thee out from this land, and return unto the land of thy kindred." Here we find that the Angel of God is God; even as before we found that the Angel of YAHVEH is YAHVEH. Confusion worse confounded to all who refuse to admit divine plurality in divine unity. "Hear, O Israel: Yahveh our Elohim is one Yahveh." "And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and amen."

Dundee.

J. B. R.

WORDS FROM THE WORK-TABLE—No. II.

"MARY Jones and Jane Marshall wish me to make them collars like mine. I shall have fifteen-pence for each, that will be two and sixpence extra this week, for I can make them between times, when our overlooker is out of the way. I can have them beneath the table, or under the work, as I have had before, and nobody will be any wiser." Stay, young friend—you are a member of the church—What says the Law-book? "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Eph. vi. 5-8.)

You are, then, violating the commands of Christ—you are defrauding your employer—you are bringing reproach upon the gospel you have professed. What for? Love of filthy lucre.—Ah! your heart is not filled with love to Christ and love to man—you do not trust to God as an all provident God,

but you trust to yourself, and you condescend to rob your earthly master. When you were engaged, you agreed to labor so many hours a day for your employer, and you have no right during that time to be indolent, or to do your own work—your time is purchased—the eyes of worldlings are upon you—they are watching, and what will be their report? "Ah! ah! this religion is all pretence—it does not make its professors commonly honest."

Thus you are a stumbling block in the path of those who are earnestly and prayerfully laboring to turn men and women from the kingdom of the world into the kingdom of God's dear Son.

You may deem these swervings from a right line as too trivial for notice, but beware of taking the *first* step in a downward course.

"Despise not thou a small thing, either for evil or for good. For a *look* may work thy ruin, or a *word* create thy wealth; a mote in the gunner's eye is as bad as a spike in the gun: and the cable of a furlong is lost through an ill wrought inch. Commit thy trifles unto God, for to him is nothing trivial; and it is but the littleness of man that sees no greatness in a trifle." LOUISE.

CORRESPONDENCE

LETTER TO A. CAMPBELL.

Honored Sir,—Though I have never had the pleasure of seeing you in the flesh, I have by moral, intellectual, and religious ties felt to be with you in the spirit, and the expression of this feeling will, I hope, be accepted by you as a sufficient reason or excuse for the step I have taken. I am sure I am right in inferring, that the truth lies near your heart, and that at all times it will afford you pleasure to hear of its progress. As a church (I am now writing of London) we do not occupy the position we ought; but our number is increasing, and we are gaining strength, and the pure and simple truths of the gospel are being better understood. We pray God that the Holy Spirit may so enlighten us, that we may be made the humble instruments of turning many from darkness to light, and from the power of sin and Satan unto God. It is very pleasing to observe, that those who are without manifest a strong desire to hear, and our meetings for the procla-

mation of the gospel are generally well attended. There are many members of our church who refer to your visit to England with feelings of unmingled pleasure. The truths you were permitted to utter have made a deep and lasting impression, and your beautiful unfoldings of the Sacred Word will never be forgotten. There are many who love you in the truth, and it may cheer you to know that the efforts you made have been already associated with issues which are blessed and eternal. I have had the pleasure of meeting in church fellowship with my dear brethren and sisters at the Camden-hall for more than two years; and though, dear brother, in the church it is not always sunshine, yet I am happy to say that the means of grace have, to my own soul, been very profitable. Our morning meetings are all that can be desired; the addresses of our brethren are characterised by that deep feeling of Christian sympathy which can only be acquired by frequently visiting the cross. What a mercy it is, my revered brother, that we can meet

together on the Lord's day, in the all-prevailing name, to partake of the feast which is spread out for us at the foot of Calvary! What a sacred resting-place for Zion's pilgrims! What striking symbols, what solemn scenes! Here are the body and the blood, the bread of life and the wine of heaven. The facts lead us to Calvary, but our faith refers us to that time when our Saviour shall come the second time without a sin-offering unto salvation. How simple, dear brother, and yet how significant, are the memorials which relate to the body and blood! How full of spiritual life is the act which enables us by faith to drink of the pure blood of the grape! It is then when we feel more powerfully the spirit-presence of our Great Master, most clearly recognizing the wisdom of Him who said before his death, Do this in remembrance of me!

As I believe you have been the chief instrument in the hands of Providence of rescuing the churches from the trammels and bondage of useless creeds and tyrannic dogmas, I accept of the present opportunity of tendering to you my most sincere and grateful acknowledgment, and as I only know you through the medium of the press, and the warm-hearted expressions of those who love you in the truth, permit me to express myself in all freeness and brotherly affection.

Personally I feel indebted to you for the many clear and excellent works which you have written in defence of the truth, the edification of the church, and the enlightenment of the world. For while it is true that good old Martin Luther was a chief instrument in giving the Bible to the people, it is no less true that you and your co-peers have proved that it is the Bible and the Bible alone, which is the Book of the Church; and though for this great boon, dear brother, you and others have had to endure persecution, and frequently to be misrepresented, your heart must be cheered with the prospect which both the old and the new already present. The truth is mighty. In freeing the churches from all human creeds, you have been foremost in a glorious work. How the mists of error fly away before the bright beams of the sun of truth. In making the Bible, and the Bible alone, the book of authority from which there can be no appeal, the powers of darkness are opposed, and the smiles of heaven secured. The harsh notes of human discord are hushed, and the soul is soothed with the music of heaven. A triumph has been achieved which in the future shall become more glorious, and the light of eternity, the joy of the angels, and the glory of the enthroned King, shall but confirm the fact, that the Word of the Lord abideth for ever. The signs of the times, and the testimonies from the four quarters of the

globe, attest the fact that the fields are white for the harvest, and the faithful and obedient churches will invoke the God of all grace to send forth more laborers, that all may return to Zion with songs and shoutings of joy.

There are many dear friends in England who would love to see you again; they welcome you with all pure and Christian love to their homes and to their hearts. To some you sustain the endeared relationship of brother and father, and as such they love you in the Lord; and were they aware that I am writing to you, they would send to you the warmest expression of Christian love. It is true that a wide sea separates, and other circumstances of a more formidable kind may tend to deprive us of the pleasure of seeing you; but we feel that we are one in faith, and one in the hope of eternal life. Perhaps our difficulties in England are greater than those with which you may have to contend. Our country is older, our aristocracy very rich and influential, and nearly the whole of them are members of the State Church or Roman Catholics. Many millions are expended to promote what is termed the national faith. Still, dear brother, we are strong in the belief that the truth will prevail. In conclusion permit me to say, that I am reminded from the statements made in the *Harbinger* of the necessity of venturing to give you a little advice. Please, then, dear brother, to remember that you are not so young as you were once. It will therefore be necessary for you to take great care of your health, in order that your valuable life may be spared for many years to come. Time writes truthfully on the brow of the Christian pilgrim the number of years, and the mortal body gives clear intimation of the approaching change. But the Bible, the pure and Holy Bible, bids us put our trust in Him whose years never fail, and who is the same to-day and for ever. By obedience and faith we can recognize him as our Saviour who has conquered death and the grave, and who is the resurrection and the life. Should you ask, dear brother, why I have written, my reply is, I wanted to write; and if at any time you should feel inclined to reciprocate any sentiments expressed in this epistle, you will greatly oblige your very sincere and affectionate brother,

JABEZ INWARDS.

18, Albert-street, Camden-road, London,
Nov. 5th, 1859.

LETTER TO A BAPTIST MINISTER.

My dear Sir,—I am induced to address a few lines to you, principally in consequence of some remarks you have made both in the pulpit and in private conversation. You have expressed surprise, and

appear to lament, that the effects of the proclamation of the truths of Christianity are not more visible; in the last conversation I had with you, I asked, was it not possible the small number of individuals now converted, in comparison with the number in the early days of Christianity, might arise from a different mode of preaching being adopted, to that employed by the primitive Christians? You appeared to think the result arose from a different cause—those being the days of miracles, which have ceased long ago. I am ready to admit, some allowance must be made on this ground, but I cannot entertain the idea for one moment, that the arm or power of the Lord is shortened, or that his love for the human family is diminished; and when we take into consideration the number of individuals now so employed, and the comparatively small number 1800 years ago, we might be led to expect very different results: so much so, that I am as fully convinced, as of my own existence at the present moment of time, that some great errors as to either matter or manner, must prevail in the religious community, particularly as we observe such diversity of opinions and practices common among those individuals whose attention may have been called to these important matters. In the days of primitive Christianity—at least so far as we are made acquainted with their proceedings through the instrumentality of the New Testament (and I am not disposed to receive any other instruction as orthodox)—it appears invariably, wherever the gospel, or glad tidings, were preached, the same results followed—men and women *believed* and were *baptized*. But if we look around us at the present time, we shall observe that when great efforts are made on the part of the preacher or preachers, and every attention has been paid by a large assemblage of persons, the majority of whom apparently were fully impressed with the importance of the truths advanced, and many were ready to exclaim, “Men and brethren, what shall we do?”—and the preacher, in anticipation of such a question being asked by several persons present, has attempted to give a reply,—how seldom are the results the same as when Peter, Paul, Stephen, or their associates, made known the glad tidings. Indeed the rule of the present time appears quite the reverse of what it was then. What is the cause? There must be one. We are told, “The Gospel of Christ is the power of God unto salvation”—or, as I understand the sentence,—The proclamation of the gospel is the means employed by God to effect the salvation of the human family. Now, it is very evident God desires the salvation of men, or he would not have given his Son to die, in order to promote their welfare.

After the manifestation of love which was exhibited on the cross, I cannot imagine it is needful to make those urgent appeals to Jehovah we frequently hear, to induce him to do what is necessary in order to “convert the world”—or perhaps rather some particular portion of the inhabitants of it—by sending his Spirit for that object. I am much more inclined to believe he has already done the greater part, if not the whole, of the work assigned to him, and that it now rests entirely with “mankind to be reconciled to God.”

You are well aware, my dear Sir, most powerful appeals are frequently made to large congregations; the uncertainty of life, the certainty of death and of judgment, the terrors of hell and the joys of heaven, are as fully portrayed as human language is capable of conveying to the mind impressions on these awful subjects. Indeed, my own idea is, fully equal on these points to the oratory of Peter, John, or even Paul himself; but when the attention of the auditors is aroused, their minds and feelings are excited to the greatest possible degree, whoever heard the preacher repeat in an emphatic manner the Divine commission to the Apostles, “Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved?”—and the declaration of Peter on the day of Pentecost, “Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins?”—or the words of Ananias to Paul, “And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord?” I much doubt whether, amongst the popular preachers of the present day, one is to be found possessed of sufficient courage to make such a declaration. They dare not trust these words with the people; or, at least, lead them to suppose that baptism has anything to do with their salvation. The ministers are afraid the people should be led to think lightly of the sacrifice of Christ on the cross—of that precious blood with which they were bought—that instead of imputing the position they might occupy in the church, or the kingdom of heaven upon earth, to their redemption by *him*, they might be led to impute it to the efficacy of the water, or to their own meritorious conduct in submitting to the institution of baptism; and instead of making these declarations, do not we almost invariably hear the preacher *urge* the individuals who may be convinced they are sinners, to *pray* to God for forgiveness, and the gift of the Holy Spirit to renew their minds, and effect in them a new birth, quite independent of water, although the Saviour himself declared, “Verily, verily, I say unto thee, except a man is born of *water*, and the Spirit, he cannot enter into the king-

dom of God?" The Apostles do not appear to have entertained any fears lest those individuals who were convinced of their standing in the sight of God, should be led to wrong conclusions on this important point. And where, my dear Sir, in what is called the Acts, or Actions, of the Apostles, can we find one instance of individuals under conviction of sin being required or encouraged to pray to God for forgiveness previous to baptism?—or given to understand they had any reason to expect the gift of the Spirit *before* they had attended to that ordinance? And now, by way of conclusion to this already rather lengthy epistle, I will observe, that I am fully convinced, when the original mode of preaching is again resorted to, we shall see similar results. Men and women will obey the gospel, and go on their "way rejoicing;" and when the members of congregations of Christians, are encouraged to mutually exhort *each other*, and by patient continuance in well doing seek for glory, and honor, and *immortality*, such will eventually become the subjects of "eternal life."—With every wish for your temporal and eternal welfare, I am, dear Sir, yours in the hope of the gospel,

W. S. S.

P.S.—From what portion of the New Testament are we led to infer, that the soul of man, in its *natural state*, is immortal? We read of "the King of kings and Lord of lords, who *only* hath immortality"—and "the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel"—and of individuals who shall "seek for glory, and honor, and immortality." I think *Christians* are spoken of as becoming the subjects of it, but nowhere in the Scriptures of Truth are *sinners* represented as being possessed of it, but rather as being the subjects of eternal death.

LETTERS FROM VICTORIA.

NO. I.

Brother Wallis, — We are all perfectly delighted with the July *Harbinger*. There is but one opinion with regard to the contents, both from those in the church and out of it. The biblical information, the earnest appeals, and the reports of the progress of the truth from all quarters where the restoration of primitive Christianity has been made known, and more especially "in the dear old country," where so many hearts are beating in unison with our own, in earnest and prayerful desires for the deliverance of our common humanity from the bondage of sin, were very gratifying and cheering. Some of our brethren are canvassing for new subscribers, and I think you will receive by this mail a request for

a larger supply. I have been looking for a parcel from you for some time past. Hymn books, we are sadly in want of. Our Sister Dick has returned in safety to us, and has received a hearty welcome, with thanksgiving to our Heavenly Father for her preservation during her late voyage to England.—The usual quarterly tea meeting of the disciples from the various churches of Melbourne and the suburban districts took place last evening, in the New Temperance Hall, St. Kilda. The Teetotal Committee kindly lent us the room gratuitously upon the occasion. A large assembly was looked for; but unfortunately the rain commenced to descend on the night previous, and it has continued coming down in a perfect flood up to the time of my writing. Notwithstanding the threatening aspect of the skies, it was gratifying to see more than one hundred brethren and friends assembled under such uninviting circumstances. Very many came from country districts, ten or twelve miles distant, in open vehicles, thereby manifesting their warm-hearted affection to the Saviour, and "one towards another." Our estimable Brother Coles presided, and earnest addresses were delivered on the occasion by Brethren Ashton, Willder, Lawson, Picton, Walker, and others; and by *that good, old, and zealous servant of the cross, Brother Service*.

Brother Warren was sojourning with me for two or three days last week; he gave a most instructive and eloquent address in the Prahran Church, on Lord's day morning, and proclaimed the gospel to about 250 persons in Melbourne in the evening.

I have sent by this mail two copies of the *Christian Times*, a paper established not twelve months upon the Union, *alias* Latitudinarian principles; and you will see by the contents of one number the necessary result of man's basis of union being adopted instead of our Master's, viz.: one faith, one Lord, one baptism, &c. I called upon the Rev. J. Taylor, (late of Birmingham) the editor, and left our July *Harbinger* with him, hoping he would make some extracts therefrom, especially from Lord J. Russell's speech, and also from the paper read by the Rev. Mr. Rees before the Congregational ministers.

There can be no mistake about the fact of all parties having a craving for *real Scriptural union and communion*; and we hope, ere long, to see this greatly desired consummation.—I remain, yours in the truth,

S. KIDNER.

Erin Cottage, St. Kilda, near Melbourne, Victoria, September 15, 1859.

NO. II.

Dear Brother,—Since I last wrote you, I have seen the brethren in Geelong, Melbourne, and Prahran. I have to report six

additions by immersion (the last week in July) to the church meeting with us, since which, two have removed to the church in Adelaide, and two have fallen asleep. We are hopeful that the truth is making its way to many hearts in this neighbourhood, and doubt not of its success. "Truth is mighty, and must prevail."

Our dear young brother, Edwin Chambers, a very promising disciple, has been suddenly snatched from us by death. He was a passenger on board the *Admella* steam-ship, wrecked on our coast August 6th. His position on the wreck was hopeless, he being, along with the women, children, and weaker men, on the fore part of the vessel, which was broken off about fifty yards from the main portion of the wreck. The more robust, by means of a rope, regained the main wreck, but most of them only to prolong their sufferings, which were terminated by death from want and exposure. The boiling surf broke over the fore part of the vessel, and all had disappeared before the close of the fourth day. From the survivors, who were taken off the 8th morning after the vessel struck, I have learned how nobly the dear youth behaved; resigning himself to the care of the Lord Jesus, he was blest in the hour of his calamity, and endeavoured to comfort others with the consolations he had in Christ Jesus.

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps on the sea,
And rides upon the storm."

On Monday, Sept. 12th, our dear sister, Mary Ann Warren, fell asleep in Jesus, after a most distressing affliction of nearly four years, which was endured with exem-

plary patience. The minds of all her friends were prepared to part from her for a little season; and they unitedly thanked our Heavenly Father for his goodness and mercy in taking her to himself. Her mind was at perfect peace, being stayed on the Lord.

James Magarey, only brother of Thomas Magarey, was also on the ill-fated *Admella*, and he endured until the 6th day, though suffering from cramp in the stomach: he was passing to another sufferer, when he slipped into the sea; the only rope which they had was thrown to him, but the people were too weak to raise him, and the only alternative he had was to swim for the shore, a mile off, in which attempt he perished. He was patient, benevolent, and self-sacrificing. The Captain said of him, "No one could tell how nobly he behaved; he nursed me one cold night in his arms, and saved my life; he gave to Messrs. Fisher and Rockport his great coat, and so saved their lives." Truly, the ways of the All-wise are inscrutable!—Yours in the gospel,

HENRY WARREN.

Hindmarsh, South Australia,
Sept. 16th, 1859.

NO. III.

Bro. R. Service, of Melbourne, writes under date of Sept. 17, 1859, that one has been recently added to the church there, and that they are in anticipation of a further increase. The church now consists of some 45 members, who are walking in peace and love. About 90 have been in fellowship, but off-shoots from the church have commenced congregations in Sandhurst, Warnamboot, Ballarat, &c. The prospects in *Melbourne* continued encouraging.

NO TIME TO LOSE!

No time to lose! When we are young,
On airy wings the moments fly;
To all things fancy gives a tongue,
And views them with enchanted eye.

No time to lose! Those days have sped
Like dreams of thrilling ecstasy;
Their scenes of transport long have fled,
Their songs have lost their melody.

No time to lose! The years pass by,
They come to be improved no more;
In vain we wish, in vain we sigh,
We cannot squander'd time restore.

No time to lose! The golden hours
Are seeds that fruit immortal bear;
Let others cull time's fading flowers,
And wreaths of earthly fame prepare.

No time to lose! O what is time!
A meteor's glance, an ebbing wave,
A treasure rich, a gift sublime,
And yet a passage to the grave.

No time to lose! A fearful thought!
Let toys to me no more be known:
With this let every hour be fraught—
My time belongs to God alone!

NOTES ON PASSING EVENTS, CRITICISMS, &c.

THE REVIVAL IN THE LIGHT OF THE LATEST FACTS.—WILL THE PEOPLE HAVE THE GOSPEL?

A FEW concluding words upon the recent awakening and accompanying phenomena, is all we now intend, and, unless new and remarkable occurrences should appear, it is not intended to return to the subject. We have traced the physical effects to their causes, and, in the estimation of many, left nothing unaccounted for. Now we observe that right estimates are formed and largely accepted in every direction. The words of Dr. M'Cosh, at the Evangelical Alliance Meeting, very fairly express the rapidly-extending views of most thoughtful believers :—

"I confess that sometimes when I attended public assemblies, and heard foolish statements made in an indelicate spirit by men who seemed to have no awe or tenderness on their spirits in the midst of such awful scenes, I have been tempted to doubt of the work; but these doubts have ever been dispelled when, without seeking out the cases which the neighbourhood were wondering at, (but rather carefully avoiding such) I mingled freely with those who were cast in my way in Providence, and got into their confidence, and had their experience poured into my ears and bosom. But the physician of wide and diversified experience tells me, 'Oh! I have in my visits seen precisely similar bodily effects, and those have no connection with religion.' I freely and without reserve admit all this to the physician, and I would feel ashamed of myself if I appealed to these physiological phenomena as proofs of this being a work of revival. But let the physician look beyond the bodily affection to the spiritual experience, and he will discern in many—I do not say in all—a mental and spiritual effect which he may not have been in the habit of meeting with in his ordinary patients. He may discern a faith, a newness of life and conduct, which must have proceeded from far other sources than from nervous affection. It is to be remembered that the movement began in Connor, without much or any bodily agita-

tion. It is also a fact that, throughout the whole movement, the number of persons struck down in public has been far fewer than those awakened in secret, and that the number of those who have had no bodily prostration whatever is vastly greater than those who have had bodily manifestations. So far as I can learn, the outward agitation has of late considerably subsided, while in many districts the spiritual work is still advancing, and the flame is rising purely and brightly above the smoke which accompanied it for a time, as the grosser matter was resisting the kindling spark from heaven. The bodily expression has prevailed largely among those who have never been in the habit of restraining their feelings. * * * The revival in Ulster, just because it has been attended in the case of some with such violent bodily excitement, exposes the parties to various temptations and trials, some of them of a very subtle and perilous character. They all have their origin in the parties being led to trust in the physical and not the spiritual work. There may be bodily agitation which does not proceed from even a conviction of sin. Suppose that in a given assembly a dozen people cry out for mercy under a sense of sin, this may lead a dozen more to cry out for mere sympathy without any sense of guilt. This introduces us to another feature of our wonderful constitution. The cry of distress moves those who are not themselves in distress. It is a provision fitted to lead us to feel for those in trouble; but like every other part of our nature, it may be abused. I once saw a boy whipped in school till he fell into convulsions, whereat several others fell into convulsions from sheer sympathy. I am sure I have been in assemblies this last summer where a number of persons being convinced of sin and crying for salvation, led others to feel for a time, though they had no conviction of sin. It is not difficult, in many cases, to discern the difference, which is commonly very marked. But some may, through this cause, have been acclaimed by themselves, their friends, their pastors, or their congregations, as converts, with whom the whole feeling has been one of sympathy. It may turn out that the greatest amount of spiritual good has not been done in those places in which the excitement has been highest. Some

may be trusting in the insecure peace ; for it is of the nature of the nervous excitement to go by action and reaction. After a time of depression there is apt to come a time of exaltation ; every one knows this who, after his eyes have been long dry, has found relief in a flood of tears. 'I have got race,' is often the declaration made in these times to inquiring Christian friends ; and when asked how they know this, the answer frequently is, 'I have found a load lifted from my heart.' But it will commonly be necessary to make a more searching inquiry, 'What load ?' lest the load be mere depression of feeling passed away the natural course of things. We have seen in these times, persons passing, not once or twice, but five, ten, or fifteen times, through these movements of spirit, and their accompanying physical manifestations. I look upon persons going through this succession of experiences as in a very critical state. They should be strongly recommended not to seek for a removal of these bodily affections, but to strive to rise to the spiritual graces of faith, and patience, and love. (Hear, hear.) I met a young man who had been ten times sick down in the public assemblies. I counselled him for his spiritual good to avoid the scenes which called forth such affections, and I have reason to know that his advice was blessed for good. (Hear.) More injurious effects follow. Persons who have passed three, five, or even ten times through such a series of affections, have their bodily organism greatly weakened. And now persons get into an hysterical state, or may fall into a mesmeric state. I do not speak of a mother as hysterical when she is in deep distress on hearing of the death of a son ; but if she give way to moping and brooding, she may fall into hysteria. I do not describe the strong men who have been bowed down in this movement as being hysterical ; but certainly some persons have so encouraged themselves in an unhealthy feeling as to find themselves in nervous disease. They may now get a succession of visions, which assume a sort of regular, systematic form."

On one point a little information may be given with advantage. There are thousands of persons, not much acquainted with the past, who conclude that these bodily effects are peculiar to the present awakening. A few facts will enlighten such of our readers as may be of that number. The following out of many similar cases are given from Mr. Wesley's Journal, and clearly shew that the physical manifestations were similar to those of the present moment. One difference, however, is worthy of

notice. *Now* they are attributed to the Holy Spirit, and multitudes have prayed for them ; *then* Mr. Wesley attributed them to Satanic influence, his conclusion affected the general feeling, and hence it was common to pray that the Devil might be cast out.

"Saturday, April 21st, 1859. At Weaver's Hall a young man was suddenly seized with violent trembling all over, and in a few minutes, the sorrows of his heart being enlarged, sunk down to the ground. But we ceased not calling upon God till he raised him up full of 'peace and joy in the Holy Ghost.'" "Another person dropped down close to one who was a strong assertor of a contrary doctrine. While he stood astonished at the sight, a little boy near him was seized in the same manner. A young man who stood up behind, fixed his eyes on him, and sunk down himself as one dead ; but soon began to roar out, and beat himself against the ground, so that six men could scarcely hold him. Except J. H. I never saw one so torn of the Evil One. Meanwhile many others began to cry out to the 'Saviour of all,' that he would come and help them, inasmuch that all the house (and indeed all the street for some space) was in an uproar. But we continued in prayer ; and before ten, the greater part found rest to their souls. Some sunk down, and there remained no strength in them ; others exceedingly trembled and quaked ; some were torn with a sort of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold them. I have seen many hysterical, and many epileptic fits ; but none of them were like these in *many* respects. * * * Soon after, I was sent for to one of those who was so strangely torn of the devil, that I almost wondered her relations did not say, 'Much religion hath made her mad.' We prayed God to bruise Satan under her feet. Immediately we had the petition we asked of him. She cried out vehemently, 'He is gone, he is gone !' and was filled with the spirit of love and of a sound mind. * * * One woman tore up the ground with her hands, filling them with dust and the hard trodden grass, on which I saw her lie with her hands clenched as one dead, when the multitude dispersed. Another roared and screamed in a more dreadful agony than ever I heard before. Some continued long, as if they were dead, but with a calm sweetness in their looks. I saw one who lay two or three hours in the open air, and being carried into the house, continued insensible another hour, as if actually dead. The first sign of life she showed was a rapture

of praise, intermixed with a small joyous^s laughter."

But not only are these effects found in connection with preaching the Gospel, but they are known to arise from other causes. On this point Professor Hodge has long since written—

"Besides, such effects are not peculiar to what we call revivals of religion; they have prevailed in seasons of general excitement in all ages, and in all parts of the world, among Pagans, Papists, and every sect of fanatics which have ever disgraced the Christian church. We are, therefore, not called upon to regard such things with much favour, or to look upon them as probable tokens of the presence of God. That the bodily agitations attendant on revivals of religion are of the same nature, and attributable to the same cause, as the convulsions of enthusiasts, is in the highest degree probable, because they arise under the same circumstances, are propagated by the same means, and cured by the same treatment. They arise in seasons of great, and especially of general excitement; they, in a great majority of cases, affect the ignorant, rather than the enlightened, those in whom the imagination predominates over the reason, and especially those of a nervous temperament, rather than those of an opposite character. These affections all propagate themselves by a kind of infection. Physicians enumerate among the causes of epilepsy, 'seeing a person in convulsions.' This fact was so well known that the Romans made it a law, that if any one should be seized with epilepsy during the meeting of the comitia, the assembly should be immediately dissolved. This disease occurred so often in those exciting meetings, and was propagated so rapidly, that it was called the *morbus comitialis*. Among the enthusiasts who frequented the tomb of the Abbe Paris, in the early part of the last century, convulsions were of frequent occurrence, and never failed to prove infectious. During a religious celebration in the Church of St. Roche, at Paris, a young lady was seized with convulsions, and within half an hour between fifty and sixty were similarly affected.

"A multitude of facts of the same kind might be adduced. Sometimes such affections become epidemic, spreading over whole provinces. In the fifteenth century, a violent nervous disease, attended with convulsions, and other analogous symptoms, extended over a great part of Germany, especially affecting the inmates of convents. In the next century, something of the same kind prevailed extensively in the South of France. These affections were then regarded as the result of demo-

niacal possessions, and in some instances, multitudes of poor creatures were put to death as demoniacs."

It may be worthy of notice that John Wesley grew wiser as he advanced in years, and instead of affording a measure of encouragement to the "stricken ones," brought them under complete control, and sent the demons to some other region.

In full view, not only of what we have witnessed in Ireland, but of a large amount of testimony *pro* and *con.*, we approve of much of the following, taken from the *Daily News* :—

"1. There is a revived interest in religion amongst the population, of gradual growth, and of anterior date to the hysterical developments. 2, There is also a parenthetical outward reformation of morals during the prevalence of the physical phenomena, which unhappily retrogrades as the latter becomes familiar. I fear the Chancellor of the Exchequer will not have to provide for the deficit in Excise, which one of our correspondents anticipates. 3, In most localities and families, the most hopeful symptoms of religious character—those which appear less to the casual visitor than to the settled pastor—are in the inverse ratio of the hysterical developments. 4, The physically affected are, in an overwhelming proportion, females and ignorant persons. 5, The physical 'phenomena' are numerous and acute, or limited and mild, in proportion to the nature of the instruction which the subjects receive. 6, They all admit of explanation from Archbishop Stopford's data. 7, The supposed difficulty can be explained 'why they should, almost without exception, result in that state of living which is scripturally termed newness of life,' disappears when it can be affirmed, as I have no hesitation in doing, that 'almost without exception,' they do not so result. 8, Many of the subjects of the delusion are worse than they were before; if spiritual pride and arrogance, self-righteousness and a disposition to prefer their own inspirations to the teaching of the Bible, are symptoms. 9, A diseased state of mind has in some cases been induced, which threatens to become chronic; instances of insanity are by no means rare; and homes, once happy and industrious, have presented scenes at which any Christian heart would ache."

The above remarks were written for our last number, but omitted from want of space. Additional communications have only tended to confirm them. Put, if you will, *all* the stricken cases among

the less hopeful — grant that many of them, though changed, are not brought to humility and meekness—admit that a wide-spread awe, which bound many with the chains of fear, having subsided, they, or many of them, are just what they were — still, you have remaining thousands of hearts which have turned to Jesus, and an open field for preaching the Gospel such as never before existed in Ireland. The philosophy of this was exhibited two hundred years ago by John Howe, a famous preacher of that time.

"If any considerable number in one city should all on a sudden be *struck* (John Howe uses the word, doubtless, without any physical reference, but the use of it is remarkable) and a remarkable change be made upon them—if several notoriously debauched and dissolute persons should become very serious, sober, praying men—this would be very much observed and taken notice of as somewhat a strange and new thing.

"2nd. Upon such observations the minds of men will be filled with wonder. 'What a strange thing is this, that such a great number of people will not be as they have been, and do as they have done.' 'Such as could drink and swear, and rant with the rest of their dissolute neighbours, are now taken up all of a sudden and do no such thing! Men will be very apt to wonder when such a thing as this shall be.

"3rd. That wonder will beget discourse about it from person to person. It will grow, as we may easily apprehend, into matter of talk, that changes appear in such and such.

"4th. Such discourse, it is very supposable, may put many persons upon search and inquiry, first into the truth of the matter of fact, and then into the tendency of such a thing, whither it drives, what kind of change it is. Is it true, yea or no, that such things really are?

"5th. Upon such inquiry we may suppose there will ensue approbation.

"6th. That is likely to infer an apprehension of somewhat divine in it. When it shall be seen that men are strangely wrought upon, and great changes made in them; and when being discoursed with, and the things into which their spirits tend being examined and searched into, they are found to speak words of truth and soberness, and not like mad and distracted men that are beside themselves, 'sure it is of God that there is this change and turn upon the spirits of so many men.' Sure there is some divine hand in it!

"7th. Hereupon succeeds naturally a favorable inclination towards religion in

those who have hitherto been strangers, at least, to the power and life of it. When they see it sparkle in the conversation of others; when it shall be said that men, whatever they were before, are awakening out of this drowsy, dead sleep, and returning from that dreadful apostacy, and a spirit of seriousness, and life, and vigour, begins to show itself, and religion and holiness (as I was saying) shall sparkle in the lives of them in whose conversation there was hardly the least glimmering of it appearing before, this will draw a favorable inclination.

"8th. Hereupon doth unavoidably ensue a general reputation to serious religion, which will signify a great deal to this. When serious religion shall by these means be brought into credit, then the work will drive on apace, and the chariot wheels move easily."

It has been suggested, that though there is a willingness to hear, yet, if the Gospel and ordinances of Jesus are presented in primitive simplicity, it will be found otherwise. That such preaching would bring upon you the opposition of sectarians, who are seeking to "cage the revival," is admitted; but our conviction, *founded on facts*, is, that people are ready to hear (as they have not been before) the words of Christ and his Apostles. That a man, or a church, may close the public ear by an indiscriminate assault upon the revival, by failing to distinguish between its good and its evils, is freely admitted, and that this, in some instances, has been done, cannot be denied. So willing are people to hear and obey teaching and commands not popular with their Rabbis, that in more than one instance the press has been invoked to stay the evil. Several illustrations might be given, but one must suffice. The Rev. J. Kydd, in No. 1 of a series of publications, says,

"I would not have written one word on the subject had it not been for what he and many other Christians have regarded as the intemperate zeal of our Antipædo-baptist friends. I believe much injury has been done to the souls of the young converts by the reckless assertions with which town and country have resounded during the last two weeks. 'You have never been baptized;' 'You are living in violation of one of Christ's commands;' 'Infant sprinkling is an awful lie; I have no hesitation in assigning hell as its birthplace,' are expressions that meet us at every step. The minds of the converts have been diverted

from the grand theme, *Christ and Him crucified*; and some of them have been so frightened that they have allowed themselves to be plunged into the water."

What does this shew? That in regard to two important points—the proper *subject* and the *action* of baptism—the awakened hear and obey. "In town and country"—"at every step," according to Mr. Kydd, something on these points is met with. Not only so, but the converts allow themselves to be "*plunged into the water*"—so the Rev. Gentleman reverently describes an ordinance of God! True, he says, that "the minds of the converts have been diverted from the grand theme, *Christ and him crucified*." But the same might be said of the three thousand whom Peter directed to baptism, after having preached Christ to them, on the day of Pentecost. The true rendering of the Gentleman's words is—they have been diverted from his teaching, and are lost to his sect. But any how—and the Lord be thanked!—the people of Coleraine will listen to the truth. What is thus urged concerning the "revival districts" of Ireland, is held to apply to parts of Scotland, and to wherever the revival may have extended. The following from the *Christian Advocate*, will be new to most of our readers:—

"**AWAKENING AT DRUMCLAIR.**—The most remarkable awakening and conversion of which we have heard in connection with recent revivals, is that which has occurred at Drumclair, in the parish of Slamanan. In January of this year, 1859, a few shewed in their altered condition, that the truth was making an impression on their hearts and minds. And during the course of a few months from that time, about thirty believed and obeyed the gospel. As this gracious work went on, the interest in it deepened and widened, and the laborers also increased: and the further results have been, that on a profession of their faith in the Lord Jesus Christ, twenty-three disciples were immersed in the Blackloch, on the 13th of August, and again on the 3rd of September, twenty-four more were in the same water 'buried with Christ by baptism into death.' Other four have since been baptized in Airdrie. There were hundreds present on each of these occasions, and the impression produced in the minds and feelings of those who were privileged to witness the solemn, yet joyful scene, will not soon be forgotten or effaced. In that little place, with a population somewhat over one hundred adults, upwards of

eighty men and women, in obedience to the Lord's command, and after the example of the Apostolic Church, have 'believed and been baptized.' May they stand fast in the Lord, be the prayer of all Christians in their behalf, for the little wilderness has, indeed, become a fruitful field. Instead of the works of the flesh by which these children were ruled when they were disobedient, there now abound among them the 'fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.' "

Here we must close. Let us pray for awakenings everywhere, and be careful not to overlook the wheat because, in the same bushel, may be found the chaff also.

DAVID KING.

CHRISTIAN UNION—MANCHESTER, BIRMINGHAM, AND PHILADELPHIA.

IN Manchester, Alderman Sir James Watts has recently laid the first stone of a chapel for the *Wesleyan Reformers*. The Rev. James Everett, in his address, said,—

"Many people bewailed the fragmentary state of the Christian world, broken up into different sections and parties, and wished they were blended into one. For his part, he had no such desire. He had no wish to see Dr. M'Kerrow become a clergyman—(laughter)—or Mr. Mursell become a Methodist preacher, and he had no wish himself to become anything but what he was—a Wesleyan Reformer. (Hear, hear.) He was strongly inclined to believe that the Divine Being never intended them all to go together, or he would have given them the same bias and tastes—given them the same order of intellect, led them in the same providential direction, and placed them in the same circumstances. And then what a monotony would have been presented to the world. They would have been dragging their dull round, like a horse in a mill. No! the Divine Being delighted in variety, and they could see it manifested in nature, providence, and grace."

What a wretched state, according to Mr. Everett, the church must have been in during the apostolic age—"what a monotony"—how the church, for want of sects, (which the Apostle puts with the works of the flesh) must have dragged its dull round, like a horse in a mill. How sad, too, it must have been that

the church then had in it no James Everett, to propose the excommunication of those dreadful Apostles, who taught the disciples all to speak the same things, and to be joined together in the same judgment, and who designated divisions carnal — thus opposing what God delights in. Alas, alas! In that dark age there were no Wesleyan Reformers.

But while Mr. Everett is rejoicing in his shame, good people in Birmingham are wanting a *revival*, and cannot get it on account of that division in which he glories. The following appeared a few days back in the *Daily Post*. But how uncertain is life! The writer of it is now no more.

"Sir,—It is a joy to believe that the world is becoming wiser and better—croakers and modern prophets notwithstanding—but there is room for great improvement, and few thoughtful men will be found who will not admit that all true wisdom comes down to man in answer to prayer.

"Within the past twenty years many attempts have been made to establish daily or weekly united prayer meetings. None of these have succeeded as they ought to have done, and the best of them have survived but one Summer and Winter. Now we may ask wherefore?

"I address all serious and praying people through you in stating my views, which are the result of observation and some little experience.

"I have not an unkind word to say of the clergy and other ministers of religion, but I fear the difficulty there is in settling questions of precedence and position, have had much to do with the failure of well-meant efforts. I speak to earnest Christian men of all grades, and of all denominations—Why cannot we take a commodious room quite unconnected with any church or chapel; fix upon one or two nights in the week (mid-day as well, or alternately, if thought desirable) and let it be conducted by persons who happen to be present, whether ministers, laymen, rich, or poor? I think many clergymen could be found to meet on such neutral ground, and no doubt ministers of religion of all evangelical denominations would aid the movement, which would be popular, and probably extensively useful.

"If my fellow townsmen agree with me in thinking such a movement desirable, and will write to that effect through the medium of your paper, we could have a meeting to make arrangements for commencing at once.

"I do not urge this on my fellow townsmen because prayer meetings are becoming one of the great facts of the age, but because

'Prayer is the Christian's vital breath,
His watchword at the gates of death;
He opens heaven by prayer.'

I am, Sir, yours truly,
R. F. STURGES.

Here then it seems that for twenty years, all attempts to pray together for a revival have broken down, through what Mr. E. terms a *delightful variety in grace*. To those who admire Mr. Sturges' letter, we suggest the plan adopted by various ministers of several denominations in Philadelphia. Their call is—

"TO CHRISTIANS OF ALL DENOMINATIONS.
PRAYER FOR THE UNITY OF THE SPIRIT.

"Dear Brethren,—The thoughtful reader of our Lord's intercessory prayer must mark with deep interest the earnestness with which He prays for oneness among His disciples.

"No less than four times, in that prayer, (John xvii.) does our blessed Lord offer the request (each slightly varying in phraseology) 'that they may be one,' showing how near to His holy heart was this unity among His followers.

"The Apostle Paul, guided by the Holy Ghost, presses upon the Christians at Rome, (xii. 5) Corinth, (i. 10, xii. 12, of 1st Epis.) Galatia, (iii. 28) Ephesus, (iv. 3, 6) Philippi, (ii. 2) and Colosse, (iii. 11, 14) the same unity of the Spirit in the bond of peace.

"Assured that all believers in Christ heartily desire that His prayer might be answered, and the Apostle's injunctions obeyed, and that those needless divisions among Christians, which are so opposed to the divine will, and which so obstruct the progress of the pure gospel, may be done away, the undersigned respectfully suggest that one day be annually set apart for special prayer, that God would grant that his believing children 'may be made perfect in one,' and that by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit and in the bond of peace, that they may be a holy temple acceptable unto him.

"Thus humbly approaching the throne of grace, united in heart, with a request so consonant to the expressed will of God, we may believe that the Great Head of the Church, answering the prayer for increased unity or spirit, will Himself lead that church into some measures for the accomplishment of outward union as shall most redound to His glory.

"We beg leave to designate the first Monday in October as the day for such

special prayer, and invite our Christian brethren generally to unite in these solemn supplications."

Now these are union-loving men. They are at fault on one important point. Why do they pray for the Spirit to lead them to some measure for the accomplishment of outward union, when the Bible is sufficient—when apostolic examples and teaching are all they need; when, in fact, to neglect the one and all-sufficient platform given in the Scriptures, is to neglect what the Spirit has given?

Several letters, consequent upon the appearance of that by Mr. Sturges, have been inserted in the *Post*. One of these will shew what, to our knowledge, more than a few think upon the subject.

"Sir,—Your correspondents on this subject generally assume that the way to produce a revival is to hold prayer meetings. Undoubtedly the prayers of Christian people for the conversion of men, are acceptable to God. By all means, then, let Christians meet, at morn, noon, or evening, to pray.

"But how is it that little or nothing is said about other means—about *the* means? I read, 'It pleased God, by the foolishness of preaching, to save them that believe.' And again, 'The gospel of Christ is the power of God unto salvation.' Can we improve upon God's way? Why is there not a greater readiness to go into the highways, to the lanes, to the poor, even to the ragged and the shabby, to bring them to the hearing of the gospel? And if the poor are really wanted at our churches and our chapels, why not give up what is too near an approach to the system of box, 2s.; pit, 1s.; and gallery, 6d.—the system of pew rents, I mean.

"Let us see what was the Saviour's idea of the way in which the world might be induced to listen to gospel tidings, and to believe. 'Neither pray I,' he said, 'for these alone, but for them also which shall believe in me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they, also, may be one in us; that the world may believe that thou hast sent me.' According to him, the union of his disciples is essential to the world's believing. And yet your correspondents talk of 'the members of all Christian sects.' And perhaps they suggest union in prayer without union in preaching, knowing that in preaching there *could* be no union, unless the preacher of each sect agreed to hold in abeyance for the time what he held to be important truth—yes, truth important enough, in his estimation, to justify his being part and parcel of a

sect. Many of Paul's admonitions have now become quite obsolete; and among the many accounted impracticable things he said, is this: 'Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.' No divisions! No sects! Why, our wise men now-a-days, are telling us of the *advantages* of divisions and sects!

"Once more; the meeting together to pray of those 'who are engaged in mercantile pursuits' will be of little use, if there be not consistency of conduct when they go back to the shop, the warehouse, or the factory. A mid-day half-hour prayer meeting will not rub off a ten hours' ungodly grasping after money; money, honestly got if it can be; dishonestly if it can't. Tradesmen will only get laughed at by those in their employ for going to the meeting, if these see that they can defraud, oppress, and over-reach in their way of trade. We want a revival, but the revival must begin at home. Let those who go to pray look to it, that they don't hinder religion a great deal more than they advance it, by their neglect of 'good works.'

"Your readers, Sir, can take this letter for what it is worth. If it be the truth, they need not revile the writer for writing it. If it be *not* the truth, they need not have their serenity disturbed thereby.—I am, Sir, yours very respectfully,

"A PLAIN SPEAKER."

That a daily paper, of large circulation, should almost daily contain something on this important subject, is at least deserving of thanks. The truth will out.

THE FAITH & ORDER ACCEPTED BY AN ENTIRE CHURCH.

THE church in Bond-street, Birmingham, long known as a Baptist Church, and now consisting of about two hundred members, has declared in favor of the faith and order, once for all delivered to the saints. The following has appeared in the *Freeman*, and also in the *Birmingham Daily Post* :—

BOND-STREET CHAPEL.—At special church-meetings it has been resolved to have a plurality of elders to take the oversight of the church—to administer baptism *without delay* to every penitent believer who requests it, on his confessing that Jesus the Christ is the Son of the living God—to afford an opportunity, at the breaking of bread every Lord's day, for mutual teaching—to cease to sanction the singing of praise on the part of unbelievers—to renounce all human creeds—to give up pew-rents and public collections for church funds—and to substitute the designation "church of Christ meeting," &c. for that of "Baptist church." In each instance the church was first asked, "Do you consider this according to

the teaching of the New Testament?" and secondly, "If so, are you willing to adopt it?" Mr. Chew has requested that the members of the church and others would cease to style him "reverend."

Subsequently, the annexed resolution was unanimously passed—

That it is our duty as a Christian church to unite and co-operate with all Christian churches in every place, having as their guide and rule of faith the Word of God only; and that with a view to the furtherance of this end, a communication be sent to the Evangelist Committee at Nottingham, requesting to be recognised by all other Christian churches of the same faith and order.

This event at least makes good such of our former notices of progress in Birmingham, as have intimated, that additions to the church in Cherry-street, ought not to be taken as indicating the measure of truth's progress in this locality. In the morning the seed has been scattered, in the evening the hand has not been held back. Time must reveal the result. As we formerly said, "Cherry-street is not the measure of it"—now we say—Cherry-street and Bond-street together do not exhaust its results—the harvest is not yet.

Mr. Chew remains at Bond-street as an evangelist, and will coöperate with us to act upon neighbouring localities.

On Monday, the 22nd, a tea meeting was held in Bond-street chapel, when between 300 and 400 persons, chiefly members of the Bond-street church and of that in Cherry-street, enjoyed the repast. After tea a public meeting was addressed by S. J. Chew, D. King, Mr. Eggington, and Mr. Gilbert—deacons at Bond-street—and briefly by two brethren from Cherry-street. In the course of the evening, the following address was read by Bro. Fraser:—

TO THE CHURCH IN BOND-STREET, BIRMINGHAM.

Grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, be with you all.

Dear Brethren.—The church in Cherry-street having been informed of several important Resolutions passed by you, having reference to a return to the order of the Primitive Churches, desires to express its hearty approval of your determination, and at the same time to give thanks to Almighty God for His great goodness in granting to you those favoring circumstances which have tended to your clearer apprehension of the faith and order once for all delivered to the saints. The meetings you have held, the questions you have considered, and the conclusions you have arrived at, produce in the hearts of all enlightened Christians feelings of profound joy and gratitude.

By thus acting you honor Him whom God has exalted, to whom He has given a name above every name, and who has received all authority in heaven and on earth. You honor him! Yes. By answering only to that name, *derived from him, and first called upon the disciples at Antioch*. Not that by this you value baptism *less*—rather may it be said that only thus can you truly honor it. How received you the name of Christ? You were baptized into it, and therefore acknowledge as *churches of the Lord*, only congregations of baptized believers; while many who answer to the appellation Baptist, degrade the

institution to a useless ceremony, by admitting to their fellowship, and acknowledging as members, those whom they declare unbaptized.

Again, you honour the Saviour by resolving to honor his laws, given by him and his apostles, and recorded in his one blessed volume. You have made the alteration, not for the sake of change—not because of expediency; but because you would be led by the Holy Spirit through the examples recorded for your imitation, and by commands handed down for your obedience. You thus practically declare, that just as the world by its wisdom could not find out God, and that the knowledge of Him depended upon His Prophets and Apostles—so the Papacy and Protestantism have by their wisdom been unable to discover a basis for Christian union, or a polity meeting the demands and requirements of the age; but themselves bearing witness, after many centuries of experiments, they have utterly failed: thus conceding that the Divine order of things, which has the sanction of Christ and His Apostles, is alone acceptable, worthy, and efficient.

While we rejoice that you have thus resolved, we confess that our joy is damped by the consideration, that the churches professing Christianity are walking generally after their own ways, thereby dishonoring the Head of the Church, and failing in the great work for which the Lord desires to use them.

If you are right, they are wrong, and the thought is a sad one, that instead of looking for their co-operation in the assault upon the world, we have a mission to them: we have to call them to obedience—to teach them to *substitute the BIBLE for all human creeds—FACTS for inferences—THINGS for words—UNITY OF FAITH for unity of opinion—THE POSITIVE COMMANDS OF GOD for human legislation and tradition*. Sadder still the thought, not an offspring of uncharitableness, but which rests upon *undeniable facts*—that those who should lead to right positions, in various ways, stand in the path of progress—labor to build up *sectarian interests*, rather than to promote Christian union; and to sustain the cause (their own) rather than devote themselves to the restoration of the Divine order.

After thus speaking of joy and sadness, we express our confidence as to the issue of efforts made in order to a return to the old ways. We hope that the day is not distant when there will be, as there once was, but *one body, one faith, and one baptism*, as there is but *one Lord, one Spirit, and one God*. Our confidence is based upon the immutability of the counsels of God. We call to mind the heart-strivings and acknowledged helplessness of the sects, as well as upon the fact that, under the Divine blessing, nearly one hundred churches in Great Britain co-operate to this end, that in the United States upwards of 300,000 brethren long and labour for its approach—that in Australia, Sydney, and New Zealand churches of the one faith plead the one order. In Germany and Italy many churches honor the Lord and his apostles. Ethiopia stretches forth her hands; and that everywhere, throughout the world, the hand of God may be seen working out His own great purposes.

The church now addressing you will add, in conclusion, that in extending to the church in Bond-street the hand of fellowship, and in declaring not only its *willingness*, but its *earnest desire*, that the two churches should co-operate in all possible efforts, in order to the end in view, it does so not on the supposition that your church has become part of a denomination to which the Church in Cherry-street is attached—for it belongs to no denomination, but holds denominationalism and nonconformity as nothing less than treason against the Lord. In this view every congregation of baptized believers, holding the one faith, and observing (the one order, is a sister church, whom it is our duty to acknowledge, and with whom it is our privilege to co-operate.

Trusting that by the Divine blessing efficient means may be devised by which this important Midland town and the surrounding localities may be acted upon to their advantage and to the glory of God, we remain, dear brethren, on behalf and by request of the church in Cherry-street, your's in the hope of eternal life,

DAVID KING—ED. FRASER.

ITEMS OF NEWS.

MIDDLESBORO.—We send 10s. to the Evangelist Fund. Three males have been added during the month. J. H.

At PATHHEAD, near Kirkaldy, since report last month, four persons have been added to the church, after confession of Jesus, and immersion in his name. THOS. HARROW.

SWANSEA.—Our brethren here have to contend against prejudice and opposition. The press of the town will not favor us in the least. The conductors of the *Journal* promised to publish Bro. Milner's *Letters to the People*, but owing to some cause or other, they were rejected in a very uncourteous manner. We therefore had 12,000 one-page tracts on 24 subjects, forwarded from Edinburgh, and also 300 on each of the subjects suggested at the Annual Meeting. These we distribute every Lord's day. We conduct seven meetings during the week; one of these is held in the Infirmary, where the afflicted assemble in one ward to hear the Scriptures read and expounded. We have had three additions since I came here, two by immersion, and one restored. We solicit earnestly the prayers of the brethren in our behalf. There are at least 20,000 persons in this town who do not attend a place of worship.—Our meeting-room is in the centre of the town, and is comfortably fitted up to seat about 150. If Bros. King and Milner could spend three or four weeks here in the Summer, we should witness results worth their coming. Our Welsh brethren sent me £1 to aid in paying for the tracts, for which we thank them.—The Wrexham brethren are about opening a meeting-room at Moss, near that town. Will

they furnish some information respecting it in your next number?—E. EVANS.

WIGAN.—Since our last month's report, one believer has been united to Christ by baptism, and added to the church here. J. S. WALKER.

NEWTOWN, SYDNEY.—Since writing last we have received five into the church, viz.: a brother and his daughter, a sister from India, and three females by immersion. We do not make much progress, most of the people being either very much prejudiced or very apathetic. In the church we have great peace and love. Our meeting on Lord's day evenings is very well attended. One of the brethren is chairman, another notes the time, and a third opens the subject for discussion, being allowed 20 minutes, and each subsequent speaker 10 minutes. We have thus discussed many of the leading principles of Christianity. We have had a visit from Bro. E. M. Pryce, who is on his way from New Zealand to England. T. GOODIN.

OBITUARY.—We have to announce the not unexpected departure of our aged and truly venerable sister in Christ, MARGARET MERCER, relict of our deceased brother, Joseph Mercer. Our dear sister was the oldest member in the church, being in her 83rd year. She had been a member of the church for upwards of fourteen years, during which time, and until within a short period of her death, she had been a constant attendant on the means of grace, her place among the children of God being rarely vacant. She peacefully fell asleep in Jesus on Lord's-day morning, Nov. 20, 1859. J. S. WALKER.

CONCLUDING REMARKS.

THE labors of another year terminate with our present number, which completes the twenty-fourth volume of a periodical originated in 1837 with the object of advocating a return to the purity and simplicity of Bible Christianity. That much good has been accomplished by it, does not admit of doubt; but a great work still remains to be accomplished. We hope, therefore, with the Divine permission, to commence ano-

ther volume with the New Year, for which we bespeak the sympathy and increased support of our subscribers and the brethren at large. In this work, which we regard as auxiliary to the labors of proclaiming and teaching the truth, we shall again have the hearty support and coöperation of those gifted brethren among us, whose contributions have enriched the pages of the HARBINGER during the past year. J. W.

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THE BRITISH MILLENNIAL HARBINGER,

DEVOTED TO THE

Spread of Primitive Christianity.

"I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying with a loud voice—Fear God, and give glory to him, for the hour of his judgment has come; and worship him who made heaven, and earth, and sea, and the fountains of water" (JOHN.)

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INTRODUCTORY REMARKS.

DEAR BRETHREN AND FRIENDS,

WE are again reminded, by the season of the year, that the world, and the fashion thereof, are passing away ; but that he who doeth the will of God abideth for ever. A new year already, to some extent, engages our thoughts and feelings. It should occupy us, however, only in subjection to the Divine Government. "In all thy ways acknowledge Him, and He will direct thy path."

It is not for us to foreshadow how far the ecclesiastical and political institutions of human society may be affected in the year that is now dawning upon us. That strife and division are prevalent in the one, and even predominant in the other, is too apparent to require any argument in its support. It seems as though the bodies politic and ecclesiastic, of every nation, were out of joint with the times, and about to fall into ruin at the approach of some great and important crisis, which, in the providence of God, will, we hope, issue in promoting, in a more marked degree, the spiritual and social welfare of the human family. But the end is not yet.

Amid these shifting scenes—the uncertainty and ever-varying phase of human laws and systems of polity—it is our happiness to believe—nay, to know most assuredly—that the God of heaven has set up a kingdom in our midst, with a Divine Monarch at its head ; that the laws and institutions of this kingdom are perfect, and the privileges and honors of its citizens enduring and immutable. The position and locality of the kingdom may, and doubtless will be changed, at the resurrection of the just ; but its government and immunities are for ever and irrevocably fixed. This kingdom is built upon the legislation of Prophets and Apostles, Jesus Christ himself being the chief corner stone ; and its rich and everlasting glories are secured to all faithful citizens, by oaths, and promises, and blood.

"Those characters shall fair abide,
And justify our trust ;
When gems, and monuments, and crowns,
Are mouldered down to dust."

The British Millennial Harbinger is, we trust, engaged in the humbly advocacy of those principles which are embodied in the laws of this divine kingdom. Its character in the past will best indicate the contents of the volume which we now commence. Any extension of its circulation we must leave in the hands of those brethren and friends who continue to identify themselves with the labors in which we are engaged. There is, perhaps, no religious periodical which has been more frowned upon by certain classes, or which has had a severer struggle to maintain its ground, than the *Harbinger*. The reasons of this opposition must be self-evident. Notwithstanding the antagonism which it meets with, the *Harbinger* still lives, and promises to be more healthy and vigorous during the ensuing year than it has ever been.

Primitive Christianity, as recorded in the Acts of Apostles, and more fully developed in the Epistles which these inspired servants of God wrote for the guidance and instruction of the first churches, is what we profess to observe, and seek to propagate ; and, by Divine permission, it is our intention to continue this work in the present volume, as well as in other kindred labors, to the close of life. We shall, therefore, give that prominence which they deserve, to the teaching of the Apostles, and to the practices of those churches which they were instrumental in bringing within the immediate influence of the Gospel ; for in their observances we find that all is simple, harmonious, beautiful, and perfect.

In every age the saints have had a divine creed on which to base their faith—not, indeed, the opinions of fallible men, but the promises of the immutable Jehovah. The devout Patriarchs, and the believing and obedient among the children of Israel, ever listened with becoming reverence to the voice of God. They gladly recognized the glorious truth, that “ the law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes ; the fear of the Lord is clean, enduring for ever ; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold ; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward.” Who, among the sons of men, in our days, recognize and receive these important truths in their full import ? None but the true-hearted servants of God.

We have the testimony of Scripture, that the first converts to Jesus continued steadfast in the Apostles' doctrine, in the fellowship, in the breaking of bread, and in prayer. Let us hold fast to their example in observing the appointments of Jesus. The Apostles taught the disciples whatsoever things the Saviour had commanded to be observed by his followers to the end of time. Thus the doctrine which they proclaimed is handed down to us with the impress and authority of the Heavenly Father, and stamped with the seal of Infinite Love. “ For God is love, and in this was manifested the love of God, that He sent His only begotten Son into the world, to be the propitiation for our sins ; and not for ours (Apostles and Jews) only, but for the sins of the whole world. He was delivered for our offences, and raised again for our justification.” By the first Adam all were made sinners, and therefore became subject to sin and death. But the second Adam, who is the Lord from heaven, “ bore all our sins away ;” and by his death, burial, and resurrection, purchased a full release from all the consequences of guilt for those who believe and obey him. Free forgiveness—the remission of all sins, and the consequences thereof — are presented in the glad-tidings of great joy which are given for all nations, without money and without price. These glad-tidings, it is our anxious desire to make known to all members of the human family.—Yours truly,

J. WALLIS.

JANUARY, 1860.

THE
British Millennial Harbinger.

THE TRUE FOUNDATION OF THE TRUE CHRISTIAN'S FAITH,
HOPE, AND LOVE; OR, THE TRUE AND REAL GOSPEL OF
JESUS CHRIST.

THE breaches in the walls of our modern Zions are not to be repaired by daubing them with untempered mortar. "Other foundation" for church union, communion, and co-operation, "can no man lay, than that which is already laid" by Divine authority. It was firmly and most perspicuously laid by the most skilful evangelical and divinely-sanctioned Architect in Christian history. Of course we allude to the great Apostle to the Gentiles. It is brief, sententious, and all comprehensive. It is frequently alluded to in the Christian Scriptures, and fully expressed in the following words:—"Other foundation can no man lay than that which is already" (and divinely) "laid"—which is, JESUS THE CHRIST—or "Jesus is the Christ"—the only begotten Son of God. The Lord Jesus the Christ said to Simon Stone—when he made a confession of his faith in Jesus of Nazareth—"On this rock I will build my church, and the gates of *hades* (the grave) shall not prevail against it."

This immortal church has, then, the ROCK OF AGES for its *sub-basis*. It is exegetically developed in the evangelical exposition of the predicate of *Jesus*—a Saviour, plenipotentiary. *Jesus* is the subject of the grand predicate *Christ*

—or *the Christ*—which is most simply and sublimely equivalent to affirming that he is the divinely-constituted *Prophet, High Priest, and King* of Zion—or of the city—the church of the living God—the monumental *pillar* and the support, or basis, of the truth.

Not one of the ostensible sects or parties in our Greek, Roman, English, Scotch, Irish, or American sections of the globe, is founded on this basis. It may, in a few instances, be found associated with some of their dogmata as a proof-text; but as *the basis—the true and veritable basis* of any sect or denominationalism, in Greek, Roman, English, or American ecclesiastic confederations—it is not.

There are church associations in Christendom based on five points, and some others on various dogmatisms up or down to the thirty-nine articles of Royal English or Scotch orthodoxy. But orthodoxy is not faith. Thinking right, believing right, and doing right, are not synonyma. They are as distinct and as distinguishable from one another as any two of the five senses are distinguishable from the other three.

Until our contemporaries have learned that faith is not opinion, nor opinion faith, they must continue merely speculative sectaries. There may be as much

orthodoxy in hell as in heaven. Satan and Gabriel, for aught that mortals ken, may be equally orthodox. Indeed, the word *orthodoxy* is not found in the Christian, nor in the Jewish Scriptures.* In all its latitude and longitude it is merely thinking right.

Facts, oracles, precepts, promises, and threatenings, are the materials of Sacred History. They are, therefore, the materials of Christian faith, obedience, hope, fear, and love.

Nor is it faith in testimony, but in *that which is testified*, that operates upon the understanding, the conscience, the affections, or the life of man. In one sentence, it is not believing, but the fact or the event, the precept or the promise believed, that gives either pleasure or pain, joy or sorrow, hope or despair.

Facts and events, duly attested and fully believed, are, to us, the sources of pleasure or of pain, of joy or of sorrow. When not duly stated and fully accredited, or satisfactorily certified to us, they are just as though they had no existence. We may, indeed, be excited in hearing of them; but until certified, and made credible to us, they are as though they were not, or never had been.

That *Jesus is the Christ*, in its full and proper conception, is the most potent and prolific oracle that ever fell upon human ear. We find the word *Jesus* over 700 times in the Christian Scriptures, and the word *Christ* some 560 times, both applied to the same person. He is, in truth, *Emanuel*, "*God in us*," or "*God with us*," so

* To some of our contemporaries it may be expedient to define this word *orthodoxy*. The etymology of a word, we admit, is not always equivalent to its current value or significance. *Doxa*, in Greek, is *opinion* in English; and *orthos*, in Greek, is *right*; twice found in the Greek New Testament, represented in the Common Version by *up-right* and *straight*. It is never found in Holy Writ as indicative of *right believing*.

called only twice, and that by the Evangelic Prophet Isaiah.

The Christ, or the anointed ambassador of Jehovah, is the highest official title in the universe. Indeed, all persons, natures, and things in the universe "were created by him and for him." He is Head over all things, and will make all things ours in himself. Hence the inventory of the Christian's vast estate is made out, and summarily reported by Paul to the nations of the earth. It runs in these words:—"All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death; or things present, or things to come; all are yours: and you are Christ's, and Christ is God's." In the name of eternal reason who, believing and realizing all this, would not be a devoted and consecrated Christian?

O, Lord! open our eyes, that we may see and appreciate the ineffable, the inconceivable riches, of the glorious inheritance of the sainted family of God—constituted joint-heirs with Thyself of all the revenues accruing from every realm, and every tenant from every realm, in the entire area of Thy incalculable, unmeasurable, unimaginable universe, which Thou hast prepared, and secured, and guaranteed, and inviolably warranted to each and every child whose name is registered in Thine own book of everlasting life!

Is this a dream? Be it so! It is richer far than all the realities of earth and time. Were it a "cunningly devised fable," it is more soul-elevating, more soul-subduing, more soul-reviving, more soul-exhilarating, more soul-enrapturing, than all the discoveries of all the sages of all the ages inscribed upon the chart of time. Where stand the Homeric Iliads aggrandizing the physical strength and stature of their heroic men? Where stand the Odysseys emblazoning the subtlety and policy of the Grecian mind? On what attitude do these hero men stand in the presence of Him who rose from a manger to the

autocracy of the entire universe—celestial, terrestrial, and infernal!

What is the so-called "Christian world" about? What do they for themselves, for their neighbours, for posterity, for the God that made them, for the Lord who redeemed them? Are not the labors of the pulpit and of the press, more directed and devoted to the building up, the propping up, and the keeping up, of their respective little Zions of special orthodoxies and opinionisms, than to converting the world or edifying the church in the most holy faith, the faith formerly delivered to the saints?

The glorious persons of the Godhead—the Father, the Son, and the Holy Spirit—co-operate in the soul-redeeming drama of redemption. "My Father works," said the Great Architect, and "I work," in his building of grace—this kingdom of grace and of glory. It is, therefore, a glorious development of Jehovah Elohim, the Lord our God, in all his moral character and government. It is presented to us in and by all the personalities of the Godhead, not in the forms of philosophy or of theology, but in the attributes, the sayings, and the doings of the Father, the Son, and the Holy Spirit. Hence, appreciable *facts—sayings, doings, precepts, promises, threatenings*, are the materials of the Christian's faith, hope, and love, and fear, so far as the gospel is concerned. The last of these is not the fear engendered by a broken law; but a pious and devout fear—"lest a promise being left us, of entering into Christ's rest"—we should, at any time, seem to fall short of it.

But the significant facts of the life, and especially of the death, the sacrifice, the burial, the resurrection, the ascension, the coronation of the Lord Jesus, constitute the gospel of man's salvation. Its soul-reconciling, reviving, justifying, sanctifying, and glorifying efficacy and power are developed in the person, the office, the life, the death, the

burial, the resurrection, and the exaltation of the Lord Jesus to the absolute government of the whole universe.

These contain in them the life-giving, the life-transforming, the life-beatifying, the life-glorifying efficacy and power of the true and real gospel of the Lord Jesus Christ.

The Arianisms, Athanasianisms, Arminianisms, Calvinisms, Trinitarianisms, Unitarianisms, Sabellianisms are mere philosophies, and whether true or false, at their respective meridians, never saved man, woman, or child from the guilt of sin, from the pollution of sin, from the power of sin, from the shame of sin, of any one sin ever committed by fallen man. They are the skeletons, the lifeless bones and muscles of effete and powerless speculations.

Salvation is a work—a divine and potent work of God. God created the universe by a speech in the imperative mood. He commanded and life began in every form of it—vegetable, animal, and spiritual. "The word that was in the beginning with God, and that was God" created all things. They were "created by him and for him." He is the cause, the means, and the end of every existing form of being. Hence, he inherits the universe. Our Lord, our kinsman Redeemer, is, therefore, the heir of all things, and graciously promises to all his brethren joint-heirship with himself.

The Christian is born to an immense estate. All things in the universe, worth possessing, worth enjoying, are his—the thrones not of earth but of heaven are his. Things present and things future are his, because he is a joint-heir with God's only begotten Son.

The facts of Christianity, properly so called, are pregnant facts—pregnant with riches, large as the universe, and with a glory, honour, and immortality commensurate with every aspiration and capacity of his nature.

What a jejune barren thing is a mere speculation, an inoperative opinion,

without one clearly ascertained fact or document to sustain it ! And such are not a few of the so-called orthodoxies of the present living world.

The dogmata or opinions of men, or their inferences and deductions from the Holy Oracles, being the results of their own logical ratiocination, never can, with any grammatical or logical propriety, be called *faith*. And, strange to say, they are frequently so represented and denominated by the Doctors and Rabbis of the living world. No man living can, in strict propriety, believe any theory. He cannot believe that all the angles of any triangle are together, but equal to two right angles. He may, indeed, believe the mathematician, when he asserts it ; but to understand and realize it by faith he cannot, any more than he could prove the death and resurrection of Jesus Christ by all the mathematics and philosophies of an Euclid or a Newton.

There is not, in modern Christendom, one word in the English language more abused than the word *faith*. Yet, all are constrained to admit, at least, all that can or do understand the words, *testimony* and *faith*—that *testimony* and *faith* are correlate terms, at least, so far as faith is evangelically contemplated. Hence, we unhesitatingly affirm, with Paul, that "*faith comes by hearing*," and that *evangelical faith* is the "*belief of the testimony*" which God the Father has, by his Holy Spirit, given to Jesus of Nazareth.

Hearing and believing, as looking and seeing, are inseparable, when the testimony and the light are fully presented to the sound ear and to the sound eye. We may have perfect and imperfect light, and we may have perfect and imperfect testimony. In such cases, our seeing and believing must be imperfect. For, "according to the testimony presented and understood, so must our faith be," is, we may say, almost, if not altogether, an axiomatic truth. Hence, Jesus said, at least, on

one occasion, "According to your faith so be it to you."

Faith, then, is, as it were, one of the hands of the spirit of man. By it he takes hold of all well documented testimony and appropriates its value. By his five senses—the five fingers of the other hand of his spirit, he takes cognizance of the material world around him, and avails himself of all its contributions to his animal, intellectual, moral, and religious comforts.

Faith, however, in its legitimate area, is the superlative power of ransomed humanity. It comprehends the whole area of human experience. It cannot only command the whole reported revenues of earth and time, from the first fiat of the Omnipotent to the last act of the drama of humanity upon the stage of time, but borne on unerring testimony, it reaches beyond the last man, the last act of the last judgment of the last day !

It opens the twelve pearly gates of the eternal city, the holy Jerusalem, and describes the names of the twelve tribes of the sons of Israel inscribed upon them. The order and display of grandeur in this scene, wholly eclipse all earth-born imageries of riches, beauty, and glory. Over its twelve gates were inscribed the names of the twelve tribes of the sons of Israel, standing in bold relief ; and under them, upon its twelve foundations, stand in golden capitals, the twelve Apostles of the Lamb. There gleamed and shone and flashed the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the amethyst. And in good keeping therewith, the street of the city was pure gold like transparent glass. And for a temple there stood the Lord God Almighty and the Lamb. The glory of the Lord enlighteneth it, and the Lamb is the light of it.

And the nations of the saved shall walk in its light, and the kings of the

earth do bring their glory and their honour into it. No closed gates are there—no night is there. There eternally flows a river of water of life everlasting, issuing out of the throne of God and of the Lamb. There grows the tree of life producing its fruit of twelve kinds, one for every month in the year—watered, too, by the river of life, issuing from the throne of God and the Lamb. There stand the throne of God and of the Lamb. There his saints

worship and glorify him, bearing his name inscribed upon their foreheads. No need of lamp nor sunshine there. The Lord God shall enlighten them, and they shall not only live but reign with him for ever and ever. Who would not, then, rather be a citizen of Christ's kingdom, than to be as rich as Noah when he landed on Mount Ararat, in Armenia, the centre of the present earth, as lord of all its tenantries?

A. C.

SYNOPTICAL EXPOSITION OF SCRIPTURE.—No. VI.

Romans iv.

I HOPE that your more advanced pupils are making rapid progress in the study of Paul's Epistle to the Romans. Be assured that I am not only ready, but anxious to assist them in any way that I can, publicly or privately, in this most important part of their academical course. To understand this one letter well, will be to them of more real service, than to be able to demonstrate with facility all the Principia of Newton, or to read with the utmost fluency all the multiplied folios of Grecian and Roman literature. It is indeed within itself a perfect body of divinity and humanity; and hence, every one who properly understands it, cannot fail to become wise even unto salvation, through the faith of Christ Jesus.

But my object is not to pronounce an eulogium upon the Epistle. I wish rather by a few logical and practical hints to induce all persons, if possible, and especially the students of the ——— Academy, to begin the study of it for themselves. It is one thing to talk and to write *about* the Bible, and it is quite a different thing to drink copiously of the pure milk of the word, that we may grow thereby. Waiving then for the present, all farther preliminaries, let us come at once to the pure fountain of eternal truth.

Our present lesson is the fourth chapter of this most profound but much neglected letter. In it Paul examines and discusses the case of Abraham. After stating and refuting sundry Jewish objections in the second and third chapters, he proceeded in the close of the latter to develope and to illustrate the gospel plan of justification. He showed that "God hath set forth Jesus Christ as a propitiation through faith in his blood, for a demonstration of his own justice in passing by the sins which were before committed through the forbearance of God: for a demonstration also of his justice in the present time, in order that he may be just, when justifying him who is of the faith of Jesus." And hence he concluded, that gratuitous justification by faith is the only possible way by and through which any man, whether Jew or Gentile, ever was saved, or ever can be saved.

This argument is perfectly conclusive. But Paul knew very well that it did not appear so to all his opponents. He knew that the Jew, *alias* the formalist, would bring up as a means of its refutation the case of Abraham. And, therefore, he here introduces it himself, both for the purpose of exposing the Jewish sophistry in reference to it, and also in order that he might still farther

illustrate, by the life and example of the father of the faithful, the beauty, consistency, and universality of the gospel method of justification.

His whole argument in reference to this important case, may be summed up under the six following heads or topics :—

1. He shows, contrary to the supposition of the carnally-minded Jew, that even Abraham was justified by grace through faith.—Verses 1-3.

2. That the two methods of justification by grace and by works, were not and could not be united in the case of Abraham, or in any other case : and, moreover, that gratuitous justification had always been God's method of pardon, under the Jewish as well as under the Christian economy.—Verses 4-8.

3. That circumcision was not even a *condition* of Abraham's justification.—Verses 9-12.

4. That the promise of God to Abraham, by which he and his seed were made and constituted the heirs of the world, was inconsistent with the plan of legal justification.—Verses 13-17.

5. His fifth topic is an illustration of the object, strength, and ground of Abraham's faith.—Verses 18-22.

6. And finally, he draws from the case of Abraham, a lesson of encouragement for the benefit of all true believers.—Verses 23-25.

Such, then, is a bare statement of the topics discussed in this very interesting chapter. Your seniors will perhaps regard this as sufficient. They know that a few general suggestions on the subject of a Greek or Roman classic, are really of more value for all the purposes of education, than would be a literal translation of the whole volume. But for the sake of those who are not so much accustomed to logical analysis, I will add farther, a very brief synopsis of the Apostle's argument.

He begins by asking the question which he knew would, just at this point of the controversy, be uppermost in the

mind of the carnal Jew. What shall we say, then, in reference to the case of Abraham ? If the argument in the third chapter is conclusive, what did even Abraham our father, obtain according to the flesh : using the word flesh in its most comprehensive Hebrew sense, for all that pertains to the flesh ?

The implied answer of Paul to this question is, Nothing :—Abraham gained nothing, with respect to his justification, either from the flesh itself or from the works of the flesh. For, says he, if Abraham were justified by works, then, indeed, he would have much reason to boast of his merit. But this would be contrary to the conclusion stated in the twenty-seventh verse of the third chapter ; from which it appears that all boasting is excluded, and that the whole world is guilty before God.

A second reason for this implied answer of the Apostle is drawn from Gen. xv. 6, where it is written, "Abraham believed the Lord, and he counted it to him for forgiveness."

It is evident, therefore, that Abraham was justified by faith. On this point the two arguments adduced are perfectly conclusive. But there has always been a proneness in human nature to seek to merit something by works of righteousness. This is an error into which the believer is liable to fall. Much more, then, would the carnal Jew be likely to claim for Abraham a justification by works of law, as well as by the obedience of faith. And hence Paul anticipates this objection by showing that the two methods are utterly inconsistent with each other. "To the laborer," he says, "wages are reckoned, not as a favour, but wholly as a debt. But to him who does not work, but who believes on him who justifies the ungodly, his faith is counted for righteousness." There could therefore be no compromise or commingling of the two schemes in the justification of Abraham. It was all of grace. "Just as David also describes the blessedness

of the man to whom God counts righteousness without works, saying: Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not count sin."

To all this there could of course be no valid objection. The authority of Moses and of David could not be gainsayed. But still the Jew might raise the question, whether circumcision was not at least the *occasion* of Abraham's being justified by faith: just as the believer's baptism is now made the occasion of his pardon and justification through the blood of Christ. But Paul shows that even this last plea of the Jew is without any foundation in fact—that Abraham was really justified several years before he was circumcised—and that "he received the sign of circumcision as a seal of the righteousness of faith, which he had, yet being uncircumcised—that he might be the father of all them that believe," whether of the circumcision or of the uncircumcision.

This, then, is an end of the controversy so far as it respects the case of Abraham. The Jew can proceed no farther. He is dumb, having no other objection to offer. But the Apostle is not yet done with the case. Having silenced his opponent, he next proceeds to strengthen his main position by an argument drawn from the covenant that God made with Abraham as the father of all the faithful.

This covenant is first found partially stated in the 12th chapter of Genesis, and it is afterwards repeated with some new developments, in the thirteenth, fifteenth, seventeenth, and twenty-second chapters of the same book. For a long time, however, its very rich provisions were very much obscured by the typical covering with which it then seemed to be almost identified. But distant objects seem to separate as we approach them, or as they approach us. It was so with the covenants of pro-

mise. The typical and the antitypical, the shadow and the substance, became more and more distinct, with the lapse of centuries. But it was reserved for Paul to remove the covering of the ark, and to show that the covenant of God with Abraham and his seed, contained within itself a world of blessings for all the faithful.

It is true that Isaiah had prophesied of the "new heaven and of the new earth, wherein dwelleth righteousness" (Isa. lvi. 17-25); that Daniel had said, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 27); and that our blessed Saviour had proclaimed, in the hearing of the multitude, "The meek shall inherit the earth" (Matt. v. 5.) But it is with the help of Paul's logic that we are enabled to comprehend most clearly our covenanted birthrights; and to see how it is, that "if we be Christ's, then also we are Abraham's seed and heirs according to the promise" (Gal. iii. 29.)

This covenant then, says Paul, so rich in present and future blessings, was not made with Abraham and his seed through law, but through a righteousness of faith. "For," he continues, "if they who are of the law be the heirs of the world, their faith is made void, and the promise or covenant is made of none effect. For the law works wrath." It did so to the twelve tribes. It led them into bondage and captivity. And, in like manner, it will deprive of the eternal inheritance, all who rely upon it as a means of justification. For this reason, then, the promise of God to Abraham was based on a scheme of justification by faith, that it might be through grace; to the end that the blessings of the covenant might be made sure to *all* the seed: not to that only which is of the law, but to that also which is of the faith of Abraham in every age, and in every nation.

From the consideration of the cove-

nant to that of the faith of Abraham, the transition is both easy and natural. If Abraham is our father, it is but right and just that we, as his children, should know something about that faith which is the bond of our relationship. And hence Paul very properly illustrates this in the five following verses. He clearly shows that Abraham was neither a Naturalist, nor a Rationalist, nor a Pietist. Had he possessed no more faith than a Kant, a Semler, an Eichhorn, a Baner, a Gabler, or a Schelling, he would never have been honored as "the father of many nations." But his faith reached much farther and higher, and deeper than his philosophy. Against hope he believes in hope — being fully persuaded that what God had promised, he was also able to perform. And therefore, his faith was counted to him for righteousness.

In like manner, concludes this great commentator, will our faith be reckoned to us for righteousness, "if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."

With this very brief analysis of Paul's reasoning upon the case of Abraham, I must leave to you and to your scholars, the farther practical consideration of this most interesting chapter. You will at once perceive that God's method of justification has always been by grace through the obedience of faith. From the beginning, the grace of God has been the moving or primary cause of man's salvation — the blood of Christ

has been the procuring cause — the agency of the Holy Spirit has been the efficient cause — and the Word of God has been the instrumental cause ; while faith in the Divine testimony has ever led the humble, praying, penitent believer, into the enjoyment of all the known blessings of the covenant, through the obedience of whatever God has commanded.

If, then, we would be the seed of Abraham, and heirs according to the promise, we must do the works of Abraham. If, for example, we are required to be baptized for the remission of our sins, that we may enjoy the gift of the Holy Spirit, we must not hesitate. We must not stop to trace and to examine in the light of reason, all the separate links in this chain of causation. This would not be to imitate the faith of our father, who, "when he was tried, offered up Isaac : and he that had received the promises, offered up his only begotten son ; of whom it was said, That in Isaac shall thy seed be called ; accounting that God was able to raise him up, even from the dead : from whence also he received him in a figure" (Heb. xi. 17-19.) "Seest thou how faith wrought with his works ? and by works was faith made perfect" (Jas. ii. 22.)

Hoping that both you and your pupils may enjoy all the present blessings of "the Covenant concerning Christ," and that you may at last enter into the full possession of the eternal inheritance.

R. M.

RELIGIOUS GROWTH.—No. II.

"First the blade, then the ear : after that, the full corn in the ear" (Mark iv. 28.)

THE Christian life is slowly and gradually developed out of the word of truth, which is planted in the mind. The Word of God is the all-nourishing, life-containing seed from which all moral goodness and spiritual beauty unfold. In the truth are hid all the graces and virtues which can be attained by man, under the present conditions of his being. The loftiest reach of the human intelligence, the divinest form of moral loveliness, which can ever adorn the persons of the good, have

their roots and their life in the word of the living and true God. The Holy Scriptures are the light of the spirit that is in us : the all-working, all-potent instrument of our illumination, growth, elevation above sin and ignorance into the salvation of Christ, and the living joys of fellowship and communion with the great and everlasting Father. But our minds do not make a sudden and complete transition into all this light and life.

The truth is unfolded in us most gra-

dually. The mind is always in a transition state—passing from one point of truth to another—journeying on from “glory to glory.” We are ascending the lofty mount of God—and though great may be the distance already gained, there are vast heights above us to be reached. And though now and then a gleam from the temple of light, on the distant summit, may have fallen on a few eyes, no one has yet gazed upon its unspeakable beauties; but every step of the ascent brings us nearer to the temple: the gleams from its shining glory multiply to the eye, and we journey on amid an increasing halo, and catch the strains of music from the singers who rejoice within the pearly gates.

In thus speaking, we suppose that the Christian had formed the habit, and perseveres in it, of reading and studying the Holy Scriptures. Any one who is indifferent to the constant study of the Bible is making no progress. His religious development is arrested—and he fades like those late flowers which bloom after the last gleaming of the vintage, and gathering of the harvest.

If the young convert or the disciple, at any stage of his career, cease to meditate on the Divine word, that moment his spiritual life dwindles into sickness and death. Christians are in a state of pupillage during their earthly life. Their minds must be constantly renewed—their capacity and demand for divine wisdom increasingly stimulated and supplied.

In our transition state errors of conception, and errors in conclusion are inevitable. Nor can these errors be corrected until we reach a larger share of truth. And then, even, when a golden stream of light enables the eye to see new objects in the heavens, another, and another transition must be made, in making which there will be upon us again the dark wreaths of mist. But if we make the manly struggle, the disinterested effort, coupled with prayer to the source of all wisdom and knowledge, these wreaths of mist will pass away, and another pathway of light will lead us on.

The fact ought to teach us humility,

and charitable forbearance with the opinions of our Christian brethren. For ages the church has made opinions matters of guilt and ecclesiastical censure. This is wrong, at least, in a general point of view. To suppress error of opinion, is to suppress the progress of the mind in the truth. The mind must grapple with error, and in a greater or lesser degree must be temporarily led astray by it, if it would possess the crown of truth. And the mind cannot be violently forced to the perception of truth. Another person may aid and help it, but each one of us must work our way into the light. During the temporary failure of the mind to see truth, the church is too often employed as an instrument to crush the unfortunate child of error. Such was not the conduct of the Saviour. His patience, condescension, and forbearance with the disciples, whose ignorance often defied immediate instruction, are one of the most beautiful features of his life. He knew the human mind—and never fretted its slowness to discern—never despaired of its triumph over the obstacles which for a time put an end to its progress. He trusted much to time and reflection—and more to the few simple ideas of truth already shining in the heart. Why cannot we follow so beautiful an example of a life, that is a more powerful means of illuminating the benighted minds of men, than church censures, and eloquent invective?

It is an animating reflection, that if we are true to our Christian profession, we are ever passing to higher and more glorious spheres of truth. The immortal soul is ever enlarging itself—ever conquering its enemies, ever rising above the clouds and muddy waters of ignorance, and bathing in the clear transparent atmosphere of eternal truth. The true follower of Christ desires the whole infinitude of wisdom and knowledge. Through the process of his earthly pupillage, he is preparing to enter beyond the veil, and to see the Great Teacher face to face. There, his soul shall drink of the fountain of truth, and live for ever upon the healing water.

J. W. Cox.

Surely they do not truly love Christ who love anything more than Christ.

True friends do not require continual petting to keep them in a good humor.

CONVERSATION BETWEEN TWO BAPTISTS, THOUGHTFUL AND CAUTIOUS.

THOUGHTFUL.—Good evening, Bro. Cautious : I am happy to see you. I have been thinking about a great many things this evening—the prosperity of Zion—the success of the Baptist cause in general, but in Kentucky in particular. Have you read *Bro. D. R. Campbell's* last reply to the Bishop of Bethany ?

CAUTIOUS.—I have read the Doctor's reply with great interest and profit.

T.—The Doctor managed the thing very nicely. At the beginning I did not see how he was to get through ; but, thank God, he is out at last—he is out. I think, Bro. Cautious, that the Doctor made as few blunders as any other man under the circumstances would have made. His criticism—well, let it go—he gave it a nice turn ; if he was caught in a tight place, he has convinced thousands of Baptists—at least, so I think—that Alexander Campbell is not the first scholar of the age.

C.—The Doctor's insisting on a written discussion was fine ; but the long string of questions designed, you know, to lead Mr. Campbell off, and divert his readers from an oral discussion, was the best turn Bro. D. R. C. made from the beginning to the close of the correspondence. I told some of our watchmen on the walls of Zion to say to the Doctor, be cautious ; make the best of it : but for God's sake keep out of either an oral or a written discussion.

T.—Dr. Campbell, Brethren Ford, Graves, Crowell, and Sands, should be supported by the Baptists ; and there is Bro. Fisher, too ; they are all efficient men, and constitute an able corps of leaders. I thought at one time that Brethren Graves and Ford would go by the board, but the brethren are standing by them now. I do not see how we can get along without these brethren ; they get down to the work — a work important to be done just at this time, which some of our more benevolent and tender-hearted brethren are unwilling to perform.

C.—Brother J. Graves is not quite cautious enough ; he speaks at random sometimes, but he is doing the Baptist cause, the cause of truth, good service. Bro. Ford will, I think, hereafter be more cautious. Bro. D. R. Campbell

was not sufficiently guarded in some statements which he made in reference to A. Campbell, as one of the revisers employed by the Bible Union. Bro. Thoughtful, what was the impression which was made upon your mind, on reading the Doctor's letter to Mr. Campbell, published in the *Millennial Harbinger* ?

T.—To be candid, Bro. Cautious, from the drift of the Doctor's letters, I was led to believe that Mr. Campbell's work, as one of the primary revisers, had passed into the hands of the Final Committee, and had formally been rejected. I was forced to the conclusion from the following statements of the Doctor :—“ In view of your charlatanry, your empiricism, I no longer wonder at the humiliating ordeal you have been made to pass within the last few years. Your vain assumptions and pretensions to scholarship which you were found not to possess, occasioned the mortification. That was a sad day for your pride, when your *work* came into comparison with that of true scholars, in the hands of *competent judges* ! From that moment the long worn mask was removed, the long kept-up delusion was dispelled. The stern stuff of true critical knowledge, of articulate scholarship, *was discovered* not to be there ! It *was found* that whatever Alexander Campbell claimed or pretended to be, he is not a scholar ! He has had to learn that, beyond the pale of his own communion, the days of fustianism in scholarship are gone. He *has been weighed* in the balances *and found wanting*.” “ It might be in place, indeed, for him to improve his own sad experience, and exhort his brethren, who may have imbibed too much of his own spirit, to addict themselves to the patient study of the elementary principles of true learning, if they would enjoy the permanent honor of being ranked among true Christian scholars.”

C.—That was the impression which was made upon my mind at the time I read the letter referred to. I soon found that the impression was general. The Baptists were exultant, you know—the Pædos were jubilant ; and I thought that the Campbellites looked a little down in the mouth.

I am sorry, very sorry, Bro. Thoughtful, that we did not understand the Doctor. I said to some of the brethren, last Spring, be cautious, brethren ; this news, I am afraid, is too good to be true.

T.—Bro. Cautious, some of our own brethren have talked and written too much. There was Bro. Wykoff ; he had to write a letter to Professor Pendleton. I was astonished when I read his letter in the *Harbinger*. The matter had been fixed before his letter appeared.

C.—Just so. I have not mentioned the matter to a living soul since his letter appeared. I have been as silent as the grave. Have you said anything about the matter since, Bro. Thoughtful ?

T.—Never opened my lips on the subject since Bro. Wykoff's letter appeared. Don't expect—

C.—But you know, Bro. Thoughtful, the Doctor says in his last letter to Mr. Campbell, that he did not refer, in his previous reply, to the fate of Mr. Campbell's work, as a reviser, but to his (A. Campbell's) own fate. I am sorry that the Doctor was not more cautious in the use of words to express his meaning.

T.—O, yes ; the Doctor does say in his last letter that he did not refer to the labours of A. Campbell as a translator, but to his *own* fate ; that is, Mr. Campbell is not on the Final Committee ; therefore he is not a scholar. How do you like his syllogism, Bro. Cautious ?

C.—The Doctor's syllogism ?

T.—Yes ! The Doctor proves by a syllogism that A. Campbell is no scholar.

C.—Ah ! indeed !

T.—Certainly. Here it is ! None but scholars are on the Final Committee ; A. Campbell was one of the primary revisers ; but he is not on the Final Committee : therefore, A. Campbell is no scholar. Bro. Conant was one of the primary revisers, and he is on the Final Committee : therefore he is a scholar.

C.—Good ! very good ! But—see here, Bro. Thoughtful, it is not known whether Bro. D. R. C. was one of the primary revisers ; but it is well known (among Baptists, at least) he is not on the Final Committee : therefore—well—I was going to say that the Doctor's syllogism proves that every word that Mr. Campbell has said about Bro. D.

R. C. is true, viz. : that the Doctor is a poor scholar at best. Let us be cautious, very cautious, Bro. Thoughtful.

T.—O, no ! I have no idea of thrusting the Doctor's syllogism into the teeth of the Campbellites ; by no means. I just thought I would mention it to you ; but we must hold up the Doctor's hands. Bro. Cautious, I think he is sound in the faith now. His letters to Mr. Campbell have convinced me that he has the right spirit ; he is a good Baptist.

C.—Sound in the faith ! What do you mean ? Has not Bro. D. R. C. always been a sound Baptist ?

T.—Well—yes—I reckon so ; but when the Doctor was soliciting for our college at Georgetown, I thought that he was a little too familiar with Campbellites ; it was a stretch of policy, I guess, in the Doctor ; for you know that it was by the hardest rubbing and scrubbing, and by the aid of others, that he succeeded in obtaining the necessary funds ; but, thank God, we have a pretty fair endowment now ; and the Doctor has fully atoned for his conduct. I regard him as orthodox.

C.—I told some brethren, when the Doctor was soliciting, that our President ought to be cautious. Some complained : others said it was a matter of policy. Have you heard, Bro. Thoughtful, that the Kentucky University, the Campbellite institution, located at Harrodsburg, is in full blast, with an endowment of two hundred thousand dollars ? Bowman—I believe that is his name—is still in the field soliciting for the college. When and where the man will stop, the Lord only knows. Some think he will quit at three hundred thousand ; but it will not surprise me (rising to his feet) if he get five hundred thousand ! I can't for the life of me understand these Campbellites. They have seventy-five or a hundred thousand members in Kentucky ! In Scott county three or four hundred have joined them within the last few months. I thought that Bro. Graves, then Bro. Ford, and then Dr. Campbell, had done for Campbellism in Kentucky.

T.—Come, Bro. Cautious, you are excited ; more excited than I remember ever to have seen you before. Be calm.

C.—Well, well ! perhaps I am. I will call to-morrow evening, if the Lord will. (In a whisper.) Let us be careful,

Bro. Thoughtful ; there may be something yet behind the scene in regard to Mr. Campbell and the Final Committee.

T.—Come to-morrow evening, and bring Bro. Zealous. We can then talk these matters over at greater length. Good evening.

SECOND EVENING.

T.—Walk in, Bro. Cautious. You have arrived in good time. I trust you have many good things with which to entertain us this evening. But where is our beloved Bro. Zealous ?

C.—I saw Bro. Zealous to-day ; told him of our interview last evening, and the contemplated meeting to-night. He promised to come. I had but little conversation with him.

T.—I have just finished reading Dr. Campbell's reply to Bro. Otis, editor of the *Western Recorder*. I think the Doctor's feelings are a little ruffled. Have you read the editor's remarks, and Bro. D. R. C.'s reply ?

C.—If you refer to Bro. Otis's remarks about Dr. Campbell's communing with Pædo-baptists, in Spurgeon's church, London, I have read the editor's remarks, and the Doctor's answer.

T.—That is what I refer to, Bro. Cautious ; do you justify Bro. D. R. C.'s course on that occasion ? It does seem to me that the Doctor's theory and practice do not harmonize. It is true, he persists in saying he is a close communionist ; but in practice he is not an open communionist ? Actions speak more loudly than words. Mr. Spurgeon, he tells us, is a good, sound Baptist : his practicing open communion "is a practical error." The Doctor communed with unimmersed persons ; is he not equally guilty with Mr. Spurgeon of practical error ?

C.—Well, yes. Be cautious, Bro. Thoughtful ; the Campbellites are already making capital of it. One said to me but a few days since, "Do you think Alexander Campbell a close communionist ?" I understood him, and was cautious enough to turn away in silence ; but I heard him say as I walked off, "I wonder what he thinks of Dr. Campbell ?"

T.—I can tell you what he thought : if Alexander Campbell, as our beloved President says, has wheeled into the ranks of the *close* communionists, Bro.

D. R. C. has *wheeled* into the *open* communion ranks.

C.—My doctrine is, never to talk with Campbellites on religion — never to hear them preach ; to keep away from their meetings ; to let them be unto the Baptists as heathens and publicans : for when a Baptist gets into an argument with a Reformer, it is rung into his ears, "Can't believe without evidence ; if there is an influence distinct from, and above the truth, differing from moral suasion, give me a 'thus saith the Lord.' " They are as impertinent as Satan himself.

T. — I think the Baptists are beginning to understand [their duty. Our preachers have had a hard time to make our people know that they are not to go to the meetings of the Reformers, since our mass meeting last year ; and that meeting was a glorious triumph for the Baptist cause in Kentucky. Our members are a little shy about attending the meetings of the Campbellites.

C.—Yes, my dear brother ; our mass meeting was a glorious meeting ! It does seem to me *now*, after all that has been *done*, if a Baptist goes to a Campbellite meeting, he ought to be admonished ; severely reprimanded. I believe, Bro. Thoughtful, that every Baptist church ought to have a standing committee, whose duty it should be to see to this matter ; also, that the said committee be allowed by the *preacher* to occasionally hear Campbellites preach, that the Baptist preacher in charge may be thoroughly posted in all things pertaining to the welfare of Zion ; and thus enable him to expose Campbellism before his *own* flock.

T.—Do embody all you have just said, Bro. Cautious, in a resolution, and present it to our next mass meeting. It is true, a majority of our churches are practically carrying out the great truths you have just uttered ; but let it be officially announced that every Baptist church in Kentucky *must* have a standing committee, whose duties you have so impressively described, and my word for it, Bro. Cautious, Campbellism in Kentucky is dead !

ZEALOUS.—Good evening, brethren. I have good news : Bro. D. R. Campbell has replied to the Bishop of Bethany at last ; and I must express myself on the merits of his answer before either

of you utter a word. I think, for hard arguments, and soft words, his reply is the finest specimen in the English language. The Doctor is one of the most logical, argumentative, eloquent, and literary writers of the age. He has literally demolished Alexander Campbell. His language is copious and chaste—his comparisons are classic, so very classic. Pat, the Irishman, in the clutches of the *Scotch* policeman; the snubbing school boy is the great Bishop of Bethany; and the little fellow who made the big boy snub, is the Doctor; the big boy who had whipped all the great ones in another school, was the Doctor, just as Mr. Campbell whipped Walker, McCalla, Owen, Bishop Purcell, and N. L. Rice. I do believe in my heart, brethren, that Dr. Campbell is the greatest man living or dead. I don't care if he did commune with Pædobaptists, in the great Mr. Spurgeon's church, in the city of London.

C.—Your fine eulogy, Bro. Zealous, on Dr. Campbell, will do here. Be cautious how you praise the Doctor before everybody.

T.—Yea, Bro. Zealous, be wise as a serpent, but harmless—that is, in the presence of Reformers, think before you speak.

Z.—I intend that everybody shall know that Bro. D. R. Campbell is the smartest man in the world; that he is the most finished scholar; the most polished and refined gentleman; in a word, he is the most eloquent, elegant, and chaste writer of this or any other age. Furthermore, I expect to let the Reformers know that Alexander Campbell is no scholar.

C.—Bro. Zealous, you are young and inexperienced; it will not be prudent for you to tell everybody that Mr. Campbell is no scholar.

Z.—Does not Dr. Campbell say that he is no scholar? The Doctor's word is enough for me. When I urged that the Doctor should meet Mr. Campbell in debate, I was gravely told by some old and experienced brethren, it will not do, Bro. Zealous, for Bro. D. R. C. to meet Mr. Campbell in an oral debate (they intimated that the Doctor had expressed himself to that effect); but I am not

afraid nor ashamed to tell the Campbellites that our President is Mr. Campbell's superior in every respect. When Lard, of Missouri, was in Kentucky, he preached a week in Georgetown; old and experienced brethren counselled as usual. What did they do? Nothing. A man of the world had the impudence to say to me, Lard, of Missouri, has been preaching in Georgetown. I am told he made the Baptist preachers around about there "squat," to use his own stupid language; and, said he, I have not heard a word from one of your preachers, except a little squib in the *Western Recorder*, and that was without form or comeliness, deficient both in manner and matter. But, (he continued) I reckon we shall hear from them after Lard is gone; as much as to say, our preachers (including our much beloved President) will keep quiet while Lard is about. I expressed myself freely. when Lard was in Kentucky, to a group of old brethren, and they said we had better let Lard alone; we don't believe in debates nohow; but we will have your Mr. Lard duly attended to after he is gone, at the school houses and country churches.

T.—(Rising up.) Brethren, it is nine o'clock. Let us adjourn.

Z.—Good evening, brethren.

C.—Bro. Zealous, be cautious; for heaven's sake be on your guard?

Z.—Well, brethren, all I have to say is, Bro. D. R. Campbell is the smartest man now on the face of the earth, if he did commune with the Pædobaptists in the great Mr. Spurgeon's church.

T.—Bro. Zealous is full of godly zeal.

C.—I am afraid his zeal may lead him too far; we must watch him; he is such an admirer of the Doctor. Bro. D. R. C. is the man to quiet him; he will lecture him the first time he gets a chance. The Doctor is a good manager.

T.—Bro. Cautious, don't let this be our last interview: we have been a little interrupted by Bro. Zealous this evening; but come again.

C.—Thank you. Good bye.

T.—Farewell, Bro. Cautious.

J. W. H.

The more the soul is conformed to Christ, the greater will be its interest in him.

The desire of the conversion of souls is nothing else but spiritualized humanity.

THE BIBLE INTRODUCES US TO GOD.

Nor the Pagan's polluted tancy, nor the philosopher's *anima mundi*, but the one eternal, supreme, infinite Intelligence, who burns with consuming fire against the evil, and glows with eternal joys for the just—whose hand guides every star and opens every bud—whose breath is alike in the roar of the mountain storm and the sigh of the quiet sea—who follows the wandering prodigal and watches the infant's pillow, while he marshals the ranks of angels and orders the worlds on high—who hath revealed himself in Jesus and made an atonement for sin; thus bridging the gulf between himself and man. Here is the most glorious of all truths, the comprehension of all; a truth in which the mind may range for ever, and still see before it fields of undiscovered glory; a truth sufficient to engage and energize a universe of minds for ever. This truth is the same yesterday, to-day, and for ever; but every revolving moment, every new object, presents it in some new aspect and unfolds its burning glory. Every new struggle of a redeemed militant soul, and every flutter of the pinions of the saved, triumphant, and ascending spirit in heaven's eternal sunlight, makes this great truth a more deep, more glorious, and more interesting mystery. Is there not power in it to raise the mind to the loftiest regions of thought, and hold it spell-bound there; to swell the heart into grand proportions, move it with supernatural might, and fit it either for the intensest sufferings, or highest achievements of humanity? Answer, ye Lutherans in bondage—ye martyrs in fire!

This great thought not only girds up the soul, but suggests the true path to science; indeed, it gives to science a centre, and binds all its departments together by indissoluble bonds.

Men knew but little of natural science where the Bible was not known, though they had the same faculties and senses as we. No wonder; they had gods many, and lords many. Jupiter, Neptune, and Pluto divided the realms of nature among themselves; in the supernal courts there were plots and politicians: and who could say what a day would bring forth in heaven, earth, or hell? Moreover, each realm had its

subdivision, and each subdivision its local deity. The operations of nature were mysterious; none would venture to investigate them with daring and hope, for he might be intruding into the chambers of a jealous goddess; or if he found her secrets, he might derive no further advantage from them after he had crossed a stream or ascended a mountain. How different the feelings of the Christian philosopher who looks through nature to the one living and true God: Nature, he cries, is one, for her God is one; there must be harmony and simplicity in her laws. There sits Newton in his garden, the apple falls before him, and his mind is led to think of the power which brought it down. He thinks not of some wood-nymph, called into existence with the tree's opening blossoms to take charge of its leaves and fruit, but of some law which the Maker of all things has ordained; he observes that gravity does not sensibly diminish at the tops of the highest trees, nor the roofs of the loftiest buildings, nor the summits of the highest mountains; why not, then, extend to the moon? If so, does it not hold her in her orbit? May it not hold other planets in their spheres? May it not be the solution of the great problem of the universe? What gave Newton the boldness to bound upward from the tree to the mountain top, from the mountain-top to the moon, from the moon to the farthest planet in space? What but the *faith* that he was travelling through the dominions of one monarch, over which one law was outstretched?

Again: the Christian says, "God is wise;" hence, even where all appears to be confusion, he can study for order, as the young statuary hovers over the Apollo for beauty, sure that it is there.

The Pagan had no assurance of the stability of science; for his gods were fickle, and subject to change. The Christian, amid all changes, sees the same Intelligence presiding and carrying forward his purposes by invariable laws. Whether the earth stands in the water, whether the heavens shine tranquilly or pass away with a great noise, the Christian expects, his possessions of truth, moral or natural, to be like God, eternal.

PRESIDENT THOMPSON.

APOSTOLIC EXHORTATION AND TEACHING.

TO THE BRETHREN AT PHILIPPI.

ONLY live worthy of the Glad-tidings of Christ, that whether I come and see you, or be absent, I may hear concerning you, that you stand firmly in one spirit, contending together with one mind for the faith of the Glad-tidings, and nowise terrified by its enemies ; for their enmity is to them an evidence of perdition, but to you of salvation, and that from God. For to you it has been given, on behalf of Christ, not only to believe on Him, but also to suffer for His sake ; having the same conflict which once you saw in me, and which now you hear that I endure.

If, then, you can be entreated in Christ, if you can be persuaded by love, if you have any fellowship in the Spirit, if you have any tenderness or compassion, I pray you make my joy full ; be of one accord, filled with the same love, of one soul, of one mind. Do nothing in a spirit of intrigue or vanity, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek likewise his neighbour's good.

Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery* to be equal with God, but stripped Him-

self (of His glory) and took upon Him the form of a slave, being changed into the likeness of man. And having appeared in the guise of men, He abased Himself and shewed obedience, even unto death, yea, death upon the cross. Wherefore God also exalted him above measure, and gave Him the name which is above every name ; that in the name of Jesus "every knee should bow," of all who dwell in heaven, in earth, or under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as you have always obeyed me, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling ; for it is God who works in you both will and deed. Do all things for the sake of goodwill, without murmurings and disputings, that you may be blameless and guileless, the sons of God without rebuke, in the midst of "a crooked and perverse generation," among whom ye shine like stars in the world ; holding fast the Word of Life, that you may give me ground of boasting, even to the day of Christ, that I have not run in vain, nor laboured in vain.

But though my blood be poured forth upon the ministration of the sacrifice of your faith, I rejoice for myself, and rejoice with you all ; and do ye likewise rejoice, both for yourselves and with me. But I hope in the Lord Jesus to send Timotheus to you shortly, that I also may be cheered by learning your state ; for I have no other like-minded

* Οὐχ ἀρπαγμὸν ἡγήσατο. This very difficult expression admits of the translation adopted in the Authorised Version, from which therefore we have not thought it right to deviate. The majority of modern interpreters, however, take ἀρπαγμὸν ἡγεῖσθαι as equivalent to ἀρπαγμα ἡγεῖσθαι, a phrase which was used by some Greek writers, (referred to by Wetstein) with the meaning to reckon a thing as a booty, to look on a thing as a robber would look on spoil. It is a considerable (though not a fatal) objection to this view, that it makes ἀρπαγμός, (properly, the act of seizing) identical with ἀρπαγμα (the thing seized) : see Meyer, in loco. The Authorised Version is free from this objection, but it is liable to the charge of rendering the connection with the following verse

less natural than the other interpretation. If the latter be correct, the translation would be, *He thought not equality with God a thing to be seized upon : i. e. though essentially, even while on earth, He was in the form of God, yet He did not think fit to claim equality with God until He had accomplished His mission.*

with me, who would care in earnest for your concerns ; for all seek their own, not the things of Jesus Christ. But you know the trials which have proved his worth, and that, as a son with a father, he has shared my servitude to

proclaim the Glad-tidings. Him, then, I hope to send without delay, as soon as I see how it will go with me ; but I trust in the Lord that I also myself shall come shortly.

Conybeare's "Life and Epistles of St. Paul."

DETAILS OF CHRIST'S CHARACTER.*

1. *Christ lived to please, and not to be pleased* (Rom. xiv.) Blessed is he that expecteth little of others, and lives rather to please them than to be pleased by them. The love of being gratified in all things is a vicious element of character, and belongs not to a divine life. It is low and sordid to be soured by being disappointed. It indicates an utter absence of the spirit of moral progress. The law of nature would have us please ourselves, but the law of society would have us please others, and thus have joy in ourselves.

2. *He lived to minister to others, not to be ministered to.* If any inquire what I mean by "progress in the divine life," I answer thus : it consists in the government of our blind emotional nature, and a progressive imitation of Christ in the details and particulars of his character. It may be the law of our nature to desire to be waited on and ministered to, but the law of society is to wait on and to minister to others ; and this law of the social state was most scrupulously observed by Christ, as he said, "The Son of Man came not to be ministered to, but to minister, and to give his life a ransom for many" (Matt. xx. 28.) Some folks have no more character than the ox in the meadow ; they have no conscious self-excellence.

3. *Though rich, for our sakes he became poor.* "The foxes have holes, and the birds of the air places of shelter, but the Son of Man hath not where to

lay his head" (Matt. ix.) Covetousness has always been a popular sin in the world. Some sins even the world denounces as abominable, but riches wear a garb of witchery, so that, "If thou dost well to thyself," says the Psalmist, "the world will praise thee" (Ps. xlix.) But if to enrich ourselves be the law of nature, the law of religion and society, Christ has showed us, is rather to enrich others ; yea, and if necessary, to die for the brethren. Whether we have "rejoicing" in another or not, we shall at least have rejoicing in ourselves—conscious rectitude.

4. *He lived to honor God, not to be honored of men* (John v.) "I seek not honor of men," said Christ. This is an element of character nearly allied to perfection ; for men commonly "seek honor one of another, and seek not the honor that cometh of God alone" (John v.) Honor from men is human, honor from God divine. The first may be the law of society, the last is the law of religion. The love of excelling may be the law of isolated nature ; but of social life—of our organic relations—the love of the excellent, justice, mercy, and the love of God, is the law. He surrendered his reputation with men for our sake.

5. *He lived to labor, not to rest* (John vi.) Christ was no idler. He was a laborer, not a loiterer. "He went about," says Peter, "constantly doing good." "My father worketh hitherto," he said, "and I work." Are not many of his professed laborers mere loiterers—book-worms—who make the pulpit a stepping-stone to literary indolence, and

* This article appears in the *American Christian Review*, as an extract from Bro. Scott's "Messiahship," a copy of which, we believe, is not to be obtained on this side the Atlantic.

cannot transfer a sentence of all they read into the soft, downy common-place which they call their Sunday sermon? Industry is the law of the church, idleness their law; but the man who labors, is like the ant which lays up for the winter. A great man in the ancient world was "*homo magna diligentia—magna labore.*" He has "rejoicing in himself" (Paul.)

6. *He came to save, not to destroy men's lives* (John iii.) This is a lesson for rulers, governments, and nations. Corporations, it is said, have no consciences. Rulers hope to shirk responsibility by incorporation, and therefore, set their citizens to slay others by desperate days and hard fought fields, as the farmer sets his servants to reap the golden harvest. Though they do this collectively, they must answer to God for it individually, and their "framing iniquity into a law" (Ps. xvi.) will ultimately recoil upon themselves. With them responsibility is a theory, but with God it is a fact. In society, *salus populi suprema lex.*

7. *He vindicated God but did not condemn man.* Nothing is more sordid than a low censorious spirit, nor anything more noble than to defend the innocent and the absent, especially the divine character. It was the end of the great Milton's poems to "justify the ways of God to man;" but while Christ lived, labored, and died to "justify the divine nature," he did not, he affirms, come "to condemn the world, but to save the world." To vindicate ourselves is natural, but to defend our neighbour is the law of society and of heaven. Christ did not defend himself against the injurious, but died like a lamb led to the slaughter—died in conscious innocence, and, of course, in conscious rectitude.

8. *He came to suffer, not to reign.* Men deprecate suffering, and desire to reign. This is their weakness. The whole universe suffers and groans until the present hour: Adam by Satan, we by

Adam, Christ by us, and God by all. Our sensibilities shrink from the law, but adversity has a grand moral. It chastens our ambitions, tranquillizes our emotional nature, sanctifies our experience, and inspires us with the joys of conscious virtue and innocence. As *he came to bear the cross*, not to wear the crown, "if, therefore, we suffer with him, we shall reign with him; if we die for him, we shall live with him." Self-sacrifice is the law, both of religion and society, and gives birth to self-approval.

9. *He lived for his countrymen.* "I was not sent, but to the lost sheep of the house of Israel." Where, then, is the propriety of saying there is no patriotism in our religion? If this virtue consists in self-sacrifice for our country, then Christ's life was patriotic in the highest degree. How could he have died conscientiously innocent, as we see he did, if he had not lived for his countrymen?

10. *He died for the world.* Although he respected character, he did not respect persons; and therefore, if he was patriotic, he was also philanthropic; and as he lived for the Jews, so he died for the world. He felt for his own nation, but his love expanded over all nations; "and he consequently gave himself for our sins according to the will of God our Father" (Gal. i.) Thus Christ, first, for our sake, became poor; second, surrendered his reputation; third, his life; and consciously innocent, died, crying out to God, "Why hast thou forsaken me!"

11. *He was condescending.* He was of the royal family of Israel, yet he never mentioned this—he was the Son of God, but his Father announced it—he was the king, priest, prophet, mediator, and judge of all; yet no one could have discovered so lofty a destiny in anything he said. He was full of sweetness and condescension, and in all antiquity, perhaps, there is not to be found words so mild and gracious as the following: "Come unto me, all ye that

labour and are heavy laden, and I will give you rest ; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls ; for my yoke is easy and my burden is light" (Matt. xiii.) He even washed his disciples' feet.

12. *His vigilance.* When they asked him whether it was lawful to pay tribute to Cæsar, he answered, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." His disciples would have had him bring down fire out of heaven to consume the Samaritans : but he told them "they knew not what spirit they were of." "When reviled, he reviled not again, but committed himself to him that judgeth righteously" (Pet.) When they would have made him a judge, he refused ; when a king, he escaped out of their hands. Self-vigilance is a master virtue in the formation of character.

"For what avails e'en heaven's all-seeing eye,

Self-vigilance asleep—the eye and sacred Warden of the soul? whose office 'tis, In her mysterious sphere, to hold high vigil, And by a meditation guard the estate of thought.

Frail man! when most secure, how insecure!

How slow to learn life's lesson, 'watch and pray.'"

13. *He founded his kingdom in his own blood.* Most heroes found their kingdoms in the blood of other men—not so in Christ. Here there is another lesson to conquerors. The great Napoleon, after seeing and realizing the fleeting nature of the empire which he had carved out for himself by the sword, passed a great encomium, as we have seen, on the character and permanency of Christ's kingdom, so different in all re-

spects from his own. To rise at the hazard of our own life is glorious—at the hazard of the life of others, a shame.

14. *He was divinity in humanity.* In him we see the infinite in the finite, the eternal in the temporal, the divine in the human ; God manifest in the flesh—the will of God carried out in real life. It controlled his feelings, governed his speech, directed his actions. He gave up all to please his Father. He loved his friends, bore with his enemies, taught them, prayed for them, and in conformity with the divine councils, sought perfection as a man through sufferings—the terrific sufferings of the cross. He is the second *genus homo*, the second Adam, the leader of the important part of the species, the axle on which the saints of the ascending hemisphere will be carried to heaven, where they will behold, not God on the cross, but man on the throne. To him be glory and honor, and might and dominion, for ever and ever. Amen.

As a son, he was subject to his parents—as a subject, obedient to his rulers—as a friend, a patriot, a philanthropist, a saint, he was, while on earth, perfect, and worthy to be set forth in Scripture as the model character. In Abraham we have veneration, in Moses meekness, in Isaiah fire, in Jeremiah patriotic sympathy, in Ezekiel firmness, in David devotion, and in Solomon wisdom ; but in Christ "the joint force and full restraint of all." Christ never confessed either to God or man any defectiveness of character. On the contrary, he affirmed that he did those things that pleased God. He asked on one occasion, "Which of you convicteth me of sin?" and at last said to God, "I have finished the work which Thou gavest me to do ; it is finished."

No wonder the Apostles urged the disciples to study diligently the Scriptures, for they are able thoroughly to furnish the man of God unto every good word and work.

Do not commit the folly of feeling revengeful towards any frail being, for whom, if you are a true child of God, your soul is yet to yearn in agonizing pity.

HEAVEN.

A DISCOURSE DELIVERED AT FIMLICO.

"There shall be no might there" (Rev. xxi. 25.)

NATURE and revelation are both from God, and in the character of their unfoldings there is a striking similarity. Nature seems always to avoid a sudden manifestation. When the light of the morning appears, we first behold in the Orient sky, faint but beautiful indications of the approach of day; and before the increasing splendour the darkness hideth itself, and we behold the beauties of Nature clothed in light, and redolent with praise. Yes, the darkness like a frowning fugitive has passed away. The Sun warms and vivifies the earth, and by the intensity of its heat we know that the Summer has come. How the sand burns and reflects its dazzling but oppressive rays. The wind is still, the air sultry, the leaves move not, the cattle bathe in the running stream, or shelter themselves beneath the wide spreading foliage; no zephyr blows, the heat increases, the earth is parched, and nothing can slake its thirst but a copious and abundant shower. Let us survey the blue expanse; it is a hot, cloudless sky. We look again, and behold a little dark cloud, no larger than a man's hand, appears. Though so small, it is the centre of wonderful influences, and high up in the sky there will congregate around it all the elements which are necessary for the tempest and the storm. To the casual observer it gives no warning, but to the student of Nature it portends a sublime, if not an appalling conflict. How quickly it increases, for now more than half of the heavens are covered, and it shrouds the face of the burning Sun. The shepherd flies for shelter, the ploughman escapes to his house, and the traveller prepares for the impending storm. The affrighted child clings to its mother, and the strong man listens for the voice of God. At length the zigzag lightning flies athwart the cloud, and the voice of the thunder is heard; judgment and terror appear to have established their throne in the heavens, for the elements war against the serenity and comfort of man. The fire of God falls from heaven in his pathway, and by it he may be utterly consumed. But the windows of heaven

are now open, the rain descends in torrents, and we hear the loud voice of the tempest and the storm. In almost every instance when Nature puts on her terrible habiliment she kindly lifts up her warning voice, and invokes the sons of men to prepare. And so it is in this Blessed Book: the full light of glory does not suddenly appear. There are gentle and merciful rays indicative of the love and compassion of God which illumine these sacred pages, and which give us an earnest and a promise of the glory which is to come. In the opening of this book we have but faint rays in reference to heaven. The good old patriarchs and prophets do not unfold to us in all its completeness the truths of immortality and of salvation by the blood of the Lamb. Many rites and ceremonies were imposed upon them before the time of reformation. But time passes on. The prophets are more distinct, the vision is more clear. Striking changes tell us of an approaching crisis. The Spirit speaks more distinctly of a coming Saviour. Job, David, and Jeremiah had glimpses of the future glory. And the aspirations of the almost seraphic Isaiah clearly prove that he felt the near approach of Him who was touched with our infirmities, and by whose stripes alone we are healed. In the fulness of time the Sun of Righteousness appears, and in him we see a perfect embodiment of the Father of light. He was the sent of God to convince the world of sin, and to teach us the way to heaven. From his sacred lips we hear the gracious message of truth, and he tells us of the mansions in our heavenly home. He died the death of the cross, and was buried; the first day of the week witnessed his resurrection, and after he had given the necessary instructions to his apostles, he ascended to his glorious high throne in heaven. Then the Spirit's power was felt on the day of Pentecost, sinners were pricked to the heart, they repented, were baptized, and the first church was formed. And the men of praise and prayer, armed with power and authority from the Great Head of the

church, went forth preaching the gospel, which is the power of God unto salvation. And as we read the life of Christ, and study the epistles of those who spoke as they were moved by the Holy Ghost, our hearts are warmed with holy love, our spirits are animated with holy and heavenly desires; and while we listen to the glowing and eloquent descriptions of Peter and Paul, we almost wish that the heavens would pass away, and that the time had come when the mortal should put on immortality, and death be swallowed up in victory. But we turn to the last book for the most gorgeous description of the New Jerusalem, and just before the Word of the Lord closes we are told of the glory of the city of God. The light is more celestial, the glory increases, heaven is brought nearer. We hear the music around the throne—we see the saints panoplied in white and wearing the imperishable crown—we behold them walking the golden streets, waving their victorious palms, and from their pure and sacred lips is pealed the holy anthem of glory, salvation, and honour unto Him who sits upon the throne. This is the beautiful climax of the Christian faith, the holy and the heavenly goal to which the faithful and hopeful pilgrims are wandering; and as with their staffs they are travelling the sandy deserts of this fallen world, the Spirit of the Lord assures them that this is not their rest, that here they have no continuing city, but that for them there is a glorious habitation—a city whose builder and maker is God—a holy mansion, which a loving Saviour has prepared, where no trouble shall come, no sigh ascend, no pain be felt—where death has no power, and spirits no foes—where the light of the Sun will not be required, for the glory of God shall lighten it—where the gates shall never be closed, for there shall be no night there. Night, in this state of existence, is a necessity. While the world revolves, and the Sun shines, there must be night. We know from experience, and from the testimony of the Word, that light is a pleasant thing to the eye, and that those who prefer darkness to light, do so because their deeds are evil. Here we cannot live without the Sun. If the fires of that luminary were to be quenched, our earth would become frozen, and death

and darkness would reign. Glorious Sun! we wonder not that the unconstructed heathen should worship thee. Here thy light is the joy of the world. From the wing of the insect it is reflected. To thee the flowers owe their beauty, the birds their plumage, the clouds their adornings, and all creation its charms. Wert thou to be taken from us, the deep groan of universal death would ascend, and the world would be encompassed with eternal gloom. But though we cannot dispense with the Sun here, there is a state where it will not be required, for we shall not be of the earth, earthy; we shall be spiritual, sinless, God-like, holy and happy. The presence, the love, and the glory of God will encompass us, and the light of God will permeate and illumine our divine nature; we shall feel his presence, and know the blessing of his love. We will now endeavour, dear friends, to make a few remarks in reference to some of the characteristics of night, and to show, by way of contrast, what a glorious place heaven must be, and how those glories, when properly contemplated, will act as incentives to wear us from the world, in order that with humble spirits and loving souls, we may place our affections upon those things which belong to our eternal peace.

I. Night is the time of rest.—This is a care-worn world; labour and toil are the lot of man. Anxious thoughts press upon the spirits, and sometimes the father of a family trembles when he looks at the future. Christ was fond of the poor, and we must not forget that amongst them are our brethren. How hard many of them work, and how few are the comforts they enjoy. As soon, and often before the Sun is up, the poor man may be seen leaving his home; all day he labors in the field: the work is hard, the Sun is hot, or the cold Winter winds may blow upon him. His fare is simple, and for many years has he toiled. The strength of his youth and the prime of his manhood are fled. Advancing years have written their mark upon his brow. His once erect body is now bent by the hand of time, but he must still earn his bread by the sweat of his brow. Another day has passed, and the honest laborer wands his way towards home. To him it is the most loved spot on earth. The Sun has set, and the shades of night are

gathering around him, but the light from the cottage which shines in the distance quickens his footsteps, and he hopes for the evening's rest. He enters, the fire is cheerful, the wife smiles, the house is clean. There, on the little shelf, are the hymn book and the Bible; he partakes of the humble meal with a grateful heart, and before he closes his eyes in sleep, he thanks his Heavenly Father for the mercies of the day, and invokes the presence of a guardian angel through the silent watches of the night. That bending form tells me of sin—that faltering footstep reminds me of the fall—those marks of age, which are the sure antecedents of death, speak to me of the wages of sin. The agility and strength of youth are fled, and I see in the weakness of the flesh the might and the power of transgression. The poor wearied frame must have rest; without it he could not live. But the Bible and the prayer assure me that this poor laborer has a good hope through grace, and that he belongs to those who through Christ are patiently waiting for the heavenly inheritance. How delightful it is to feel that there is a world where we shall never be weary—where we shall experience no sorrow—where we shall never grow old—where, instead of the marks of age, we shall possess the immortality of youth, and rejoice as the children of light—where, instead of wearing the garment of poverty, we shall be clothed in the spotless robes of the saints—where the love of Christ shall fill our hearts, and the crown of righteousness adorn our brow—where no Sun shall set, nor shades fall, nor labour weary, nor sleep be required, for there shall be no night there. Here, while the laborer wipes the sweat from his wrinkled brow, and thinks of the humbleness of his state, he is cheered with the delightful prospect of the heavenly country towards which, like a faithful pilgrim, he is wending his way. Be of good cheer, ye sons of toil—the days of your labor will soon be ended. And should it be your lot to fill a pauper's grave, it may be your glory to wear the conqueror's crown. Have you heard the sweet voice of the Son of Man, saying, "Come unto me all ye that labour and are heavy laden, and I will give you rest?" If you have not yet learned of him whose yoke is easy and whose burden is light, listen to his

words, for they are spirit and they are life; they will comfort you in trouble, guide you in darkness, and unfold to you the glories of the heavenly kingdom. Jesus is the poor man's friend, and he has tasted death for every man. You wend your way to the house of your earthly rest with a faltering step, an anxious spirit, and a dying frame: but death shall come to you as a kind deliverer, and your happy spirit shall be borne to the heavenly mansion upon the wings of the angels of God—not in the weakness of the flesh, but in the strength and power of the spirit. There labor will be dead, sorrow will have passed away, and those troubled but hopeful spirits which have passed through this world, will have shed their last tears, and they shall now for ever swell the triumphs of redeeming love.

II. *Night is the time of danger.*—

Fear is a child of sin. It is true, in the day we are surrounded by danger, but we are more fully armed against them. They that stumble, stumble in the night. Darkness conceals the dangerous precipice; we must step cautiously, unseen foes may encompass us. The minds of men are under the influence of fear. When the shutters are closed they speak of danger. How still the town is! There are no sounds heard save one, and that is the steady tread of the policeman. He is there to guard us, and to keep a watchful eye upon our dwellings. The sound of his footsteps, when spiritually interpreted, refers me to the fall of man, and reminds me of his lost and sinful condition. When you carefully turn your locks and push the bolts, to render your habitations more secure, those simple actions confirm the fact that man is a fallen being, for they tell of fear within and danger without. Be careful not to travel much in the night. Work and walk while it is day. At night the foul robber may be lurking in thy pathway, and no friendly star may aid thee to escape. At night it is easy to lose thy way, to wander from thy home, and be lost in the thick darkness—or, if thou art a mariner, thy vessel may be dashed to pieces upon the unseen rock, and in a moment the father and the husband may sink into the cold embrace of a watery grave. Accidents come suddenly. Here there is no certainty. The Sun which shines upon us may smite us with death, and the Moon's

light with madness. The cold chilling wind may creep into our bosoms, and scatter from its wings the seeds of consumption and death; and the once healthful cheek shall become pale—the light eye shall lose its lustre, the strong frame shall become weak and helpless, and the once promising and hopeful youth shall be borne to the deep cold grave. The heat of the Summer may become oppressive even unto death, or the keen blast of Winter may smite us that we die; and some of the things we most love may press us to the tomb. But in the blessed country which is the eternal home of the faithful, there will be no danger—its glorified inhabitants know no fear. No robber can traverse its golden streets—no burning Sun can smite us by day, and no pestilence can come near to our dwelling; no extremes of heat and cold can affect us there; no chains, nor bolts, nor locks will be required; no armed police will preambulate the streets of this New Jerusalem. There will be no concealment, nothing gloomy, nothing sad. No cloud to lower, no storm to rage, no fearful wrecks, for there shall be no more sea. No fear will cling to the spirit, no sorrow shall sit upon the brow, no wave of trouble shall beat against the breast, no horrid forebodings shall paralyze the soul. In the mountain of the Lord nothing shall hurt nor destroy. There danger shall be unknown. The light of the Sun and of the Moon will not be required, for God and the Lamb are the light thereof, and there shall be no night there. Oh! what a glorious relief it will be, when our souls are free from fear; when that accompaniment shall be shaken off with this mortal coil; when in holy confidence we shall live in the light and love of God; when no arrow charged with poison can be directed towards us, no misrepresentation misguide us, and no slander annoy. Brethren, let us buckle on our armour—let us ever be watching, for the time of our deliverance draweth nigh; and if we are faithful unto death, we shall love His appearing. Our conflict will be over, and we shall see Him as he is.

III. *Night is the time of crime.*—We are not unmindful of the fact, that crime hath assumed such an unblushing effrontery as to show itself in mid-day. But in the darkness of night the cowardly fiend loves to revel and to hide

itself. Then it is that the thief repairs to the sheep-fold, and the foul incendiary destroys the bread of his neighbours and jeopardizes their lives. Then it is that the burglar secretly and noiselessly steals into your dwelling-place, and takes away that for which you have toiled. Then it is that the terrible assassin plots his foul crime, and carries it into deadly execution. Then it is that the strange woman flattereth with words, and by her fair speeches the foolish do err. How valuable are the teachings of the wise man, who says, "Hearken unto me, therefore, O ye children of men, and attend to the words of my mouth. Let not thine heart decline to her ways; go not astray in her path, for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." Then it is that the drunkard eagerly quaffs the poisonous contents of the maddening bowl, and returns like a savage to his home to curse and ill-treat his starving and disconsolate wife; whilst to the affrighted children the name of father is the synonyme of fiend. Oh, night! what a dark picture thou dost present! If all the crime committed in one night could be presented to our view, the soul would shrink back with horror. If we could, who would dare to draw back the curtain? And who would have nerve enough to look upon the scene? What wrecks of character—what weeping children—what horrid faces—what foul exploits—what maniac gestures—what obscene demeanour—what revelling and blasphemy—what prowling thieves—what reckless murderers—what ghastly scenes of horror—what foul and rash streams of pollution—what rebellious children—what desperate rage—what wild delirium—what dark designs—what fierce looks—what desperate struggles—what fiendish smiles—what dying groans! Anarchy, madness, and death, have met in this one night of darkness, and the effects are as though all the furious fiends from the lowest to the hottest hell had been let loose to blast the happiness of man. And if the appalling crimes of but one night could so affect us, what would be the effect if the dark pall could be removed from the nights of ages? Our spirits tremble while we contemplate. Under the dark wings of night what

crimes have not been committed? The fair Moon hath seen enough to make her blush, and the holy stars have been witnesses to crimes which the tongue dare not utter nor the pen record. Our beautiful valleys and innocent groves have been polluted by the actions of men. The thoughts of the crimes of one night burden the soul, and the spirit becomes pensive in the midst of the desolation and the dead. The piercing eye of the Lord passes over this mighty Babylon every night, and it searches out all the abodes of wretchedness and crime. He sees every sinner, and records every iniquity in the book of remembrance. Of the transgressions of the earth, heaven receives a full and faithful report. Not a whisper of vice, but it is heard in heaven above; not a sinful impulse is there which does not move the mind of God. Who can doubt his mercy and long-suffering, in sparing the guilty cities of the world? Men have armed themselves with rebellion against his glorious majesty, and wilfully departed from the ways of the Lord: yet even now, through the mediation of our Lord Jesus Christ, we are permitted to pray that our Heavenly Father may still be merciful, and that for the sake of the innocent, the hand of avenging justice may be stayed. When we contemplate the moral darkness of only one night, what a mercy it is to feel that we are travelling towards that holy place where no dark shades shall fall, and where night hath no power—where no crimes can be concocted nor executed—where no ill-feelings can be engendered, and where all will be light—where we shall see each other face to face, and live for ever in the midst of spirits which are pure and happy, holy and good. The day of the sinner is night. The ungodly are always encompassed with the clouds of darkness, and those who will not obey the Saviour, who will not come unto Him that they might have life, have nothing before them but a darkness which may be felt, and a fearful looking for of judgment, and the terrors of the world to come. In the midst of the darkest night, while I hear the songs of distress, see the tears fall, and hear the sighs which come from troubled souls—while I see the grave open, and death and destruction at work—I am enabled, by the blissful promise of the gospel, to look

up to heaven whence cometh my help, and I can hear the Spirit of God say, "The city of habitation is beautiful, and there shall be no night there." This gracious promise is balm to my mind: it gives sight to the eye, strength to the hands, marrow to the bones, swiftness to the feet, joy to the heart, and hope to the soul.

IV. *Night is the time of unconsciousness.* How quietly sleep steals over us, and what a dark and mysterious state it is. How it captivates, and subdues all the powers of the body! How it closes the eye, and renders the ear impervious to sound! How the nerves have lost their sensibility! The muscles are powerless—the world is shut out—music, philosophy, and poetry are forgotten, and the mind is at rest. The beggar and the king are equal, and all worldly distinctions have passed away. There is something in sleep which tends to make me solemn. We are but imperfectly acquainted with its phenomena. How quick and sensitive we are in our waking state! What can escape our observation? We remember the past, we think of the future, and we are familiar with each other. We can sing and pray, and think of death and the judgment. The eye quickly observes, and the ear is sensitive to the softest sound; but in the course of a very short time the whole, or nearly the whole, of this large congregation, will be infolded in the arms of sleep. Every night we enter into that state of helplessness and unconsciousness. The burglar may be in our house, and we know it not—the murderer may stand by our bedside, and we know not of our perilous position. All our strength has fled: we cannot move a finger, we know not our danger, and possess no means of defence nor power of escape. Scenes of the most thrilling interest may be transpiring, but we recognize them not. With the exception of the throbbing heart and heaving lungs, our state resembles death. No ray of light falls upon the eye, no sound of gladness penetrates the ear, no useful implement can command the hand, no practical advice can escape the lips, no beauties can excite the soul. The body is prostrate, and the mind shrouded in darkness. What a solemn state it is to enter—what a deep profound! It is like the vestibule of death. It is the world of silence—

the haven of rest. It is all darkness without one ray of light. No human eye can survey the dark domain. It must remain, to a considerable extent, an unexplored and unknown region, where no spirit can rejoice, nor the sounds of the Gospel be heard. Ought we not, dear friends, to be the subjects of serious self-examination, before we enter into the mysterious state of sleep? Is it not a surrendering of all our powers? Do we not enter into a state of perfect forgetfulness? Ought we not to ask ourselves how matters stand betwixt ourselves and God? Should death come while we are asleep, and put its cold hand upon our hearts, are we prepared to die? Should these eyes which are about to close never open again, have we a good hope through grace, that when absent from the body, we shall be present with the Lord? Here the mortal is made weary through the effects of sin, and sleep is required to restore its energies; and though we can fully endorse the beautiful language of Young, who says,

“Kind Nature’s sweet restorer, balmy sleep,”

it is our province now to view it in connection with sin and transgression, and we are led to infer, that had there been no sin, there would have been no state of helpless unconsciousness. In heaven it will not be so. There we shall know even as we are known. There will be no sleep in that blessed land—no weary limbs will tremble there: our minds will be ever active, and radiant with the light of holiness and love. Our knowledge of God and of His glorious works, both in the creation of matter and of mind, will continue to increase, and we shall be in the full enjoyment

of spiritual and enduring blessings; and instead of the mind being compelled so frequently, by the imperious command of an unseen power, to descend into such dark and gloomy spheres, it will rise higher into the life, the brightness, and the glory of God. There its consciousness will be greatly intensified, and its knowledge shall for ever increase. There it shall listen to the sweetest and holiest sounds, and the eye shall feast upon the seraphim and all the happy spirits around the throne. No dull senseless sleep shall subdue or paralyse its power — no cloud of darkness will overshadow it. There the sun of God’s glory will never set, for the promise is, “There shall be no night there, and sorrow and sighing shall flee away.” There will be no interrogative, full of holy rebuke, “What! could ye not watch with me one hour?” For we shall ever be with the Lord. Oh! what sacred delights—what holy companions — what songs of joy — what ravishing prospects — what transcendent themes — what exalted spirits—what celestial sympathies — what gorgeous habiliments—and what heavenly scenes will encompass us! What are a few earthly troubles! They will soon pass away. What of a few light afflictions! They last but for a moment, and if sanctified, they will work out for us a far more exceeding and eternal weight of glory. The night of time will soon pass away; even now its dark shadows begin to disappear, and by the exercise of that faith which is the gift of God, we can catch a glimpse of the holy light which comes from the upper world, where the throne of the God of glory is set, and Christ shall reign for ever and ever.

(To be continued.)

CLOSE OF THE YEAR.

THE scythe of Time is mowing
Another swath of Life:
And the seed that we’ve been sowing—
Grain of Peace or tares of Strife—
Has been gather’d safe and fast
In the garner of the past,
To lie for ever!
Have we done the best we could
With the ways and means we hold?
Have we wrought the things we should
With our judgment or our gold?
Have we play’d our mortal part—
By our hand, or brain, or heart,
With fair endeavor?

Come, let us ask our bosoms
If we earnestly have sought
To nurture all the blossoms
In our pathway as we ought?
Let us ask if we are giving
As much love to all the living
As we can?
’Tis a fitting hour to reckon
Not only yellow store:
For passing old years beckon
Where no wealth can win the shore.
’Tis a day for Age and Youth
To sum up their debts of Truth
To God and Man!

R. COOK.

OPEN COUNCIL.

LETTER FROM A BAPTIST MINISTER.*

DEAR SIR,—I thank you for the few lines you have sent me, and hasten to make a reply.

In analyzing your note I find the principal burden to be, "The success or non-success of preaching the gospel:"—and there is one thing in which we perfectly agree, which is, that we mutually desire to witness success as the result of Christian effort. To elucidate our subject, suppose we begin by defining exactly what our object is. For want of this preliminary of discussion, many inquiries result in nothing useful or decisive. Success, then, in this case, must mean that the ends which Christianity proposes, are realized in the individual who professes it. The Apostle Paul tells us, his commission was to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God. When men are converted by preaching, these results must be attained, or, as yet, there is no success. There must be enlightened views of truth, of the soul, and of God—a loathing of sin—sincere penitence, and the fruits which are consistent therewith. If we agree in this definition, then it obviously follows that no outward form, rite, or ceremony, can be substituted for acts which are purely mental and spiritual.

The place which baptism occupies in the Christian scheme is, therefore, *secondary*, and that is precisely where our Lord has placed it in the commission—"He that believeth (1) and is baptized (2) shall be saved." With this subordination of baptism to the principal object of the gospel, the Acts of the Apostles uniformly agree. Hear what Paul saith to the Corinthians, "For Christ sent me not to baptize, but to preach the gospel." Baptism is everywhere made to depend on faith, or repentance. "If thou believest with all thine heart, thou mayest;" such faith not being a mere assent, or a negation, but such as only the regenerate are capable of exercising. Everything is promised to faith, but nothing to mere water baptism.

That success does not necessarily involve baptism, may be satisfactorily decided on the testimony of three substantial witnesses: reason, scripture, and history.

1. Reason repudiates the notion of sacramental efficacy as absurd. Water is used for the purpose of cleansing anything to which it may be applied; but that it can

(per se) effect anything on the mind, such as the remission of sins, is most unreasonable.

2. In the New Testament the ordinance of baptism demands the element of water, because of its symbolical character, otherwise we should have been left to choose our own material, and employ oil with the Catholics, or any other fluid we pleased. But nothing so well suits the idea of washing, cleansing, &c. as the use of water. Inspiration has, therefore, adopted and commanded its use. When our Lord said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of heaven;" to which of these agents do you attach the *regenerating power*? If of the Spirit, then not of the water; the latter being simply a figure of speech to denote the cleansing power of the Spirit of God on the defiled soul of man. That the term is thus employed, will appear if you take another figure which John the Baptist used in the same connection, "He shall baptize you with the Holy Ghost, and with fire." If water is in itself efficacious—so is *fire*—and we find that some Christians of the second and third centuries believed in something of the sort, for they called martyrdom—blood-baptism. The New Testament most effectually repudiates the notion of baptismal regeneration, and is always consistent with itself in inculcating spiritual religion.

But we will now call upon our third witness—history. What saith the history of preaching? Confining ourselves to the New Testament, Jesus Christ is the first exemplar of it. Certainly we do sometimes wonder that his success was no greater! He "who spake as never man spake," however, was often obliged to succumb to the rigid obstinacy and pertinacious unbelief of the people, and one of his last acts was to weep over those whom he could not save. But we are told, nevertheless, that sometimes many believed on him. Were these saved without baptism, seeing that ordinance had not, as yet, been instituted? You state your positive belief, that if the preaching of the present day were of the same kind as that which prevailed in apostolic times, success would always follow. But what saith the history of apostolic preaching? Peter's is the first instance given—and certainly the success of his first sermon was most extensive and decided; but then, Sir, there never could be but *one* such congregation of hearers, in the history of the world! And in this memorable sermon, was there one word about baptism? The awakening power was in the truth at-

* Written in reply to a letter addressed to him, which appears on page 608 of last volume.

tended with the demonstration of the Spirit, and it was not until the work of regeneration had been wrought in them, that they were directed to baptism. Stephen's preaching was so far from being successful, that his first sermon resulted in his martyrdom—and Stephen never opened his mouth on the subject of baptism. Paul's labors were more abundant, and so was his success—but he complains bitterly often that he was so little successful, and so far from baptism being made a prominent part of his instructions or exhortations, he thanks God that he had not baptized many—stating that "Christ sent him *not to baptize*, but to preach the gospel."

To come to more modern times:—To the times of Geo. Whitfield and Jno. Wesley. We are quite sure that neither of them would preach either your views or mine on the subject of baptism—and yet what preaching of the gospel was ever more successful? This ought to convince you as a proved matter of fact, that the salvation of souls does not depend upon baptism—and if not, what becomes of your theory? Lastly, allow me to ask you how it is that the adherents of A. Campbell, of Bethany, United States, have hitherto remained so inconsiderable a body? Last year I saw a table of the religious statistics of the United States—Campbellites were down at the very bottom of the list—with a very insignificant amount of numbers. Now, if the whole truth of the gospel was preached alone by them—your statements require that they should have taken the lead of the other denominations. As such is not the case, I cannot accept your views as to what constitutes the true grounds of success. As a large portion of the world are being saved *without* baptism, and as baptism never yet saved any one individual—I am strengthened in my view of the place which baptism occupies in the Christian economy.

1. Repentance towards God, and faith in our Lord Jesus Christ.

2. Obedience to all known duty, including baptism, and involving a holy life.

As to man's immortality—that which "dies not"—"is not quenched"—"goes into everlasting punishment"—must be immortal!—With kind regards, I am, dear Sir, yours truly,
THOS. COOMBS.

LETTER TO A BAPTIST MINISTER.

NO. II.

Dear Sir, — Absence from home, and other circumstances combined, have prevented me from replying to your letter before this time. With the remarks you make in the first part of your communication I fully agree. With regard to the institution of baptism being *secondary*, it

certainly is named second in the commission, inasmuch as re-generation must precede a re-, or second birth; but in the conversation of the Saviour with Nicodemus, *water*, which there certainly represents baptism, stands before Spirit to my mind, in both cases occupying precisely its proper position. I am aware, on the day of Pentecost, Peter was silent on the subject of baptism, until the individuals were regenerated, or begotten by "the word of truth" (see James i. 18, 1 Peter i. 23, 1 Cor. iv. 15); but in order to carry out the commission of his Master, and show to them and others who should read this portion of Divine History, that regeneration and a new birth were *two distinct* operations, he commanded them, as well as those in the house of Cornelius, "to be baptized in the name of the Lord;" and certainly in the former case, and I doubt not in the latter also, as in the case of Paul, "for the remission," or in order to "*wash away thy sins*." After the individuals were thus regenerated by "the word of truth," or "begotten through the gospel," and "buried with him in baptism," they were then "born of water and of the Spirit;" consequently being "in Christ," occupied the position of "a new creature, old things are passed away" (2 Cor. v. 17.)

You say, "Reason repudiates the notion of sacramental efficacy as absurd; water is used for the purpose of cleansing anything to which it may be applied, but that it can (*per se*) effect anything on the mind, such as the remission of sins, is most unreasonable." I am not aware that baptism is ever spoken of in the New Testament as a sacrament. I would ask, was not the sin of the first parents, as represented in the 3rd chapter of Genesis, which introduced death and all its attendant consequences into the world, an offence—an act of disobedience committed by the *body*? Therefore, why should it be contrary to reason, that an act of obedience in submitting to an institution divinely appointed for a specific purpose, (when connected or accompanied with faith) should do away with the effect of the transgression, or place the individual in a position to "work out his own salvation;" or, in other words, to escape that eternal death which must be the portion of every one who comes within the sound of the gospel who believe not, and "obey not the gospel of our Lord Jesus Christ."

With respect to the preaching of Peter and Paul, I think if you will again look at the 6th chapter of the Acts, you will see reason to doubt whether the address which resulted in the death of Stephen was his *first* sermon. As regards Paul, it appears to me very evident, as it must do to every one who reads the passage attentively, that the reason *why* he rejoiced in

having baptized so few individuals at Corinth was, "Lest any should say I had baptized in my own name." The body of professing Christians in that city, as amongst us at the present day, was divided; therefore, Paul censures them severely, and calls them *carнал*. No man can read the writings of the apostles with a mind free from preconceived ideas, and say they make baptism a *nonessential*; they place it just where the Head of the Church did, connected with belief. What he "hath joined together," let none of us presume to "put asunder." In my last, it was intimated, the only evidence I could receive must come from the Scriptures of Truth; consequently, with "more modern times," to which you refer, I leave all such individuals in the hands of a righteous Judge, who cannot err, feeling assured that by the words of Jesus I and all others will eventually be judged. With regard to that you consider the small number of persons in the United States, whom you own adherents of A. Campbell, and observe according to my views, they ought to take the lead of all other denominations in that country, I will only observe, I believe the number of individuals who have embraced the simple truth of the gospel amounts to 80,000; and when it is taken into consideration, that the first man who was instrumental in calling the attention of the people in that part of the world to the leading truths of the Reformation is still alive, and a zealous proclaimer of the gospel, I think it is a far greater wonder they are so numerous, than that they should not exceed a number that of all the denominations who have been proclaiming their views ever since the landing of the original "Puritans."

As to that which "dies not," and is 'not quenched,' I think you will find it is the "worm" that "dieth not," the "fire" that "is not quenched," and not the soul of man (Mark ix. 48.)—I am, dear Sir, yours respectfully, W. S. S.

LECTURES ON BAPTISM.

THE city of Lafayette has been favored with a course of lectures by Mr. T. L. Breckenridge, pastor of the Baptist church of that place. This gentleman is one who, though fully committed to the denomination with which he stands connected, has enough independence to strike out beyond the regular precincts into the clearer light of Gospel principles. Whether this clearer light will be appreciated, and applied in such a way as to lead him into the liberty of the Gospel, is a matter involved in some doubt. But the declaration and demonstration of the principles which he an-

nounced as introductory to and guiding him in his investigation, most unquestionably tend in that direction. Coming from such a source, and savoring so much of what is contemptuously and slanderously denominated "Campbellism," they are extremely interesting to Disciples. Let us hear him.

1. Mr. Breckenridge began by laying down and proving the following proposition (borrowed, he said, from the Westminster confession of faith): "The Bible is the only infallible rule of faith and practice." Acts xx. 27: "I have not shunned to declare unto you all the counsel of God." And he also quoted Rev. xxii. 18, 19, which was delightfully enforced. The application of this latter passage, was to show how God had guarded his word, as being *perfect*, bearing neither increase nor diminution. If we believe and teach or practice any thing not taught in the Bible, we "are guilty of adding to" the word of God. If we wilfully neglect any thing taught us in the Bible we "take from" it. Other passages were quoted, which are not now remembered, as it did not occur to me to take notes until he announced the second proposition. One point enforced was peculiarly striking, coming as it did from a "regular" Baptist preacher. He knew nothing of *non essentials*, he said, in the Bible. Every point of doctrine, every command, and every promise was essential. "How can a man love God," the speaker continued, "and say that any thing God has said or done is non-essential? It is irreverent to do so." Now this is all any Disciple ever claimed for the commandments of God. I have heard similar declarations sometimes from sectarians, who, when closely pressed upon the consequences of the position, explained it all away by some subterfuge. For fear of such a course I submit the following question: Can a man be *saved* who does not love God, is irreverent, and who is living in wilful disobedience to an essential commandment? Surely not.

2. His second proposition was, "There is no indefiniteness or ambiguity in the commands of God." Upon this point he argued that if there be ambiguity in God's commands he has failed in his purpose, for he designed to make every thing plain. He quoted Gen. vi. 14-16 and Ex. xxv. 1-22, to show how very explicit they were.

3. "The design of God in the organization of the Christian (didn't he organize the Baptist?) congregation is unity." Now said he, "if there be ambiguity in the commandments, Jesus prayed for unity when he knew that the instrumentalities he employed would promote a different end.

For instance, if *baptizo* means immerse, sprinkle, pour, wet, moisten, saturate with wine, &c. we cannot possibly understand

the command to be baptized. We cannot agree upon any thing as baptism. This view of the meaning of the word has been in the church since the third century, and the history of the church in that time has been one of contention upon the question, What is baptism? One party sprinkles and another immerses. Individuals of the same party differ as to what constitutes baptism. If there is indefiniteness in the word Jesus used, then he is to blame for the misunderstanding and contention, at the same time that he prays for union. There is no necessity for using an indefinite word, he continued to say, for if he meant sprinkle, there is the word *rantizoo*, which is definitely "to sprinkle;" if he meant pour, there is *cheoo*, or *cheuoo*, definitely "to pour;" if the idea was wash, there is *louoo*, definitely "to wash;" &c. This might have gone further. For example, *louoo* is said of the body, *niptoo* of the hands, and *pluuoo* of the clothes. The Greek language is very definite, using a specific turn for every application of water. But we will follow him. Baptism, he said, is the door, (? John x. 9) the initiatory ordinance into the Christian church. We all agree to this, but stand at the door and quarrel about what it is. All this, too, in the face of Eph. iv. 5—"there is one baptism." This whole connection, he went on to say, showing the unity of the faith, and designed to lead to it, is opposed to sectarianism. Now, the phraseology of some portions of his argument indicates that he has been over to Ashdod, but the argument itself is as familiar as household words to every Disciple in this land. In the conclusion of the argument upon this proposition, he affirmed that the difficulty is not in the word Jesus used. He admitted that *baptoo* sometimes is used to saturate, to dye, &c. But Jesus and the apostles uniformly used *baptizoo* when referring to the ordinance of baptism. And there is not a lexicon of sufficient note to be used in any college in Europe or America, having *baptizoo* in it, but what defines it as primarily signifying "to dip," "to plunge," "to immerse." It may sometimes have a figurative use, as "to overwhelm," but where has God ever commanded anything in figurative language? The English word *dip*, is, itself, used figuratively. "A cold, shuddering dew dips me all over," said a poet, but will anybody conclude from this that *dip* means sprinkle in its literal use? There is, then, nothing in the indefiniteness of this word to serve as an excuse for the division in the religious world. God was very specific in the command to be baptized, in order that there might be no contention upon the subject.

4. "To secure this unity the words of the commands must be simple and unam-

biguous—they must convey the meaning of the spirit." To this proposition, also, he did ample justice; showing that ambiguity in words will lead to strife, and strife to division; also, that "all the words of the law" were, indeed, "written very plainly."

Before proceeding with the notice of his second lecture, I wish to look at what is involved in these propositions, and propound some questions to those occupying the position of Mr. B. J. FRANKLIN.

Lafayette, Ind. Nov. 5, 1859.

REASONS FOR LEAVING THE BAPTISTS.

PERMIT me to offer a few reasons for leaving the Baptist church. First, I was immersed into the Baptist church, August 14, 1853; and was immersed into Christ's church, "for the answer of a good conscience," August 14, 1859.

My first teaching led me to the Baptist church, as the church of Christ. My recent investigations show me the imposition; for I cannot identify any one branch of the Baptists with John's teaching, or John's teaching fully with that of the Apostles. John taught baptism for the remission of sins, and all the Baptist Zions deny this. John was the greatest of prophets, and none of his successors claim this distinction in the same sense. John preached a prophetic Jesus, and the Apostles a Jesus in fact—one already come.

Paul baptized some who had been baptized into John's baptism, (John xix.) and if John's baptism had been Christian, Paul would not have baptized them. And our quondam friends declare all immersions, not performed by a regular immersed administrator, null and void. John never was immersed. The Gospel or law of the Lord was to go forth from Jerusalem (Mich. iv, Isa ii.) John was never at Jerusalem, as known to me.

The Apostle exhorts—"Whatsoever you do in word or deed, do ALL in the NAME of the Lord Jesus, giving thanks unto God by him." This is what no religious party does. The phrases—Baptist Associations, Baptist church—baptized into the faith or fellowship of our church, &c. are unknown in the nomenclature of heaven.

But the name *Christian* is our New Testament patronymic. John died ere the Gospel church was organized, and therefore, never entered into it. "Thou art Peter, and upon this rock will I build my church" (Matt. xvi.) Not yet built, and John is dead! The great Carson, the brightest star that ever gleamed in the Baptist heavens, endorsed my views on this subject.

See the learned discourse of Bro. Buck-

bee on union, delivered in the church where Dr. Armitage holds forth. He says, "Sectarianism is the blight of Christianity," and that parties, Baptists and all, must come back to the Bible.

But if the Baptists are right, what party should be crowned? 1st, The Particular Baptists of England and Wales. 2nd, The General Baptists of England and Wales. 3rd, The Menonites of Holland. 4th, The Scotch, or Weekly Communion Baptists. 5, The Associated or Calvinistic Baptists of the United States? 6, The Seventh-day Baptists. 7, The Six-principle Baptists. 8, The Tunker Baptists. 9, The Free-Will Baptists. 10, The Emancipators. 11, The Free Communion Baptists. And 12, The *Baptistees*, or Immersers, or those who do the immersing. To this last class some of us belong philologically.

If John's disciples did not lack anything to bring them up to the full standard, where was the ground for Aquilla and Priscilla to expound unto Apollos the way of God more perfectly? He knew only John's baptism. Call Luke into court, and interrogate him as to the existence of such a church as the Baptist, in his Acts of Apostles, and he will answer, None whatever.

What does the great immersionist, Elder Thompson, say? "The *name* Christian shall be the glorious badge of all the followers of Christ."

Baptist brethren, these are revolutionary times, and we must settle the great issues ere the war is hushed. There has too much light gone forth within the last forty years, to keep men in darkness. And the longest and sharpest swords are drawn against sectarianism by those who have lived longest under its baleful influence.

By your kindness I will show, in a few short essays, why John's baptism is not Christian, and let this suffice as my reasons why I exchanged twilight for the risen sun. 1, I will sketch the character of John the Baptist; 2, His mission; 3, The character of his baptism; 4, Demonstrate that it is not Christian baptism; 5, Show that there is not a Baptist church in the world, the Bible being judge. All affectionately submitted.

L. N. TOWNSEND.

LETTER FROM DR. R. RICHARDSON.

Dear Bro. Wallis,—I have, for some years, been receiving regularly the *British Millennial Harbinger*, and I owe an apology to you for my apparent neglect to ascertain and forward the amount of my indebtedness to you for it. Until recently, I was under the impression that you had regular accounts with the *Harbinger* office at Bethany, and that James A. Campbell (Bro. A. Campbell's confidential and efficient clerk) had regularly settled for me the annual

subscriptions, and charged it to my account. As I had requested Bro. James A. Campbell, who first procured the *Harbinger* for me, to settle for it, and as you were so kind as to continue to send it, I remained ignorant of his having omitted to settle for it, until I perceived, a short time since, upon settling my account at Bethany, that it was not charged to me. I do not, at this moment, remember how long I have been receiving it, and I got some of the back volumes—four of them, I think. Please pardon my neglect, and let me know how much I am indebted to you, that I may remit it to you.

I have been much pleased with the *British Harbinger*. Great tact and sound judgment have been constantly displayed in conducting it, and I have been much gratified at the care which has been taken to avoid extremes upon disputed points, and to adhere steadfastly to the Scriptures. It has, indeed, occasionally contained articles which did not, in my judgment, accord with Scripture, and I am sure not even with your own sentiment; but you very properly disavow any responsibility for the views of contributors, and I know well what liberty of discussion our position invites, and what the liberty of the press requires.

The churches in this country are advancing favourably. There are constant additions to them, and they are improving, I think, in many respects. There is, however, still room for improvement, though some, from their unwillingness to learn, seem to imagine that perfect knowledge of the Divine will has been attained upon their part. I am sorry to say that either this notion, or a decline in zeal and devotion, has led to a very marked declension in the study of the Scriptures on the part of many. These are by no means so diligently read and studied as they were at the commencement of this religious movement. But I hope that a favorable change is now taking place in this respect also, and that the good effects will soon be generally apparent in a better comprehension of the Divine teachings. Already I observe that the more intelligent and pious of our brethren are rapidly attaining to clearer views, and a fuller realization of the great promise of the gospel—the gift of the Holy Spirit. I have been much pleased with several able articles on this topic in your *Harbinger*. I have, for many years, felt a deep interest in this theme, believing that a correct understanding of the Scripture teaching in regard to it, to be highly conducive, if not essential, to true Christian enjoyment and perfection. There are still, alas! many who neither know nor believe, and what is still worse, do not seem to wish to believe what the Scriptures teach in regard to it. And there

are many others who are uninformed, from not having paid sufficient attention to the subject. I was conversing a few days since with some disciples (and two of them preachers) who insisted strongly that the Written Word involved and communicated everything which it is possible to receive—that there is no Spirit but what is in the Word—that the Spirit always accompanies the Word—that the love, and peace, and joy of the believer arise wholly from the ideas presented in the Word, &c.; a sort of rationalistic philosophy that has been inculcated in this country to an unhappy extent—a fact, for the admission of which, I have been much abused and slandered by certain editors here, who have, in this, shown a greater zeal for their own reputation than for the correction of existing errors.

But why should any one presume to foist in his ignorant philosophy in this way, and to determine thus dogmatically how, and how far, man can be influenced, and what is and must be the nature and *modus* of spiritual operations? Why not believe cordially just what the good Book says, without seeking to explain it away? These same persons talk against *mysticism*. But I would like to know what greater mysticism there is than is contained in their own unscriptural assertions that "the Spirit is in the Word"—that "the Spirit accompanies the Word"—&c. They cannot explain what they mean. They cannot define clearly in their own minds, nor explain to others, how spirit can be in word, or how the Holy Spirit accompanies the Word, or what He does when thus accompanying it. They deny, in fact, that the Spirit does anything at all, and their whole system, if it deserve the name, while it involves the most incomprehensible and bald mysticism, seems to be rather an effort to cover up a shallow and superficial theory under an appearance of reason, and to grant seemingly, or even assert in terms, an agency of the Spirit which is denied in fact. I have no toleration for such false teaching as this, and perhaps not as much patience as I ought to have with those who thus teach. But as such views involve an actual disbelief of the great promise of the Gospel to believers, and as such philosophy is clearly inconsistent with the principles we set out with, I have felt it my duty to expose it openly, and to oppose it boldly. How contrary to our own express teachings, to assert that the Spirit is in the Word, and is received in the Word! Then, since the Word is received before faith, the Spirit is before faith, in spite of all our controversies with the sects; and an absolute contradiction is offered to our Saviour's teaching, when he says, that the world cannot receive the Comforter, since we know that the world can receive the

Word—that the Word is adapted to the world, and is commanded to be preached to every creature. It seems strange to me, that these men have not the honesty and candor to confess what must be perfectly plain to every discerning mind, viz. that they do not believe in the reception, either by believer or unbeliever, of any Holy Spirit at all—certainly not in the reception of the Spirit as spoken of in Scripture—the promise which is to "all that are afar off, even as many as the Lord our God shall call." I am happy to admit that these philosophizing and disbelieving disciples are well meaning, and often excellent men, and that they hold and teach an excellent morality, always insisting that the body is not to be devoted to sensual indulgences, but that it is, as Paul says, "for the Lord"—to be employed in his service. But their faith and their theology unfortunately stop just there, and fail to embrace the whole of Paul's teaching, who, when he says, "the body is for the Lord," takes care to add, "*and the Lord for the body.*" They cannot understand this, nor how the Christian can be "a temple for the Holy Spirit." They have no use in their theology for such passages, nor for the ideas they convey, any more than the sects have for those that teach the remission of sins in baptism.

You will have no doubt noticed that, in exposing the rationalistic and sensualistic philosophy of man's nature and capacities which underlies the teachings and religious ideas of these men, I brought upon myself the enmity of two or three of the more prominent among them; and that in the true spirit of sectarianism, they sought in their communications to the public, to injure me in every possible way by detraction, misrepresentations, and false assertions. One of the bitterest (Mr. Fanning) making short, garbled and artfully changed extracts from my writings, and associating them with more liberal quotations from the blasphemous Theodore Parker, and certain transcendentalists and speculators, as Ferguson, or sought to make the false impression on the public mind that I was an Infidel, a dangerous innovator, &c. Others, of similar feelings, were trying to excite the suspicions of the brethren against me, as one favoring the speculations of Russell, Melish, and Co. because, in some points touching the Holy Spirit, these agreed with me, as they did with almost the entire Protestant world. These men succeeded, no doubt, with their partizans, but I rejoice to know that even those who were duped by them are beginning to realize the falsity of the representations made to them, and that the intelligent brethren see I have never changed my ground in any respect whatever, but have been constantly advocating the same blessed truths, and opposing all

sorts of speculation on religious subjects. I mention these matters to you, because I know you must have felt somewhat at a loss to account for the course pursued by the editors of some papers which you receive.

I am much pleased with Bro. King's article on the "revivals" in Ireland. It is an able article, and he takes the true view of the matter. Alas! how sad a hindrance to truth is this popular notion of the outpouring of the Spirit, to change the heart and effect conversion! Men will choose any form of physical disorder, any contrivance of human fancy, rather than the plain and simple Gospel method. I had the pleasure of becoming acquainted with your amiable daughter, Mrs. Macrum, and her husband, at Bethpage. I have now removed to this place, where I saw Bro. Macrum since my arrival. He has been preaching for the church at Danville, eight miles from here, but is now gone to visit his family at Pittsburg. Yours, with Christian regards,

B. RICHARDSON.

Harrodsburg, Ky. Oct. 24, 1859.

LETTERS FROM AMERICA.—No. IV.

The term Campbellism is a universal designation for the system which the fraternity of professing Christians, identical with us everywhere, feel themselves highly favored and honored to be included in the category of its members and supporters, who are heirs of the promised inheritance, and possess well-documented titles to its privileges—its present and future felicity. In accordance with the grammatical deconstruction of the term, in the various forms of which its application is susceptible — those who compose a scriptural association with the promulgators of this New Testament system—*ergo*, Campbellism—are called Campbellites. Our British brethren manifest a feeling of high propriety when they repel the imputation of any such misnomer; and it is gratifying to remark, that our American brethren do not, in any degree, give countenance to its currency. In America you might ask twenty persons if they are acquainted with the Disciples, and eighteen out of the twenty will not perhaps understand you; but if you term them Campbellites, instead of Disciples, those persons who do not comprehend you must indeed be solitary—and it would be a far greater work than most imagine, to meet with one person who did not know something about A. Campbell and the Campbellites. From the tenor of my experience I am led to predict, that even in traversing the whole extent of the Confederate States, very few instances of the contrary would be realized; whilst in Pittsburg, or Allegheny city, I found many persons entirely unconnected with the church and the general cause,

who were well posted in the history and labors of our distinguished brother; and whether you travel by land or by water, through the interior of America, you will not fail to form the acquaintance of persons who are intelligent in the matter most interesting to us. At Pittsburg or Allegheny city, which are contiguous by means of the bridges which span the Allegheny river, the giant and meandering Ohio river is formed by a confluence of the Monongehela and the Allegheny rivers, and from this junction its picturesque windings derive their origin. Eighty-one miles along this river we reach the first town in the state of Virginia, Wellsburg. The traveler may arrive at this point by two means of accommodation—either by the railroad cars, which run along the embankment of the river on the Ohio side, or by the steamboats, which traverse the river daily. If pressed by time, he will embrace the advantage of the railroad cars' superior speed; but if desirous of a delectable journey through some of the finest scenery in the world, he will invariably become a passenger on one of our magnificent packets. The grandeur which these present exhibits a marked contrast with the inconvenient and unhandsome steamers of Old England. Truly, as he watches them glide through the water with the felicitous dignity peculiar to them, and peering high into the air like fairy mansions and floating palaces, with three or four stories of cabins, surrounded with balconies, and every other facility for his convenience, the comparatively rude water conveyances of England slumber in the shade of distance. Along the Ohio river he will not fail to meet with objects of the first interest. There is no monotony or lack of diversity in the life-scenes, but an incessant variety of enchanting prospects. He need not be unentertained whilst gazing upon some cheerless and inanimate portions of water and country, for by turning to the pleasant houses, the long winding river before and behind him, and the countless representations of vigorous health and beauty which encompass his course, he will experience a delight which none can obtain save those who observe with interest, and are susceptible of appreciating the works of Nature and the instrumentalities of God. The population of Wellsburg is nearly 4000, and like most of the small towns of the United States, it does not appear to have suffered from many attempts at ornamentation. It has two streets of moderate length, which run parallel to its extremities, while all other portions of the town are disintegrated and somewhat solitary. The town is bounded on one side by concatenated hills, which rise up without regard to system or symmetry, yet affording an excel-

lent position for viewing the town, the river which environs it on the other side, and the vast extent of country which lies far outspread beyond. Our brethren here have a very commodious and handsome building to meet in. The number of members is 250, who generally attend regularly. There are four elders, four deacons, and four deaconesses. Being only seven miles

from Bethany, this church often receives assistance from our brethren there. When we hear of there being 250 members in a population of 4000, we may presume that some strong voice has spoken to the hearts of the people, and that we are approaching great human instrumentality, subservient to the pleasure of the Spirit of the true God.

T. BUTLER.

WORDS FROM THE WORK TABLE.—No. III.

"A HAPPY New Year!" The light-hearted tones of our young friends carol the wish, and call forth a hearty response; but in the midst of the joy there is need of serious reflection. "A Happy New Year" whispers that all things are "passing away"—time, friends, youth, strength and opportunity. "A Happy New Year" reminds us that one year more has gone for ever—leads us back to the commencement of others, when loved voices breathed the wish in affection's fondest tones, that we now listen for in vain. They are hushed in death! We look on the dear ones spared, and see stamped on their forms "passing away." Dark locks are changed by Time's silvering touch—the steps that were wont to spring with elasticity are more slow and measured: even the voices, in their deeper-toned fondness, impress us with the solemnizing truth—all, all are "passing away." Knowing, then, that

"Man's heritage is time,"

which, when once lost, can never be recalled, let the oft-repeated "Happy New Year" lead to a retrospective view of the old. Have we been active, earnest workers? Can we say we have done what we could?—or have we been lumberers of the earth? Have we been purifying ourselves, by close converse with God's Word, by availing ourselves of the privileges pertaining to God's house—have we been lessening evil by laboring in any high and noble enterprise for the good of humanity? Has our light so shone that lookers-on know from whence we derive that light?—Have we been preparing ourselves for the enjoyment of heaven, as well as *talking* of its blessings?

"We speak of the realms of the blest;
Of that country so bright and so fair;
And oft are its glories confest—

"We speak of its pathway of gold;
Of its walls deck'd with jewels so rare;
Of its wonders and pleasures untold—

"We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within—

"We speak of its service of love,
Of the robes which the glorified wear;
Of the church of the first-born above,
And what it must be to be there."

But are we so *striving* as to secure an entrance? *Speaking* will not be enough. Christ says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee, &c. And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have *done* it unto one of the *least* of *these* my brethren, ye have *done* it unto me."

Doing is here set forth in strong terms. Inherit the kingdom—for ye did good unto those who are my brethren. Let us not then weary in *well-doing*, but press forward, earnestly and ardently, in what should be our life's great work—making the world better than we found it. The days in which we may do good on earth are numbered:

"Then let our souls their slumbers break,
Arouse their senses and awake,

To see how soon
Life with its glories glides away,
And the stern footsteps of decay
Come stealing on.

"Our lives—like hasting streams they be,
That into one engulfing sea

Press on to fall;
The sea of death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallow all."

Should the cheering greeting, "A Happy New Year," fall no more upon our ears, may we sleep in the sure and certain hope of a bright and everlasting future! Let us

"Do noble things, not dream them all day long:
And so make life, death, and that vast for ever,
One grand sweet song." LOUISE.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

THE GOSPEL GUIDE; or the Truth as it is in Jesus, exhibited with the design of removing the numerous obstacles, difficulties, and objections which enter the mind, and prevent the obtaining peace with God. By THOMAS H. MILNER. London: Houlston and Wright. 2nd edition, enlarged.

The title of this most useful book fully exhibits its design. Nearly 240 pages are occupied with about seventy chapters, each devoted to some one of the many excuses and errors which keep sinners from Christ. The following are of the number:—What better are Christians than others?—I am not so bad—If I am only sincere—Man is not responsible for his faith—Waiting for effectual calling—Trying to feel right—Trying to repent—The decrees of God—If I am one of the elect I shall be saved—The potter and the clay—The hardening of the heart—Cannot I be saved without?—Can man believe of himself?—Is the Gospel true to me?—No one can be sure—Looking for evidences—The Lord's hidden ones.

According to our views of truth, there are but few books which contain so many good things, and so few objectionable conclusions. Two or three statements, rather incidental than leading, are all we feel disposed to challenge, and were the author by our side, very likely he would shew, that we object rather to his terms than to his meaning. Under the circumstances only one instance shall be quoted. On page 158 he says—"But further, *you must NOT PRAY to be saved.* We do not know whether you have ever prayed to God hitherto or not. And we know not whether your prayers—if you have prayed—have been mere words of form, or anxious breathings. Be that as it may, you are not to pray to be saved. And, moreover, *you must NOT SORROW to be saved.*" A little further on the reader will find an explanation. "Our meaning is, that you must be saved before you pray, and that you cannot pray effectually till you are saved. We do not say that when you are saved you are not to pray; for whenever you are saved you will not, cannot avoid praying." Here are two very strong and positive statements—"You must NOT PRAY to

be saved"—you "must be saved before you pray." Now, while we are prepared to advance what is not generally admitted in regard to prayer, we cannot say to a salvation seeking soul, "You must not pray to be saved"—"you must be saved before you pray." Freely would we have it said—that, before the sinner is saved, he should not be encouraged, by word or deed, to unite with the church in worship—that no well-instructed preacher of the Gospel could call upon an enquiring sinner to pray to be saved—that as God wills that he should believe, repent, and be baptized, and thus receive salvation, his *waiting* in prayer is not part of the divine plan. But when we behold a sin-sick soul bewildered by the false teaching of men he has been taught to revere as God's ministers—believing and repenting, and yet not knowing that he believes and repents, because faith and repentance, with his teachers, differ from everything intended by the Apostles in their use of the words—when such men are looking for a mysterious intimation of salvation, instead of understanding that they are called upon to arise, and be baptized, and wash away their sins, calling upon the name of the Lord—we cannot say, "You must be saved before you pray." When Saul was in the street "called Strait," he prayed and was heard. These men are in a *strait*, not of God's making, but an awful one, the result of man's perversion. They remind us somewhat of Cornelius before Peter entered his house. From the Apostle he was to hear words by which he should be saved—he was not then saved; yet his prayers went up for a memorial before God. Certain it is, that souls touched by the love of God, yet, as a result of false teaching, unable at present to see the way of salvation—will pray—cannot avoid praying. As well might you tell the sun not to shine, as to require them not to call upon God to lead them into the way of life. And may there be thousands of such praying ones 'ere long! To them we dare not say, "You must be saved before you pray," and our opinion is, that the author of *The Gospel Guide* would not thus address them. We shall, then,

(fearing that some of his readers will not do so) understand him to mean, that before conversion sinners *must* not claim to be enrolled with the worshippers of God—that while out of Christ, and unsaved, there is no command to them to pray—no occasion for them to seek by prayer to render God more willing or ready to save them, and none for seeking by that means to make themselves fit to be saved.

Could a large part of this excellent book be reproduced here, the reader would be advantaged—but, as only one chapter can be given, as a sample of the author's concise and easy method of dealing with large matters, it is hoped that many who see this notice will order the book. And if they are not, by a careful reading, enabled with increased ease to remove difficulties often presented by enquirers, our surprise will not be small.

The chapter selected begins on page 136, and is entitled

"IF I AM ONE OF THE ELECT I SHALL BE SAVED."

"While this proposition is correct so far as it is itself concerned, yet the idea it is employed to express is dangerously inaccurate. It is true that the elect are saved persons; but this is not the idea which the words, 'If I am one of the elect I shall be saved,' are employed to express. The phrase assumes that salvation hinges upon election; and that an individual may be one of the elect without any knowledge of it, and consequently may be quite safe, although altogether uncertain and unconcerned regarding salvation. We shall endeavour to prove that any such notion as this is by no means the Bible doctrine of election.

"Then let it be observed, *first*, that to elect is to choose, to pick out, to separate—that election is the act or process of choosing, picking out, or separating—that an elect person or thing, is one chosen, picked out, or separated. Let it be observed, *second*, that in the Bible there are various sorts of election spoken of, (1) That of the Messiah to the mediatorship: Isaiah xlii 1, 'Behold mine elect, in whom my soul delighteth'; (2) That of the families of Israel, as the custodiers of the laws of God, and the progenitors of the Messiah concerning the flesh: Rom. ix. 11, 'The children

being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth'; (3) Regal election: Deut. xvii. 15, 'Thou shalt in any wise set him king over thee whom the Lord thy God shall choose.' (4) Apostolic: Luke vi. 13, 'Jesus called his disciples, and of them he chose twelve, whom he also named apostles'; and John xv. 16, and said, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye go and bring forth fruit, and that your fruit should remain.' But passing other sorts, as civil, municipal, and ecclesiastical, we come to observe particularly gospel election—that choice which God makes of men in regard to salvation. It is this we have to do with; and we simply allude to the other descriptions of election as illustrative of that of the gospel, and to show that all the passages in the Bible that speak of election, do not refer to the election connected with the salvation of the soul. In regard, then, to this, we solicit attention to the following scriptural particulars:—

"1st, It is eternal in this respect, that from the beginning believers were chosen *in Christ*—Ephes. i. 3-4, 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things *in Christ*, according as he hath chosen us *in him* before the foundation of the world.' Now, be it observed, the faithful are said to be chosen *in Christ*, not *out of him*, and therefore the question here arises—what is meant by one party being chosen in another? Take an example—God chose the Jews in choosing Abraham—they were chosen in Abraham. But how? Simply because God, in choosing Abraham to be the head of that family, chose all who, in course of time, became connected with him, in terms of the purpose of that election. So is it with the believer; he is chosen in Christ—God chose him in choosing the Messiah; because in choosing Jesus as the head of the Christian family, he chose all who, in process of time, become connected with him, in terms of the purpose of this election. Inquirers, by overlooking the little, though important words, '*in him*,' of Ephes. i. 4, get into a labyrinth of perplexity and error. We beg you then, dear reader, to observe, that the passage would not

express the mind of the Spirit without these words. No man is elect out of Christ. It is in Jesus that election, and all the treasures of salvation, are hid; and no man not 'in Christ' is the possessor of one of them. Just as the man who is not in Christ is unsaved and unjustified, so is he non-elect; and just as the man who is in Jesus is justified and saved, so is he elect, or chosen of God.

"Now, it cannot be, that a man can be at once chosen of God and yet condemned; and if justification be by faith, so must election be through faith. Thus the doctrine that the elect were only in Christ, is not only perplexing, but contrary to the great doctrine of justification by faith; besides being opposed to the dictates of reason and revelation on the subject, since man had no being in eternity, and then there was no mass or body from which to choose or separate the elect. A moment's reflection proves this. But the apostle settles the question when he speaks, in Romans xvi. 7, of those who were in Christ before himself, which could not be if the elect were always in Christ. In no other sense, therefore, can it be true that men were chosen in Christ before the foundation of the world, than in the choice then made of Jesus as the chief of the elect.

"2nd, Gospel election is therefore a matter of time, in this respect, that the union of the Saviour and the sinner is effected in time. How otherwise are the statements of 1 Peter i. 2, and 2 Thessa. ii. 13-14, correct? Observe them. 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.'

'Because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel.' Here election is said to be 'according to the divine foreknowledge,' showing that if God foreknew it—as he did all the events of time—it must be an event of time. Again, it is said to be effected through, or by means of the sanctification of the Spirit—that sanctification which is, or leads unto, the obedience and sprinkling of the blood of Jesus Christ—that sanctification which is conjoined with the belief of the truth—that truth unto which God calls men by the gospel.

"Now, it is self-evident, that if men are chosen through sanctification of the Spirit and the belief of the truth, they are not personally chosen till they believe the truth, and have the sanctification of the Spirit.

"Here then, reader, you have the Scripture doctrine on this sublime subject, and we trust you see its consistency with the teaching of Scripture in general, and the facts, offers, and requirements of the gospel in particular. We beg of you not to perplex yourself with the fearful idea that God may have passed you by in the counsels of a past eternity; nor to imagine that he may then have chosen you in yourself, out of Christ, as you still are, and consequently, that you may remain indifferent to the gospel of his grace. We beseech you to observe, that in the gospel you find God calling you into the family of the elect. By the gospel he is seeking to bring you to the belief of the truth—to experience the sprinkling of that blood upon your conscience, which was freely shed for you, and which speaks peace to your guilty soul—to bring you down in obedience to it—and to obtain the sanctification of the Spirit—by all which you become one of the elect of God. See this, we pray you; and by faith and obedience become one of the chosen, separated, adopted children of Jehovah."

May another edition soon be wanted, and may it contain an additional chapter. So numerous are the objections and difficulties, owing to false teaching, in regard to the place given by the Lord to baptism, that at least as much might be said with advantage, as would fill a chapter equal in length to the others.

ALMOST.

WHEN the ordinances of the Lord's house have been forsaken and men return to them, put away human substitutes, and earnestly seek the former ways, we may surely say, there is a revival. Ever and anon we hear of persons who are active in such revivals. Mr. M'Vicker, of Ballymena, is one of that number. He says—

LETTER I.

My dear brother,—Having seen recently an announcement of a change in the con-

stitution and arrangements of the church over which you have been pastor, I have taken the liberty of writing you on that subject. It pleased the Lord not long since, in a rather unmistakable way, to bring me to the knowledge of His Son Christ Jesus. I was then pastor in a very strict sect of Presbyterians over a congregation of some 350 communicants. At once on my conversion I was stripped of all reverence for the confessions of faith, catechisms, testimonies, covenants, &c. with which the communion in which I had been brought up was fenced round, and the Word of God alone remained my standard of faith and practice. As a natural consequence, infant baptism and Presbyterian government soon appeared before me what they really are, human inventions; and when they were so seen they were at once cast off. Of course the consequence was, I was cut off from my former connections. I have commenced preaching here within a few miles of my former residence, and for so far God has smiled on our effort. A church has begun to be formed. We have for name, "*Disciples of Christ*," for standard *God's Word*, and for terms of communion faith in Jesus Christ, witnessed by a credible profession and exemplified in a holy life. We have no officers as yet. But nothing is plainer than that the "*one minister*" system was unknown to the early disciples of Jesus. My greatest puzzle is to know how elders are to be chosen. I know of no example for our proceeding in that matter from *God's Word*.

We are not "strict communion;" we have some among us not yet baptized.—
Yours in the Lord Jesus,

JOHN G. M'VICKER.

Later in November, the following letter appeared in the *Ballymena Observer* :—

LETTER II.

Sir,—I thank you for the kind reference to my position which you made in your last number, in reply to the insinuations of your anonymous correspondent; but, as your explanation may somewhat mislead your readers, will you allow me to say a few words for myself?

Your correspondent seems to deplore the divisions of the Christian church, and to wish their abatement. Many others share in that feeling. How do they show it? What evidence of their sincerity do they give? They find a number of sectarian organizations, called churches, in existence. In one or other of them they happened to be born and brought up. While these continue as they are, Christian union cannot possibly be realized, and these devoted friends of Christian union show their ar-

dour in its cause by remaining just where their birth and education placed them, and lamenting the conduct of those who act differently. Will the schisms of Christ's church ever be thus healed? and is the world not sick and weary of them?

Let every real disciple of the Lord Jesus consider whether the following is not a more rational mode of acting. Some months since I began to look around me with an intense scrutiny on the various religious communions, the one in which I acted as a minister especially. I compared them with the scriptural idea of the church of God. It was impossible for me not to notice the diversities between them and the plan of the church in *God's Word*. In regard to my own communion, for example, I asked—Where is infant sprinkling found in *God's Word*? There is not the slightest shadow of support for it. Where are all these church courts, presbyteries, synods, assemblies? They appear nowhere in Scripture. The officers of the primitive churches are never recorded to have attended these courts, are never required to submit to them, seem to have had no knowledge of them. Where are half-yearly communions, fast-days, days of preparation and thanksgiving? They are of human, not of divine origin. If what I found in the sect I belonged to was really countenanced in Scripture, I had every reason to wish to find it out. If proof were in *God's Word*, I had everything to lose by overlooking it. I could not find it. After a deliberate, prayerful examination, I was forced to see that it was not there. And what was I to do? Prove traitor to my convictions, to *God's Word*, to the Great Master, by continuing to teach and practice what I knew to be unscriptural? I dared not do it. At every sacrifice I must follow God.

To the child of God the idea of the Christian church is one of the simplest possible. It is "a congregation of faithful men." A number of persons in any neighbourhood become real disciples of Christ by believing on him for eternal life. The way in which their discipleship was confessed in primitive times, was by being immersed in water, in the name of the Father, Son, and Holy Ghost; and where a believer sees this to have been the case, he will adopt the same heaven-commanded mode of evidencing his faith. These disciples meet every first day of the week, in their Master's name, to break bread. When they are met, those among them who have gifts use them for the edification of their brethren. This is such a Christian church as Paul was acquainted with, as he describes in his letters, and as meets in this town weekly in the "granary" in Broughshane-street.

Sir, our reformers were great men, and did great things in their day. How did they accomplish them? By looking back from the evils amid which they lived to the days of pure apostolic Christianity. They fell short of their model in most cases—but they did wonders. In the present day their descendants honour their memory by not imitating their conduct. Their fathers looked at the apostolic churches—they look at their fathers. Degenerate children. Let them be, like their fathers, reformers. Why go on year after year, in public meetings and evangelical alliances, puling about Christian union, while they refuse to take a single step to realize it? While they still hold by their human systems, and their human creeds, on which they know the church of Christ will never unite, and keep from the ground on which alone she will ever be one?

Let each man who fears God in the various sects of the day, inquire what is God's idea of the church, and at once adopt it—not waiting till his neighbours agree with him, but as he is to be judged for himself, acting for himself. Let him ask what was Paul's denomination? What was Paul's creed? What were Paul's terms of communion? He will see that the one name of Christians should be *Disciples of Christ*—the one creed *the Bible*—the one term of communion *faith in the Divine Redeemer*, confessed with the mouth and evidenced by Christian obedience. This is the position which I now occupy. Let the true followers of Jesus, let the real friends of Christian union, say whether it is not as scriptural as it is unsectarian.

J. G. M'VICKER.

LETTER III.

My dear Sir and Brother,—I have now before me the *Ballymena Observer*, containing your letter of Nov. 16, 1859. I am thankful to find that your mind has been enlightened and your heart warmed by the truth of God, so that you enter into the spirit of the Redeemer's prayer for the oneness of all believers, and turn to the Apostles for the only sufficient and perfect foundation. The relinquishment of sectarian names, creeds, politics, by a complete return to the faith and order once for all given to the saints, is both indispensable and sufficient. Believing this I can say with you, "Let each man who fears God, in the various sects of the day, inquire what is God's idea of a church, and at once adopt it."

I have, I may almost say, great pleasure in learning that your own enquiry concerning the divine idea of a church, has resulted in a very near approach to the primitive model. That you do not wholly conform I much regret. I hope and pray

that the Lord may lead you, in every particular, to learn and do His will.

You say that "the one term of communion was faith in the divine Redeemer, confessed with the mouth, and evidenced by Christian obedience." You know that that obedience had a defined beginning. It was not to commence at the Lord's table—not with ministering the Word—not just how and where the believer might feel or please, but it was to begin with baptism. When you look at "God's idea of a church" embodied in apostolic models, you see baptized believers only at the table of the Lord—the baptized only recognized as members of the church. You ask, "Where is infant sprinkling found in God's Word?" and answer, "There is not the slightest shadow of support for it." You then hold that those who can only refer to that sprinkling as their baptism are unbaptized, and you knowingly receive such into the church and to the Lord's table. By thus doing, you stop short of the Lord's idea of a church, and also of the only divine platform for union—in a word, whilst you exclaim against sects, you construct another, which, by reason of its near approach to the divine model, may be superior to every other human institution—but is, after all, your product and not God's, though people of God are found therein. Again you say "The way in which discipleship was conferred in primitive times, was by being immersed in water, in the name of Father, Son, and Holy Ghost." Now on this point I beg you carefully to reconsider. "In the name of the Father, Son, and Holy Ghost," is *Papal*, not *Christian*—a formula of Rome, but not a command or formula given by Him, to whom all authority in heaven and in earth has been committed. Turn, my dear Sir, to the Greek of Mat. xxviii. and you will find the Apostles commanded to baptize, not in the name of Father, Son, and Spirit, but *into (eis)* that indescribably blessed name. Not one instance will the New Testament supply of baptism "in the name;"* and surely, after your urgent appeal in favor of entire submission to "God's idea," you will never sanction departure in this particular. If at the first moment you should be led to ask, "What can it matter whether I read *in* or *into*?" I answer, "In the name" denotes the authority by which you act—"Into the name" expresses *change of relation*. The bride marries not in the name of the bridegroom, but into his name, and thereby receives it, and by receiving it enters into a new relation to him. The ceremony which confers the name does not change her heart, but it changes her state. Baptism into the name is a baptism which places the subject of it in a new relation

* As a substitute for *into*.

to the name into which he is baptized, and consequently to the bearers of that name. This baptism commanded by the Saviour you could not administer to those believers whom you acknowledge as members of the church, though unbaptized, because the relationship into which it baptizes them, in your view, they already stand in—while on the other hand, if you admit that baptism is *into* the name, and *into* Christ, you cannot allow that unbaptized believers stand in that very relation into which baptism introduces believers.

If I visit Ballymena, which I may do 'ere long, I shall crave for fellowship with you, and yet shall have to decline it, because I dare no more act in opposition to the Lord's idea of a church in this item, than do you in regard to Presbyterian practices which you have relinquished.

I may send a copy of this to the *Observer*, or otherwise print it with your letter of the 16th. I shall be glad to hear from you in reply, and trust that what we know not now, the Lord in his goodness may teach us. Yours, dear brother, in the one hope,
D. KING.

To Mr. J. G. M'Vicker.

This was followed by the annexed letter and the rejoinder of Mr. M'Vicker.

LETTER IV.

My dear Sir,—I do not learn from your letter the views which you entertain in relation to baptism. The tone of your remarks, however, lead me to infer, that you agree with those who regard it as essential to salvation, as really uniting us to Christ, as our regeneration, as conferring remission of sins, &c. If this is the case, it is not wonderful that it should occupy a different place in your mind in relation to the church of Christ to what it does in mine. To me "the gospel is the power of God unto salvation to every one that *believeth*." "The righteousness of God is *by faith* of Jesus Christ unto all and upon *all them that believe*." "*Believe* on the Lord Jesus Christ, and thou shalt be saved." "They which are of faith, the same are the children of Abraham." Repeatedly the words of Habakkuk are quoted in the New Testament, "The just shall live *by faith*." "We are saved by grace through faith, and that not of ourselves; it is the gift of God." "The promise *by faith* of Jesus Christ is given to *ALL them that believe*." "A man is not justified by the works of the law, *but by the faith of Jesus Christ*. Even we have believed in Jesus Christ, that we might be justified by the faith of Christ."

I might fill page after page with Scriptures to the same effect. Paul, in his first five chapters to the Romans, lays down

the foundation truths connected with a sinner's salvation. Read over his argument. He proves the sinner guilty, lying under wrath; he shows the way of deliverance at large; he leaves him justified and saved. How? Simply by faith in the Lord Jesus. Not a word of baptism all the time. God sent Paul not to baptize, but to preach the gospel; and this was the gospel which he did preach.

Where, then, does baptism come in? Precisely in the place of any other act of obedience to the authority of Christ, which *one who is already saved* yields to his Lord. A faith which does not lead to obedience, is no faith. The believer's union to the Lord Jesus is vital and lasting. He is a branch growing out of the true vine. From the vine sap continually flows out to the branch. It is the Spirit of God that forms this union, and faith is the act in which it is realized in the soul. Faith is of the operation of Him that raised up Jesus from the dead. By faith, then, I receive all the strength and grace needful for all obedience to the Lord. "He worketh in me to will and to do of His good pleasure." Baptism is a part of my obedience to Christ—not a condition of salvation—not an essential of salvation; but a result of salvation. I know many dear children of God who have not been baptized: not that they are wilfully disobedient to Christ, but that they have been led astray as to the will of Christ. They are *born* again, not of the will of man, but of God. I cannot but feel that they are my brethren in the Lord, by a better bond than that of immersion. They are baptized *by one Spirit* into one body.

You will see then, my dear Sir, why I cannot reject from the Lord's table those whom God has received, because they cannot see with me the Lord's teaching about immersion. To find out the meaning of the term *baptize*, under the heaps of rubbish gathered over it by clerical industry, to see that the Abrahamic covenant does not justify infant baptism, though easy to us, is yet what many believers in Jesus, seemingly anxious to know and follow the Lord's will, cannot attain to. Am I to regard them as walking disorderly?—as unregenerate? Receive ye one another, as God hath received you. Who art thou, to judge another man's servant?

In conclusion I must say, that I know of few more deadly errors, than that which makes baptism essential to salvation and to regeneration. It is another gospel. It removes the soul from the one foundation, the Lord Jesus Christ, embraced in all His fulness by faith, and builds another foundation. With persons who hold such views I have nothing in common. I love them as men, and desire their salvation; but they pervert the gospel of the Lord Jesus,

and I cannot wish them God speed. Their nearer approach in name and outward form to pure apostolic Christianity, only renders them, like the Anabaptists of Germany, the more dangerous to the truth.

Very sincerely yours, for the truth's sake,
JOHN G. M'VICKER.

P.S. Your translation of *eis* in the "commission" is of course correct, and is that which I use in baptizing: though my object, in quoting, not being to correct it, I took it as it stands in the Authorized Version. You should observe, however, that *en* is also employed with *βαπτίζω* (Acts x. 48); *en* in Acts ii. 38.

In reply to the above the following is offered. Our next number will be open for Mr. M'Vicker's reply.

LETTER V.

Dear Brother, — Yours of the 1st keeps at considerable distance the one position of my former communication. You do not learn my views in relation to baptism. You state your dissent from them, if they are such as you intimate, and you mainly fill your pages by quoting Paul on justification by faith. With Paul I entirely agree — with a few of your inferences I am at war. I regret that you have pursued this course, because my views in relation to baptism, further than set forth, have nothing to do with the point in hand. I could change very considerably, and still hold that you are forming a church not in accordance with "God's idea of a church." Is baptism essential to salvation? How does it stand in relation to regeneration and remission of sins? — are questions I shall be glad to answer when the enquiry now before us is disposed of, or further advanced.

On your third page you near the question at issue by saying, "Where, then, does baptism come in? Precisely in the place of any other act of obedience to the authority of Christ, which one who is already saved yields." I answer — Baptism has its own peculiar use and place, and he who puts any other act in lieu of it, quits apostolic ground. "Do this," said the Lord, when he blessed the bread; but did he say, Do this *into* (*eis*) my name, or *into* the name of the Father, the Son, and the Holy Spirit? Do the Scriptures of Truth ever speak of breaking bread *into* Christ, or *into* his name? Do they ever set forth any one of the duties which a baptized believer is called upon to perform as being *into* Christ, or *into* his name? If not, why does this peculiar intimation (denoting change of relation) find no place in your system, though it meets you at every turn in that of the Apostles? You add — "*Eis*, in the commission, is of course correct, and is that

which I use in baptizing." But how with any regard to consistency, can you do this? You baptize only those whom you believe are already in Christ, and being so *have his name*. How then can you profess to baptize them *into* that name? Your sprinkling in infancy introduced you *into* the Presbyterian church, and no subsequent act or suffering of yours could stand in the same relation — your prayers, your preaching, were all in that church. The marriage ceremony introduces the woman *into* the name of the bridegroom — which being *once* done, and the name her's, no subsequent act of her life can repeat. On the other hand, if the ceremony imparts the name, no previous change of heart can have given it, as to speak of again receiving a name already possessed would be absurd.

You tell me to "observe that *en* is also employed with *βαπτίζω* (Acts x. 48.) True, but *eis* to *ονομα* and *en* to *ονοματι* are never used in sacred or classic literature as synonyms. The authority by which an act is performed, is never confounded with the intention or meaning of it. Every person baptized according to the Lord's will, is immersed both *in* the name of the Lord, and *into* the name, as that baptism which is *into* the name is by his authority. It is also *upon* (*en*) the name, denoting that those whom the Lord authorizes to be immersed *into* his name, can only do so when trusting to, relying upon, that one and only saving name. Not that some may be baptized *in*, others *into*, and some *upon* the name, but that each must be baptized believing *upon* the name, *into* the name, and *by* the authority of the Lord whose name is then named upon the subject.

But you know many who love Christ, and are not knowingly disobedient, though unbaptized. So do I. But what neither you nor I know is, that the Apostles of Jesus ever received authority to enrol such persons as members of the church. You add, "They are baptized *by one Spirit* into one body." By one Spirit — that is through the teaching of the one Spirit, believers are immersed *into* one body. If the persons referred to have not been immersed, they have not been baptized, and as you admit that the baptism referred to is *into* the one body, they are not in that body. Depend upon it, my dear Sir, Paul was right when he said *one* faith, *one* Lord, *one* baptism, and that you are wrong when you admit two or more baptisms.

To one who knows not your exact position, how powerful are your words when calling upon the friends of Christian union to abandon human systems, creeds, and names, and to accept God's idea of a church as exhibited in the Scriptures of Truth. But how sad it is to know, that your old Presbyterian allies can turn your words

upon yourself, and, by shewing that, on one point at least, they conform to the divine model, while you do not, effectively say, "Physician, heal thyself." The Presbyterian confession of faith makes "baptism a sacrament of the New Testament ordained by Jesus Christ, for the solemn admission of the party baptized into the visible church," and the Lord's Supper an ordinance "in the church" (chap. 28-9.) You lose yourself in your own inferences, instead of attending to the Spirit-recorded examples, and then, strange to say, rate your old friends for following their fathers rather than the Apostles, while in this particular, the Apostles are with them, and, by every example, against you.

And now a plain question is before you. You have commenced well—proclaimed a divine principle—there is a breaker ahead in the form of your own loving feeling toward those who "don't see baptism." Will you follow the Apostles, or will you not? If you will not, then you must stand with other sect-makers—if you will, then you must receive only the baptized, or shew that they received others.

In conclusion, permit me to say that you cannot escape the force of this demand by attributing it to some supposed extreme view held by me concerning the design of baptism. Our question is one of fact. Did the Apostles receive unbaptized persons? If they did not and you do, then your church is not one with theirs. Let it be remembered, that I claim not only every fact recorded in the New Testament, but the entire voice of antiquity, together with modern leaders and creeds, leaving only on your side Plymouth Brethren and a few inconsistent Baptists. Take as samples:

Justin Martyr, who wrote about A.D. 150, only fifty years after the Apostle John, says:—"This food is called by us the Eucharist, of which it is not lawful for any one to partake, but such as believe the things that are taught by us to be true, and have been baptized."

Jerome, A.D. 400, says:—"Catechumens cannot communicate at the Lord's Table, being unbaptized."

Bede, A.D. 700, says:—"Three young men, princes of the Eastern Saxons, seeing a Bishop administer the Sacred Supper, desired to partake of it as their royal father had done. To whom the Bishop replied: If you will be baptized in the salutary fountain as your father was, you may also partake of the Lord's Supper as he did; but if you despise the former, you cannot in any wise receive the latter."

Theophylact, A.D. 1100, says:—"No unbaptized person partakes of the Lord's Supper."

F. Spanheim, A.D. 1300, writes:—"None but baptized persons are admitted to the Lord's Table."

Lord Chancellor King, (Episcopalian) A.D. 1700, says:—"Baptism was always the precedent to the Lord's Supper, and none were admitted to receive the Eucharist till they were baptized. This is so obvious to every man that it needs no proof."

Dr. Wall, (Episcopalian) A.D. 1705:—"No church ever gave the Communion to any one before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the Communion before they were baptized."

Dr. Doddridge, (Congregationalist) says:—"It is also certain that, so far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper."

Dr. Dwight, (Congregationalist) says:—"It is an indispensable qualification of this ordinance, that the candidate for Communion be a member of the visible church of Christ, in full standing. By this, I intend that he should be a person of piety—that he should have made a public profession of religion—and that he should have been baptized."

Dr. Griffin, President of Williams College, (Presbyterian) remarks:—"I agree with the advocates of close communion on two points. 1. That baptism is the initiating ordinance which introduces us into the visible church; of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those who are not baptized, and, of course, are not church members, if we regard them as Christians. There is such a relationship established between the two ordinances that I have no right to separate them."

Rev. Richard Watson, (Methodist) says:—"It is obligatory on all who are convinced of the truth of Christianity to be baptized; and upon all thus baptized, frequently to partake of the Lord's Supper."

May the Lord lead us in all truth, and may we do His will on earth as it is done in heaven. Yours in Christian love,

D. KING.

PLYMOUTH-BRETHRENISM.

NO. I.

In a letter to Plymouth Brethren, in the *British Millennial Harbinger* for August, 1859, I charged believers of that sect with *will-worship* and *dichostacy*, rebutted their doctrine of the *ruin of the dispensation*, and called upon them to *come out from confusion* and return to the good old way. Two papers are to hand, one bearing upon these points, and the other directly in reply. These papers shall shortly appear, with remarks deemed requisite. *Plymouth-brethrenism* has served its generation—it has put forth, in word and practice, several neglected truths. It is nevertheless sectarian, narrow, bigotted, doomed to destruction, and crumbling to pieces. Its contentions and divisions, arising out of its principles, make it, in the eyes of the world, contemptible. The tyranny and narrow-mindedness of this sect has, last month, been lovingly rebuked, in a letter, by John Hamilton, late Editor of the *Aylesbury News*, and now of one of the London daily papers. His concluding words shew that he is not an angry scribe, but one who writes in love. He says—

"And if my prayers can be of any avail, they are offered up that you may enjoy peace and unity as a society of believers, and that every one of you may triumphantly

overcome evil in this world, and at last enter upon full possession of that eternal life which is reserved for the faithful. And to Him to whom we are indebted for such a hope, let us unite in attributing all the praise. Amen.

My beloved spouse at home salutes you, and we shall both always rejoice when you visit us."

In this sect the congregation decides not the question, Who speaks to edification? And as they ordain not elders, but men put themselves where they think God would have them, *self-esteem* is often ruler, good men are silenced, and driven out to "gather" in other places. On this point John Hamilton says—

"Had there existed among us that order and rule which the apostles were inspired to establish in the early churches, I should have made an appeal to the united body, and have become obedient to its decision; but as this is not the case, and as each is expected to act upon his own responsibility, it only remains that I should retire, for it is not advisable to hold Christian alliance with a community where some, acting on their individual authority, can restrain a brother from exercising his gift, and can thereby decide for the whole body what may, or what may not be in accordance with the mind of the SPIRIT."

The *dividing* element in this sect is kindly but clearly set forth in the following—

"Also, there is a position which an assembly of believers should hold towards all other believers, however varied their differences may be. It is that its meetings should be established upon such a basis that, were the place only large enough, they could comprehend the millions that are to worship round the throne as easily as the handfuls who may be our personal acquaintances. Believe me, my brethren, we are too narrow—far, far too narrow. They who are the most zealous in repudiating sectarianism may themselves be the most sectarian of all. By limiting the range of sacred truth—by setting up our own peculiarities as a standard—even by the use of a language which is meaningless and worn, or a tone of voice which is whimpering and unnatural—by such mistakes and improprieties, we may render it impossible but for a very few to walk with us on the road to that everlasting kingdom which is to be peopled by innumerable multitudes. For the kingdom of heaven is like to a rich man who should invite crowds to go to his capacious mansions to live; and when we repair thither, behold his gardens stocked

with all the varieties of plant and flower which Nature yields, and his tables covered with food and fruit of every description, so that all tastes may be satisfied, and every eye refreshed. This provider is the LORD of GLORY, and the provision is the Holy Book. And while we make our own selection from that Book of what pleases our eye or satisfies our soul, we must not take this selection and say to all others, "Have these truths alone." Sometimes I have been led to think, from the experience of our little meetings, that our Bible might all be torn away save a few verses here and there, and that the little that was left would be all that we desired either for mankind or ourselves.

The two things which are ever brought before the notice of the believers at our meetings are, first, the doctrine that the Divine Spirit is alone the teacher of the church; and secondly, that the Divine Redeemer is once more to make his personal appearance in this world. These doctrines, brethren, are true, and therefore demand studious and careful consideration; but if the mind rests upon these, or any other doctrines, to the exclusion of the great code of truth, the punishment which heaven specially inflicts for such negligence is weakness of mind; next, monomania; thirdly, fanaticism; and lastly, even insanity itself.

With respect to the second approach, Scripture clearly reveals that it is to be personal and visible, penal and rewarding, and we are required to await and expect this day of power, and to break bread and drink wine until it shall have arrived. Such is my own belief, and beyond what I here express I have no knowledge, though always willing to attend to those passages of the Sacred Oracles which are supposed to contain additional instruction on this sublime topic. At the same time we should be anxious not to embrace the errors of those who take upon themselves, in the vanity of their imaginations, to decide upon the details of unfulfilled prophecy, or the errors of another class, whose zeal for the regeneration of the world is quenched by the belief that human exertions are of no avail, for MESSIAS is again coming to earth to put all things right. The practical question, however, seems to be to make ourselves so acquainted with the character of him who is to come, as seen in his first mission, that we may be able to recognize him were he suddenly to re-appear, for, like the Jews, we may not be able to do so. This, I must repeat, is the practical point; and it is upon this practical point that I have not heard a single exhortation.

With respect to the necessity of abiding solely and entirely by the teaching of the

DIVINE SPIRIT—here I can speak with greater decision, and could write page upon page. Although you may not even have heard me name the subject in meetings where it is so often named, yet no doctrine of the Scriptures has so much, and for so long a period, occupied my attention as this. I may say that I have less or more, studiously considered it for the last fifteen years. I know not a sect, however wrong, or a church, however mistaken, that has not believed its errors to have been inspired by the HOLY SPIRIT; and as the DIVINE SPIRIT cannot teach diversity, but only uniform truth, I have discovered the necessity of attributing inspiration only to the Scriptures, in no case regarding the impulses of the heart as his teaching of truth. We all know how much the doctrine of the SPIRIT's teaching has been perverted, and I will mention the two great mistakes that have to be avoided. The first is, that extravagant notion of being absorbed into the Divine nature by which we are made to become mechanical or passive agents, even to the disappearance of the works of righteousness, and the loss of our own individuality; and the second mistake is, such an apprehension of Divine truth being found within ourselves that we believe our own opinions to be inspired, and therefore cannot endure the opinions of others. The first error is that of the heathen religions of India, which make the soul vanish and become part of the Divine Being; the second is the error of the Church of Rome, upon which is founded all its claim to infallibility. It may be also worthy of remark that the Infidel, or what is called the rationalistic religions of the Continent, appear to have taken up both errors, for while they say that humanity and Deity are one and the same, they also consider that the voice within our own souls is the voice of infallible and irresistible truth. Now, in opposition to all this perversity of opinion, the Christian system inculcates a personal activity, and requires a self-acting faith, and even makes our ultimate salvation depend upon our own works, supplying us, however, with all the assistance needed to enable us to do what is right. And if this be so, it is wrong for us to sit still and wait for impulses before we believe, or before we teach, or before we work; and the consequences of such conduct has ever been an unintelligent faith, a disconnected teaching, and a worthless behaviour. It might, no doubt, have been different with the apostles, for they were inspired. No; it is the spirit of indolence, and not the SPIRIT of God, which tempts us to abandon the systematic study of the Scriptures, in the hope that the truth will come to us without it, or which incites us to teach without having properly divided the word,

and carefully prepared ourselves for presenting its injunctions. The HOLY SPIRIT is the Spirit of order and propriety, and it urges us to the cultivation of such habits of mind as fit us for pointed, interesting, and instructive exposition of the Scriptures. Without, however, going further into this solemn and vital question of the Spirit's teaching, I may only add, that, as with the doctrine of the second approach, so with this, for it has a practical aspect which far transcends the doctrinal theory. The question, after all, is not so much the fact that the SPIRIT teaches, which is admitted: the question is, what does the SPIRIT say? When he, the SPIRIT of TRUTH was promised, it was not that he should speak of himself, but of another; and it would therefore, be most advisable that the time occupied in your meetings in repeated assertions about the Divine teaching, should be taken up in future in the endeavour to apprehend what that teaching is. It is the food when partaken of that alone can satisfy our wants, not the continuous announcement that it can be obtained; and when the truths of the SPIRIT are explained and understood, we need not to be told that they come from above. We shall be sure to discern that that is so, for the heavenly differs altogether from the earthly repeat."

Their erroneous views of the Spirit's mode of teaching render them overbearing, so much so, that if one only learns a little more than they know, or throws off some of their errors, he is at once called a child of the devil, &c. A letter from Leamington gives another illustration on this point.

"Last Lord's-day a Mr. Davies, from Easbury, visited the brethren here, and desired to have a conversation with me. He argued that faith is something that the Holy Spirit puts into a man, and in this sense is the gift of God. I argued that faith comes by hearing, or by reading, and that it was man's own act. Secondly, he argued, that as soon as a sinner believed he was pardoned—made a child of God. I maintained, that it was when the penitent believer was born of water and the Spirit. For maintaining these things he was pleased to call me a *heretic*, and said that the *Devil was in me*, that I was no more fit to meet with the brethren than an Infidel &c. Since then I have met with one of the principal brethren here, and have argued the same points with the same results. They say I deny the influence of the Holy Spirit, and also add to the finished work of the Redeemer, which I deny. The result is, that I meet no more with them.—Yours J. E."

Here I must leave these erring ones for at least another Moon. May they be led into all truth, and finally into the everlasting kingdom of our Lord and Saviour Jesus Christ. D. KING.

"THE NEW SECT IN BIRMINGHAM."

THE notice relating to changes in the Bond-street church, copied from the *Birmingham Post*, and which appeared in our last, has found its way into the *Nonconformist*, not however as it was in the *Birmingham Post*, but with the words "*A New Sect*" added. Letters given under have resulted.

"To the Editor of the *Nonconformist*—

"Sir,—In your last number appears an extract from the *Birmingham Post*, stating that, 'at special church-meetings held at Bond-street Chapel, Birmingham, it has been resolved to have a plurality of elders to take the oversight of the church; to administer baptism without delay to every penitent believer, &c.; to afford an opportunity at the breaking of the bread every Lord's-day, for mutual teaching; to cease to sanction the singing of praise on the part of unbelievers; to renounce all human creeds, to give up pew-rents and collections for church funds; and to substitute the designation, church of Christ meeting, &c. for that of Baptist church.' Mr. Chew has requested that members of the church and others would cease to style him reverend."

"This being, happily, an age in which every man has a right to adopt what creed, or what form of church polity he pleases, with the new views embraced by the individuals in Bond-street, Birmingham, no one has any authority to interfere; but there was one matter not alluded to in the above quoted article, which, of course, was an omission.

"I cannot believe that individuals so extremely rigid, punctilious, and self-denying as those constituting this 'new sect' appear to be, can have done so much violence to their consciences as to retain possession of a place of worship built by the exertions, and with the money, of those who designed it expressly for a 'Baptist chapel,' in which were to be preached doctrines in accordance with the Baptist confession of faith, and of a church and congregation holding the views, and constituted ac-

cording to the method, which obtains among Congregationalists; and therefore, of course, Mr. Chew and those who act with him have handed Bond-street Chapel over to its trustees, and in order to be quite apostolic in their location, have taken 'an upper room.' If, however, they still hold possession, I would put it to them, as conscientious men, whether they can continue to do so, as at present they are appropriating for one object a building erected for another. I ask them whether they feel quite sure the money contributed to the establishment of a Baptist church would have been bestowed, could it have been foreseen that Congregationalism was to be supplanted by something else. Every principle of equity I conceive calls upon them to retire.—I am, Sir, your obedient servant,
R. H. J."

What R. H. J. was running his head against when he wrote of "Congregationalism supplanted by something else" we cannot divine. If there be a church in the kingdom more thoroughly in keeping with the one great feature of Congregationalism than the church in Bond-street, we should like to know where to find it. In this particular its changes do not affect it in the slightest degree. The other charge is, that it has ceased to be a "*Baptist church*." Has it? The answer to this question depends upon the idea intended to be conveyed by the words *Baptist church*. It may mean a church of Baptists, and, as a Baptist is one who dips (John the Baptist for instance)—it will then stand for a church of dippers. This the church in Bond-street certainly is not. It is commonly understood to mean, a church which calls itself Baptist rather than Christian. But is this its original signification? The records of earlier churches shew that they were called, not Baptist churches, but *baptized churches*, and that their members were spoken of as *baptized men*, and not designated *Baptists*. The church in Bond-street is composed *entirely* of baptized persons, will not receive the unbaptized, and thus completely fills the original signification of the term *Baptist church*. True, they intend to speak of themselves as *Christians*, to answer to that name only, but as believers are baptized *into* the name of Christ, to call one a Christian, is by implication to designate him a *baptized man*.

The letter of R. H. J. was followed by another—

"To the Editor of the Nonconformist."

"Sir,—I was much interested in reading, in a recent number of the *Nonconformist*, the brief notice of what you are pleased to call '*a new sect*' in Birmingham, but which reminded me much of the proceedings of a very *old sect*, which sprung up near 2000 years ago, and which, we are told, '*was everywhere spoken against.*'"

"In your last week's number I see the subject again alluded to, by your correspondent R. H. J. in what I think cannot but be characterized as a very sarcastic and unfair spirit. Into the merits of the question he has broached I do not wish to enter:—the rights of property as possessed by congregations, is an articulate subject, which has its two aspects, and these are necessarily influenced by peculiar circumstances, about which, in this case, I know nothing. But I should like to enter my protest against the sneering spirit in which your correspondent has indulged, in speaking of this movement in Bond-street chapel, Birmingham. Why should it be necessary—when Christian men follow out their convictions—to taunt them with being '*extremely rigid, punctilious, and self-denying,*' and sneeringly to invite them to be '*still more Apostolic by taking an upper room?*' What R. H. J. would have said of the Apostles themselves, had he lived in their day, it is not difficult to conceive. They were guilty of *all* that he refers to in the present case, even to the temporary appropriation of part of the Jewish Temple for their religious purposes: and that they *renounced all human creeds*—had a *plurality of Elders* for the oversight of each church—that they would have been shocked at the idea of *unbelievers and irreligious men singing the praises of God*—and that they were forbidden by Christ himself to be styled '*Master*' or '*Reverend,*' no reader of the New Testament need to be reminded.

"Of course our correspondent has a perfect right to open the question he has referred to, in a courteous and Christian way—but, to my mind, the tone of his letter is both intolerant and uncharitable, and not calculated to promote an honest truth-seeking spirit.

"We have already, in all our religious

bodies, sadly too little of that true moral courage which will dare to doubt of the wisdom of stereotyped arrangements, and with all boldness, as well as with prudence, to apply the knife to those customs and practices which, like the '*tradition of the Elders,*' are founded solely on human wisdom, and which are everywhere opposing the growth and sapping the life of true vital Christianity; and we cannot, therefore, afford to put the slightest check upon the reviving spirit—wherever or however it may show itself—which dares to prune the branches, as well as to stimulate the roots, and which seeks to bring itself more in accordance with the Divine pattern exhibited in the days of the Apostles.

"I would like, in conclusion, to put one consideration before the Christian people who have resolved upon taking the steps we have been referring to. Have they provided the opportunity—in case the Lord should so will it—for the service of a *plurality of ministers* as well as *Elders*? This is a point on which, as it seems to me, the inspired record is very clear as regards the church of the Apostles; and I trust they will look to it, in the brave Catholic spirit they have already shown on other matters of Christian polity.

"The Christian church, in all its truly Protestant sections, is sighing for more apostolic simplicity—more truthfulness in its practices and arrangements; and they who fearlessly follow their convictions in these respects deserve, and I doubt not have, the sympathy of all who love the truth for its own sake.—With much respect, yours very truly, M. A."

Many things said here are quite to our mind. The enquiry concerning a plurality of ministers is not clear as to its import. Teaching and exhortation are open to those who can engage to edification—as it was in Corinth, so it is at Bond-street. D. K.

"Is the time never coming when Christians will be less dependent upon *ministers* than they now are? I feel deeply the defects of the present organization of the Christian church. Every joint of the body should work effectually for the common growth, and now a few men have a monopoly of the work."—*Dr. Channing.*

ITEMS OF NEWS.

BIRMINGHAM.

Since my last communication of news from this town, our course has been much as before. We are, however, better known, more esteemed, and in some quarters more feared. Some are seeking opportunities to know us better, and some are busily engaged in secretly slandering us. Additions have been made by immersion, both at Bond-street and at Cherry-street. D. K.

BRECON.

It may be gratifying to you and the readers of your valuable periodical to hear that the disciples of the dear Redeemer's kingdom are increasing in Brecon. We have added twelve to our number since the last Tuesday in October, making our church twenty-nine. One of those lately immersed is the son of a Roman Catholic, another is from the Wesleys, and a third from the Calvinistic Methodists, 71 years old. I am happy to add, there are many more inquirers for the good old path. Our meeting-room has become far too small for those who seek admission to hear the word of life and salvation. We are purposing to build a room, for which object our Lord Lieutenant, Colonel L. V. Watkins, M.P. has kindly given us a piece of land. We are in earnest, and feel desirous to begin and complete it soon as possible. Any of the dear brethren that can assist us with their prayers and contributions will command our hearty thanks.

We have an interesting Sunday School of between forty and fifty each day. We commence the Lord's day at six in the morning, soon after seven go down to the river Usk, read the Scriptures, sing a hymn, and address the congregation assembled; and then go down into the river and immerse the candidates on a profession of faith. Each meeting has gone off happily. We have ten, sometimes fifteen services in the week, not omitting Saturday evenings. We have received a dear brother from the Baptists, who is very useful in our labours of love; one has also been restored, who is rejoicing in his liberty from the thralldom of sin and Satan. To the Lord be all the praise.

Berkeley Place, Dec. 12, 1859.

DUNDEE.

Since Bro. Milner left us last month his labours have been followed up by our esteemed Bro. Rotherham, and during that period he has delivered many excellent disc-

courses on primitive Christianity, well calculated to edify the brethren, and unfold the truth. Besides, a Bible conference is held on Tuesday evening, when an address is delivered, which forms the theme of friendly discussion — and on Thursday evening a meeting of the brethren is held especially for mutual edification, both of which are conducted by Bro. R. He is certainly well instructed in the things concerning the kingdom of God — appears well versed in critical matters, and is every way competent to make known the truth. On Lord's-day evening last, he delivered a most important and critical address on the significant divine names "*Elohim*," "*Adonai*," and "*Jehovah*," or "*Yahveh*;" many items of thought were introduced worthy of our serious reflection, exhibiting at the same time much research from the Old Testament, on the proper interpretation of these names as they severally stand related to the Great Creator of the universe. As Bro. R. is to give another address in continuation of the same subject on Lord's day first, unfolding the relations as contained in the New Testament, we will defer making any remarks until the whole is developed. We can only say, that what we have heard has been most interesting and instructive: certainly the most critical address we ever listened to in the locality on such an all-engrossing theme.

Since our last report one young woman has been immersed, and one restored.

We were favored this week with a catalogue of the officers and students of Bethany College, by a sister who resides at Bethany, Va. in which is contained a list of the present faculty and of the graduates since the third session in 1844 to 1859; also, a full detail of what is taught by each professor, terms of admission, discipline, its literary societies, &c. with a brief account of the college, and its fine situation, as being one of the most healthy localities in the Union. A fine sketch of the new buildings is also contained in the pamphlet, which appears altogether magnificent and on a large scale. We would conclude that it is one of the most splendid in the United States. Our worthy brother, A. Campbell, is doing a great work for future generations, it having been founded by his enterprising zeal and wisdom, and carried on with so much success, and in such a flourishing condition at present, he cannot but reflect with pleasure on the benefits resulting from such a valuable institution.

Since writing the above report for November, we have the pleasure to acquaint you, that two young men have been im-

mersed last week and added to the church.—I understand our Bro. Rotherham is to forward a condensed account of his lectures on the significant divine names *Elohim*, *Adonai*, and *Jehovah* or *Yahveh*, which I doubt not will be read with great interest by the readers of the *Harbinger*. Certainly they exhibited the finest specimens of Biblical criticism ever delivered in our hall, or in our locality. J. G. AINSLIE.

December 19, 1859.

GLASGOW.

We are happy to inform the brethren, that since we last wrote in September, we have had three added to our number by confession and immersion, viz. Agnes, the daughter of our Bro. Lambie; Peter, the son of our Bro. and Sister Rollo; and the wife of our Bro. F. McKay. We would also mention one feature in connection with the progress of the church here, as an incentive to the brethren in other places, that all the grown up children of both parents who belong to the church are now in fellowship with us. This we mention, not in the way of boasting, but simply because we think the household is the first and most legitimate field for conversion; and if every brother and sister in the Lord were to set their hearts to the work of sowing the good seed, by word and example, in the minds of their children, an abundant harvest would very soon be reaped, to the honor and praise of the Lord, not only from the households, but from the world, where such examples would have a blessed effect. What is more lovely than to see a whole family walking in the truth, and sending forth the sweet savor of the name of the Lord from the home circle! J. BROWN.

GRANGEMOUTH.

I am uncertain if the church can contribute to the Evangelist Fund, as a proposal is on foot that one or two evangelists may be got for Scotland, and in that case our mite would very likely go toward that object. Since I last wrote you we have had two additions to our small number in Grangemouth, two sisters having put on Jesus in baptism, one on the 27th ult. and the other on the 4th instant. May they be faithful unto death. B. WALKER.

December 13, 1859.

ST. HELENS.

I am happy to say, since November, we have been strengthened by ten members, nine of whom have confessed their faith in Christ, and been immersed in the name of

the Father, Son, and Holy Spirit; and one has returned to the Shepherd and Bishop of souls, who was baptized in India.—We had Bro. Tickle with us on Lord's day, the 4th of December, who gave us two excellent addresses, in the morning from Eph. iii. 13 and following verses, and in the evening from Luke vii. 17. I rejoice in witnessing the prosperity of the truth.

JAMES BEERY.

SWANSEA.

Last Lord's day we were much cheered by the presence of our esteemed brother Jabez Inwards, of London. He favored us with two able and heart-melting discourses which will be long, and perhaps eternally remembered. The only thing we have to regret is, that the notice of his coming here was so extremely short—only one day. But, however, short as it was, the hall brought a goodly number of people together, from one of whom we heard some frank observations as to our position, which have opened to our views a cheering prospect and a field of interesting labor. We hope and anticipate that the Lord will long allow us to write cheering news to Swansea. E. EVANS.

December 15, 1859.

FOREIGN ITEMS.

MELBOURNE, VICTORIA.

Since last writing you, we have had our wanderer restored, and yesterday week we had six immersions, and are likely to have more soon. We have now a baptistry in our place of meeting, the Temperance Hall, which is a great convenience.

I am sorry to have to state, that our beloved brother, Kemp, has been afflicted with paralysis for a considerable time, but still superintends his business. He has long been afflicted with severe headache and dulness of hearing, and now he is almost quite deaf. Mrs. Kemp has also been ill. Numerous friends in England are interested in this worthy brother and sister. October 19, 1859. R. SKIRVING.

HINDMARSH, VICTORIA.

Since I last wrote you, and during the last month, five have been added to the congregation by immersion into the fullness of Christ. Three have removed to other congregations. Our meetings continue to be well attended, and the truth is steadily making its way to the hearts and homes of the people. As I am recovering from a sudden and violent attack of cholera, I am unable to write you a long letter, as to

appearance, I shall not be strong again for a few weeks.

I have sent you, through Bro. T. Harkness, jun. of Sanquhar, £15—namely, £10 for the American Bible Union, and £5 for the Evangelist Fund. This donation is from the brethren at present meeting in the house of Bro. Greenfield's, of Myponga. Any letters or communications would be more readily reach them through Brother James Craig, farmer, Morphet Vale. I am thus particular in mentioning their address, as, if the Bible Union conductors know it, they may attribute the gift to the right place, or forward any reports to their address, or to me. No doubt some communication will reach us from the Bible Union.

At present I have no other items of intelligence to apprise you of. My family, I am happy to say, are in the enjoyment of tolerably good health, and we unite in kind regards to yourself, and to all the brethren.

I remain, your's in the Gospel,

HENRY WARREN.

Hindmarsh, Victoria, October
17, 1859.

OBITUARIES.

MRS. M'LURE : JESSIE SEATH.

We have to record the death of two of our young sisters, who had not been long in fellowship with us, which has cast quite a gloom over the church. Sister Seath was called away after five days' illness, aged 21 years; and Mrs. M'Lure, the wife of one of our brothers, who had been married only about six months, was summoned to the house appointed for all living, after ten days' illness. These sudden visitations speak loudly to us all, *Be ye also ready*, for ye know not what may be on the morrow. When we thus see the young and the healthy cut down in the prime of life, while the frail, and infirm, and aged are left behind, we are reminded that death is no respecter of persons. The young and the strong have no certain tenure of life. Let us then "number our days, that we may apply our hearts unto wisdom."

J. BROWN.

Glasgow, December 12, 1859.

FAMILY CIRCLE.

A PARTING WORD.

In saying farewell to the old year, we are subjected to feelings of pleasure and of pain. We must part for ever. But the remembrance of our acquaintanceship shall never die. Thou wilt soon be in the eternity of the past and we shall behold thee no more. Thou hast been a friend to us, and when thou art dead we shall hear the voice of thy wisdom. We shall never forget thee. Thou hast been to us a year of plenty. Beneath the smile of thy Spring glory the face of the earth was renewed, and the Summer and the Autumn hath scattered their blessings around us. The fruits of the field have dropped down in our pathway—the flowers of Spring sprang up at our feet—the valleys have been clothed with corn, and the little hills have rejoiced on either side. The clouds have dropped down their fatness, and the light of the morning, the darkness of the evening, the heat of Summer and the cold of Winter, have mutually contributed to our health, our comfort, and our peace. While we have received such a rich and abundant supply of thy blessings and treasures, we will not be unmindful of the fact, that it was our Heavenly Father who crowned thee with goodness, and from His hand all thy blessings flowed.

Thou hast been a year of domestic blessing and peace. What countless mercies there

are by our fireside! How endearing are all the affections of home! How the soul of the husband is cheered in the presence of his pure, devoted, and smiling wife! And what a joy the parents feel in the midst of their children! Happy has been the family circle. There has been a lasting and affectionate blending of all the deep sympathies which loving parents and obedient children can command. Home is the place for sacred and holy thoughts, and throughout the past year we can rejoice with our friends in the pleasures and enjoyments of home. No want has come near our dwelling-place, and no affliction has overtaken us.

Thou hast been a year of conflict. The infernal powers of war have been let loose, and death and destruction have done their awful work. Thousands and tens of thousands have been slain, and thousands have been in tears. There have been internal, as well as external conflicts. The passions may have been antagonistic against the precepts of truth and righteousness, and thus an unholy war may have been carried on within. What can hush the shrill blast of war? We answer, the trumpet of the Gospel of Peace. What can bring ambitious and designing tyrants to a right sense of duty and of truth? We answer, the righteousness which is by faith. What can cure the world of its deep folly and extra-

vagance? Again we answer, the word which bringeth salvation. The booming cannon and the dying shriek of thousands have mingled, and many who hoped for life and health at the beginning of the year, have been murdered in the rage of a deadly conflict. Our sympathies are still with the slaughtered ones, and we deeply regret that the old year should be compelled to inscribe in the annals of eternity such a humiliating and soul-shuddering fact.

Thou hast been a year of friendship. We love that word, it savors so of heaven. Yes, we have enjoyed the company of our friends. And what on earth can be compared to it, when all the utterances are true, and all the professions are sincere—when the hollow voice of hypocrisy is not heard, and when the spirit of exaggeration is dead? Many have been our moments of pleasure. We have mingled with those who love the Crucified One, and who have a good hope through his name. We have heard them speak of the Father and of the Son, and our hearts and our sympathies have been interwoven as one. Though thou, old year, art about to pass away, we hope in the life of our friends; they will not all die: pure friendship lives in the truth and loves it. One intentional and deliberate falsehood kills friendship, and desolates the fair regions of affection and love. Have we friends? Let us love them—let us be honest, sober, truthful—let us be careful not to say a word either about friend or foe, which we would not truthfully utter in their presence. And should there be any who violate this rule, it will be well to advise them, and if they will not hear, to avoid them. We have formed friendships during the past year of a moral, of a literary, of a scientific, and of a theological character, which have greatly contributed to our happiness, and which we doubt not will continue through life.

Thou hast been a year of experience. And if we have profited thereby, we shall be wiser and better. There has been something done which all rightly-constituted minds must deplore. Sins of omission and commission have been connected with our proceedings. We may have been strongly tempted by the wicked one, and that wicked one may have assumed the garb of an angel of light. Falsehoods may have fallen upon our ears, and our souls may have thrilled with horror when the simple truth has been denied. While we warmly, and perhaps indignantly, censure those who depart from the truth, we can but pity that poor and desolate condition in which the souls of such individuals are found. Let us at all times speak and love the truth, and let not the wings of the old year be burdened with an unacknowledged or unrepented wrong. Then we shall be ena-

bled to hail in the new year with joy and gladness, with the smile of love and the song of praise. Our troubles may prove blessings. We cannot escape the moral law—God's eye is upon us. A treasured falsehood will kill the soul—a continuance in evil will harden the heart, and chain the once happy and confiding spirit down to the dust of sensualism and humiliation. The intellect may be bright, the heart may be dark—the mind may know the truth, the heart may reject it. Mere intellect, apart from moral truth, is no better than the *ignis fatuus* which allures the traveller into the ways of darkness and death. We are all imperfect—we have all sins to deplore, but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Thou hast been a year of solemn warning. Many of our friends have passed away. Only a few months ago, a memorial card told us of the departure of one of our oldest friends. Those with whom we have spoken on the platform, have been numbered with the dead. Beautiful little children have been entombed. Mothers have exchanged the couch for the grave. Accidents on the land, and fearful wrecks at sea, have taken place, and thousands of our fellow-creatures have perished. Germany has lost her great philosopher—Birmingham has lost her most venerable preacher—Joseph Sturge has been called away—Brunel and Stephenson are dead. Death has come into our churches—*The Harbinger* has recorded some of the departed ones, and who shall be the next? Reader, who? Are we prepared? We sometimes think we can see upon the faces of our friends, the marks of approaching dissolution; but we may be sunnioned first, and down their pale cheeks a tear may fall for us.

Thou hast been a year of privilege. We have gone up to the house of the Lord, where we have met those *whom we love in the truth*. There we have read the Holy Oracles—the Mount and the Cross have been presented to our view—the Prophets and the Apostles have spoken to us, and the bread and the fruit of the vine have reminded us of Him who was offered up a sacrifice for sins. There we have met with Job, with David, and with Isaiah—with Daniel and John, with Moses and Paul, with the saints and the angels, and with the Father, the Spirit, and the Word. And out of the world we have received those who have repented of their sins, and been baptized into the name of Jesus the Christ. Fond old year, farewell. Thou hast borne us nearer to our heavenly home, where we hope for ever to behold Him whose years never fail, and of whose kingdom there is no end.

J. I.

FEBRUARY, 1860.

ADDRESS ON THE CHRISTIAN'S BOND OF UNION.

I **ARISE** to address you, at the present time, on one of the grandest themes proposed in the gospel to fallen man ; and especially so to the lovers and followers of our blessed Lord, setting forth the conditions of love and union in this life, and the glorious consummation of these in the life to come.

In order to a full development of this much desired consummation, we will commence reading from the Sacred Oracles of God, Paul's letter to the Ephesians (iv.)

"I therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with long suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you are called in one hope of your calling ; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Paul writes this letter to the church at Ephesus, which he had established by his ministry, about the year 54 or 55, (see Acts of the Apostles xviii. 19-21) while he was a prisoner at Rome in the year 60 or 61, and forwarded it to the church, by Tychicus, a beloved brother and faithful minister (Eph. vi. 21.) He, therefore, speaks to them in the full effervescence of love. I, a prisoner for the Lord's sake, for your sake, and for the sake of the gospel, which I preached unto you, beseech you that you walk worthy of the distinguished grace, in the gospel of his Son, by which you are called. Endeavouring to keep the oneness of the Spirit, which is the bond of peace. Beloved hearers, this brings us to an examination of this glorious bond of peace, in which we expect to find a oneness of the Spirit, and a heavenly and sure foundation for the union

of the body of Christ, in which his Spirit must for ever dwell.

First, then, what is meant by this word *bond* ? Ezekiel, the Prophet of God, applies this word to the Jewish covenant, and says to the rebellious Jews, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant ;" and this was in order that he might purge out the rebels, and them that transgress against God. Then that bond cut off or excluded all idolators and transgressors (Ex. xx. 37.)

This word is used in common acceptance in law, to signify an obligation, or a written instrument in which there are certain conditions, made by the obliger, which the obligee is bound to perform, in order to secure a full right to the inheritance promised ; and made sure by the obliger, provided the conditions are complied with.

Now we can see no good reason why we should not use the word in this sense ; for the connection in which it stands, and the correlatives with which it is surrounded, all go to show this to be its proper meaning, not only in this text, but also in Ezekiel. We will then proceed. It is called the bond of peace, in contradistinction to the bond of division and death. For by it, the middle wall of division that separated the Jews from all other nations, is broken down, the covenant of death is abolished, and life and immortality are brought to light, and a basis of undying union, and glorious peace, is laid for the reception of all nations, languages, and people, to form the one body of Christ ; to become the obligees to God, and to Christ the obliger.

FIRST CONDITION. — There is one body. This one body we understand to be the church of Christ. This Paul

confirms, when he says, "Christ is the head of the body, the church" (Col. i. 18.) Then according to this condition there is but one church of Christ, which is his body. Now, under the figure of a body we have no branches, but members of the body; so, then, this church is not a branch church, neither has it any branches to it. But it is the one body of Christ, composed of all them that believe on him through the apostles' word, and not through the false teaching of sectaries.

SECOND CONDITION.—There is one spirit. This spirit is the life of the one body, which pervades it throughout, giving it light, energy, and action; bearing the fruits of love, joy, peace, long-suffering, gentleness, goodness, and faith; whose happy recipients are the members of this one body, who have obeyed, from the heart, the form of doctrine delivered them. Then, being made free from sin, they enjoy the sweet comfort of the Holy Spirit, of love, fellowship, and union, one towards another. This, then, is not the spirit of division, strife, and misrepresentation; consequently, not of any of the *isms* of the present age, for their tendency is to gender strife and cause division. But this spirit is the same that breathed from the Great Head of the church, when he prayed in these words: "I pray not for these my disciples only; but for them that shall believe on me through their word, that they all may be one" (John xvii. 20-23.) Then verily this was the deep-felt and anxious desire of our adorable Redeemer, and will and must be of all his redeemed children. And now, respected hearers, let me say to you, as Paul did to the brethren: "If any man have not the spirit of Christ, he is none of his" (Rom. viii.); and it is easy to know whether you have this spirit. Do you desire the fellowship and union of all God's children, and do you show the fruits of your desire in your actions and conduct, in trying to bring about the desired result?

If so, you have the spirit of Christ, and can joyfully receive these two conditions in the bond of peace. We then discard all other spirits of the present age, as the seducing spirits that the Apostle has warned us of. Indeed, we have no use for any other spirit, besides the spirit of Christ, to aid or assist us in the work of faith, patience of hope, and labour of love. For there is but one Spirit, which is the Spirit of Christ, which is the teacher and comforter of the one body, which is the church of the living God.

THIRD CONDITION.—Even as you are called, in one hope of your calling. There is one hope that animates this one body, while it continues to breathe the spirit of union, fellowship, and love. And this is the hope of receiving, by and by, a complete title, and perfect right, to an equal inheritance with Jesus Christ, the Lord of the universe. Glorious hope! Who would not give up every erroneous doctrine, every false idea received by early education, or otherwise, to be a participant in the joy of an undivided, everlasting, and imperishable inheritance in the land of undiminished joy? My dear hearers, I appeal to your good sense, to your love of happiness in this life and in the life to come, to say if you cannot joyfully accept of these three conditions or articles in the bond of peace.

FOURTH CONDITION.—There is one Lord. The term Lord signifies a monarch, a ruler, a master. We then have but one Lawgiver, Ruler, and Master, and he is able to save, and to destroy.

We have already stated that Christ is the head of the body, the church. But Paul says again, "As man is the head of the woman, so Christ is the head of the church;" or, perhaps, more properly quoted: "For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body" (Eph. v. 23): then inasmuch as it would be unlawful, and even presumptuous, in the woman,

to be called by the name of another man, not her husband ; even so, it is unlawful and presumptuous for a member of this one body (for the members of this one body constitute the Bride, the Lamb's wife) to be called by the name of any other man than Christ the Lord.

Then the church must not acknowledge the name of any finite mortal man as its designation, nor take him as its head and leader. Hence, all human names given to the members of this body are wrong, and contrary to the impletion of this condition.

My beloved auditors, if you wish to stand justified in the sight of this one Lord, when he comes with all his mighty angels, in flaming fire, to take vengeance on them that know not God, and obey not the gospel, lay aside your human names speedily and acknowledge Christ the Lord as your Lord, your Head, your Lawgiver, your Prophet, your Priest, and your King. Oh, friends! when this King shall arise in his terrible majesty to judgment, he will be jealous for his great name, and for his glorious bond of peace, and he will make straight work and a true examination among the sons of men. Then your acknowledged heads and leaders from among men will sink into insignificance before him, and those false bonds of peace made by them, in the form of creeds, disciplines, and confessions of faith, will vanish from his presence like the fog before the Sun on a clear Summer day ; and he will reject you in that awful day because you rejected him, and his perfect bond of peace. You followed other leaders, and called yourselves by their names ; you acknowledged and submitted to the bonds of division made by men, the fulfilling of whose conditions will not give you a right to the heavenly inheritance.

FIFTH CONDITION.—There is one faith. Some of you are ready to say, we cannot accept this condition ; for there are some three or four denominations here present, and each has a different faith, and we believe there are

Christians in all of them, and to say there is but one true faith would be to cut off one or all of us. But, if we should admit this condition to be true, who is to decide on this one faith ? Yet, my respected audience, you have to acknowledge there is one *true faith*, and only one, belonging to the members of this one body. Christ, the head of the church, has, by his Apostle, placed it here, and we dare not deny it, or take it out of this bond of peace. If we should take it out, the bond would be imperfect, and utter confusion would follow ; some would take the faith of Calvin, some of Luther, some of Wesley, and some of the Westminster divines, until just such a distracted state of the church as now exists would prevail universally and continually. It is for the want of a strict adherence to this condition, that has caused the ship of Zion to become wrecked, and her crew scattered in endless confusion, without chart or compass to steer their course. What a dangerous situation—what an awful certainty of sinking ! But things were not so in the days of the Apostles ; and why not ? The reason is obvious ; there were no theorizers or creed-makers then ; or if there were, the simple-hearted members of the body of Christ were not led away by them, but continued steadfastly in the Apostles' doctrine. They believed John when he said, in the conclusion of the narrative of the life of Christ, "Many other things truly did Jesus, which are not written in this book ; but these are written that ye might believe that Jesus is the Christ, the Son of the living God." They believed that Christ died, that he was buried and arose again from the dead. The Trinitarian, Unitarian, Arian, and Socinian ideas, abstractly, had not entered their minds ; there were no controversies on these points. But we are informed (Acts iv. 32) that the whole multitude of them that believed were of one heart and of one soul—(glorious union !) and I can see no reason why the

same cause will not produce the same effect. When we lay aside all speculation on the Word of God, and use the language of Canaan instead of the language of Ashdod, then a heavenly union in the bond of peace will be the happy result. Now, we appeal to you that love the Lord, and desire the union of God's children, to say whether it would not be better, more honorable and God-like, to cease the long and unprofitable controversy, in which some say that Christ is the very and eternal God, and others that he is a mere man, and accept the one faith, predicated on plain Scriptural statements, such as these: "Christ is the Son of the living God;" "This is my beloved Son, in whom I am well pleased;" "There is one God, and one Mediator between God and man, the man Christ Jesus;" "Who, being in the brightness of the Father's glory, and the express image of his person, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." I feel confident that you will say, we can accept these. Then, if you will not add to them the metaphysical abstractions of the so-called doctors of divinity; nor use those unscriptural phrases employed by them, not only in regard to this item of Christian doctrine, but all others, we can be united in the one faith, and live in the unity of the Spirit and the bond of peace. But never—no, never—can this heavenly unity exist while the bonds of division, and the speculations of men, with all their dividing and blighting influences, rule predominant in your hearts. Division among God's people is, and always has been, the work of the devil; antagonistic to the spirit of Christianity; and it is in this that the enemy of souls has shown himself a mighty champion, and done more to stop the advancement of the gospel and destroy the peace of men, than in any other way. In conclusion on this topic, permit me to say, that this one faith for all the members of the one body, is predicated on the plain and

simple facts of the gospel, belief in them, and obedience to them, which only can give a right to the tree of life, and an admittance into the heavenly city.

SIXTH CONDITION.—One baptism. And here we meet with controversy at the onset. Yes, friends, I see by your countenances that you feel squeamish at the bare mention of this condition, and the reason is plain—because it cuts off your darling theory of the baptism of the Holy Ghost, as belonging to all Christians, or else establishes it as the only baptism belonging to them. In short, it contradicts the generally received idea of a baptism of water, a baptism of the Holy Ghost, and a baptism of fire, which make three instead of one. Again, as baptism is an action something done, it can be but one action; therefore, three actions by immersing three times, is a palpable contradiction to this condition. Permit me to say to you, my dear friends of the different denominations here present, look upon you as honest, candid lovers of God's truth; and the reason why you have taught the baptism of the Holy Ghost and fire as belonging to all Christians, and at the same time practiced baptism in water, which is so contrary to this condition—one baptism—is from the lack of a careful examination of this bond of peace, and from the erroneous impressions made on your minds by false teachers, and the bonds of division strewn all over the country. Now we desire your patient attention to this frequently controverted point. Although much has been said and written on this subject, we feel like adding our little stock of knowledge, and by the help of God, to set before you the one baptism belonging to all Christians! You will therefore have to exercise patience, in order to hear us through our investigation of this subject.

We find five baptisms in the Christian Scriptures: the baptism of John, the forerunner of Christ; that of the Holy Ghost, and that of fire, being

Christ's, and performed by him alone ; the gospel baptism preached and practiced by the Apostles and primitive Christians. These make four literal baptisms. Then we have one figurative of the sufferings of Christ, which makes five. Now, it is evident that after the full establishment of the Christian religion, there remains but one of these in connection with it, and to ascertain which one of the five this is, let us examine for ourselves.

1st. We are assured that it cannot be John's, from the fact that Paul had those baptized unto John's baptism again baptized ; and he shows conclusively that it was not adequate to the Christian dispensation, and the knowledge of the gospel of Christ. Read Acts ix. 1-7. We deem this sufficient to settle for ever the fact that John's baptism was not the one gospel baptism in his glorious bond of peace.

In the second place, it cannot be the baptism of the Holy Ghost, as that was a promise, and not a command. No person ever was commanded to, or ever could, baptize with the Holy Ghost ; his belonged exclusively to Christ, and was performed by him according to the promise which was first made by John, the harbinger of Christ. Matt. iii. 11 : "I indeed baptize with water unto repentance ; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost and with fire." Then again, in Luke xxiv. 49, the Saviour informs his disciples of this promise and says, just before his ascension : "Behold, I send the promise of my Father upon you ; but tarry in Jerusalem until ye be endued with power from on high." Then, too, Luke refers to the same promise in Acts i. 4-5, that we have quoted from Luke xxiv. 49, and declares the disciples had heard it. Then, inasmuch as it was spoken by John the Baptist, and no other person, until brought into notice by Christ, just before his ascension, as mentioned in

these two last texts quoted, the disciples heard John utter this promise without any doubt whatever. But, to more fully confirm this statement, hear what Luke says : "And he (Christ) being assembled together with them, (the disciples) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Let us hear what this promise was : "For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence." This shows positively that the promise referred to was the baptism of the Holy Ghost, and we think none of you dare deny it : and that Christ was the administrator, no one can truthfully deny. In the next place we will notice its fulfilment. Acts ii. 32-33 : "Him hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

We hold it as a truth which cannot be controverted, that this was a true and literal baptism of the Holy Spirit. Christ was the administrator, and the disciples there assembled were the persons baptized ; and that this was necessary, in order to endue them with power to execute the great commission given them by the Messiah—to set up and establish his kingdom, and introduce fallen man into it. We find, then, that inasmuch as it was necessary to the first introduction of the Jews into the kingdom, it was also to the first introduction of the Gentiles into the kingdom. After Peter had been preaching the gospel to the Jews about eight years, and was instructed by a vision to go to the Gentiles, he witnessed the great and miraculous transaction of the baptism of the Holy Spirit, in the first introduction of the Gentiles into the kingdom. When he was called to give an account for going to the uncircumcised,

he said, "the Holy Ghost fell on them, as on us at the beginning," and that then he remembered the word of the Lord (the word uttered just before his ascension, and first spoken by John the Baptist) that "John indeed baptized with water; but ye shall be baptized with the Holy Ghost." These are the only instances on record of the baptism of the Holy Spirit. That its design was to establish Christianity in its first introduction in the world, is so plain, that I think none can deny it.

The Christian religion having been established, first among the Jews, and then among the Gentiles, its design was accomplished; it then ceased, and there has not been a case of it since that day. It is through ignorance that honest people pray for it; they know not what it is, nor what it was designed for; it is in effect praying to God to do his work over again; that he had failed in his great design—that his miraculous display of power, in the gift of tongues and prophecy, in mighty signs and wonders, was all a failure, and that it was necessary they should be performed again. If any of you, my friends, have thus prayed, I hope you will examine your Bible before you do so again. But in conclusion on this topic, we are fully assured that the baptism of the Holy Spirit was a promise, and no man can obey a promise. A command he can obey; but a promise he can only receive. Therefore this is not the one baptism commanded in the gospel for men to obey; it is not the one baptism in the bond of peace.

In the third place, we say that this one baptism cannot be the baptism of fire. For truly a literal immersion in fire would put an end to the existence of the church of Christ here below. And we cannot, with any propriety of language, make the baptism of the Holy Spirit literal, as has already been shown, and the fire figurative, both being uttered in the same sentence, and so closely connected as what they are.

But let us examine the thesis in which it occurs, Matt. iii. 10-12. When John the Immerser made use of the phrase, "He shall baptize you with the Holy Spirit and with fire," he was standing on the banks of the Jordan, teaching the multitudes that came to him to be baptized, among whom were the wicked Pharisees and Sadducees. He informs them that every tree that bringeth not good fruit, is hewn down and cast into the fire; he then informs them that there was one coming after him that was greater than himself, who was able to execute vengeance on the wicked, and to save the righteous; and that in order to a thorough renovation of the world, he would dispense the baptism of the Holy Spirit and fire; and that the baptism of the Holy Ghost was to be the winnowing process in separating the wheat from the chaff, and that the baptism of fire was to burn up the chaff. We see, then, that these are two great means by which God intends to purge the world. By means of the baptism of the Holy Spirit the Apostles were qualified and empowered to declare the gospel of the blessed God in all its fullness and perfection; to lay down laws to govern the subjects of his kingdom; thereby distinguishing between the wheat and the tares, the children of the kingdom and the children of the wicked one.

By means of fire the earth shall be purged and renovated, the wicked shall be punished with an everlasting destruction from the presence of the Lord and the glory of his power. In this baptism Christ himself will be the administrator, and the impenitent wicked the candidates. Awful thought! Are there any in this congregation who are rejecting the offers of mercy, and are not willing to submit to the terms of the gospel? If so, they are candidates for this awful baptism. This, then, cannot be the one baptism in the bond of peace.

Fourthly, there is a baptism we de-

nominate the gospel baptism, from the fact that the gospel never was preached in its primitive perfection without this baptism being preached. It is the baptism that the blessed Saviour commanded his Apostles to baptize with, when he said, "Go, [teach all nations, baptizing them into the name of the Father, and the Son, and the Holy Ghost" (Matt. xxviii.) ; or, as Mark has it, "Preach the gospel to every creature ; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Then in this great and last commission that our Lord gave to his disciples, it is very clear that he commanded them to baptize all who would believe on him as the Messiah, the Son of God. We also find that when the Apostles preached the gospel, and the people believed, they commanded them to be baptized. In short, Christ commanded the Apostles to baptize, and the Apostles commanded the people to be baptized. Here, then, we have a baptism that is part of the gospel, that runs parallel with it, that is for all believers in every nation under heaven. Now, if I should ask this audience, who were the administrators of this baptism, I think the answer would be, "Men, the preachers of the gospel," with hardly a dissenting voice ; and this would be positively an acknowledgment that this baptism was not that of the Holy Ghost, or that of fire ; for men cannot be the administrators of these. Then we are driven to the conclusion that the baptism practiced by the Apostles and Evangelists, by which men and women were inducted into this one body, in the days of primitive Christianity, is, the one baptism in the bond of peace. It would be hardly necessary that we should make any remarks about the fifth baptism—of the sufferings of Christ—as I believe this is admitted by all not to be the baptism commanded in the gospel of the grace of God.

But we now desire your patience until

we inquire, first, What is gospel baptism ? Secondly, Who are the subjects to which it belongs ? And in the third place, What is its design ? And we will be as brief as the nature of these inquiries will admit.

FIRST, What is this one?gospel baptism ? Does it convey to us merely the idea of an ordinance ? If so, is it the breaking the loaf, the assembling yourselves together for worship, or prayer, or what is it ? You see that if this was the only idea contained in it, we could never know what it is. It must, then, have reference to action ; and if it has reference to action, that action must be a definite action, or we shall be just as much at a loss to know what it is as ever. For, if this action is not definite, it may be kneeling down to pray, or standing up to do the same, or singing a hymn, or, perchance, something else.

And now, my beloved hearers, you see that if it is not a definite action, we never can know what it is. Now my brother Methodist says it has reference to water. But over on the other side, my brother Quaker says it has reference to the Spirit. Please tell me, my dear friend, what definite action thou didst perform, when thou wast baptized with the Holy Spirit ? Where and when did it take place ? I opine thou canst never tell. But now, brethren, you who say it has reference to water, will you please tell me what it is ? Well, says one, it is to sprinkle water on the head of a person in the name of the holy trinity. Another says, it is to pour water on the head in the name of the holy trinity ; another says, it is to immerse a person in water, in the name of the holy trinity ; and another says, it is to immerse a person three times, into the name of the Father, Son, and Holy Ghost ; and another might say, with the same propriety, it is to wash a person's hands and face in the name of the holy three ; and another, it is to strip a person, and wash him all over in water ; and another, it is to wash his feet and legs, &c.

My beloved hearers, do you not see that we are as much in the dark as ever? For there can be just as good and valid reasons shown for washing the face and hands, or the feet and legs, or the whole body, for baptism, as can be shown for pouring water on the head, or sprinkling a few drops on the head or face. You see, now, we have seven different actions. Which of these shall we call the one baptism? O, tell me, you that desire to comply with all the conditions in this glorious bond of peace, that you may have a right to the heavenly inheritance. In order, then, to be sure that we are right, let us ask an Apostle to tell us what that definite action called gospel baptism is. Will you trust to the old master-builder to tell what is done to a person when he is baptized? If you will, he will settle this matter with us for ever. He will help us out of the fog of conjecture, and the clouds of mysticism, into the clear light of the Sun of Righteousness: so that we can see eye to eye, and all understand what this one baptism is. Well, Paul, what is done to a person when he is baptized? Rom. vi. 3-4: "Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

My dear friends, this man of God tells us we are buried, when we are baptized. And you say that baptism has reference to water. Then we are buried in water. But let us hear him again. Col. ii. 12: "Buried with him in baptism, wherein we are also risen with him, through the faith of the operation of God." This should settle the question for ever, in regard to the definite action of baptism; especially since it is nowhere said that any person is sprinkled or poured in baptism. But this must suffice on this topic.

SECOND. Who are the subjects of gospel baptism? We understand they must be penitent believers: "He that believeth and is baptized shall be saved." Here we find that belief, or faith, is necessary; that without it no person is prepared for baptism. And more than this, we learn they must be penitent believers. "Repent and be baptized, every one of you, in the name of Jesus

Christ, for the remission of sins" (Acts ii. 38.) "What doth hinder me to be baptized? If thou believest with all thy heart, thou mayest" (Acts viii. 36-37.) We see, then, that the lack of faith is a lawful hindrance to baptism. Therefore, the proper subject of baptism is a person capable of hearing, understanding, believing, and repenting; and such as have so done are proper persons to be baptized, and no others have any right to it whatever. Therefore, we have no account of any infants or idiots ever being baptized in the days of the Apostles.

But we must hasten to the THIRD point. What is gospel baptism designed for? The only way to come to a correct conclusion on this subject, as well as all others, in connection with Christianity, is to ask the inspired men of God, and not the uninspired doctors of divinity.

Peter, under the influence of the Holy Spirit, said: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." I have no doubt that many persons have heartily wished that this text, with a few others, had never been planted in the Book of God, because it crosses their religious opinions, and they want to be saved according to their own ways. But, beloved friends, if ever we are saved, it will not be according to our works and human theories; but according to the Father's own mercy, and those works which he has sanctified for our deliverance from sin. And we find that gospel baptism, in connection with faith and repentance, is a means of pardon from our past sins; that it is designed for the remission of sins. Hence Ananias says to Saul: "Why tarriest thou? Arise, and be baptized, and wash away thy sins;" and father Wesley says of this: "That baptism, administered to real penitents, is both a means and seal of pardon.—Nor did God ordinarily, in the primitive church, bestow this on any, unless through this means" (Acts xv. 16.) Again, we hear Paul say, that "Christ loved the church, and gave himself for it, that he might sanctify it; having cleansed it, by the washing of water through the word," "the ordinary channel of all blessings;" having cleansed it from the guilt and power of sin, by the washing of water in baptism,

"if with the outward and visible sign we receive the inward and spiritual grace" (Eph. v. 25).—*Wesley's Translation and Notes.*

Beloved friends, it seems to me unnecessary to present any more proof at present. We now have the two great apostles, Peter and Paul, and also father Wesley, "stating in plain and unmistakable language, that baptism is designed for the remission of sins. Come, let us all receive and comply with this sixth condition in the bond of peace; (for it is plain and definite in its mode, in its subject, and in its design; the one gospel baptism, which is a means by which men and women are cleansed from the guilt of all their past sins.) And let us stand united on the glorious platform laid by the Apostles for all the children of God.

SEVENTH CONDITION.—"One God and Father of all, who is above all, and through all, and in you all." How beautiful! How perfect is the chain of connection in this bond of peace. No human council, not even the angels of God, could have made such a document as this. None other than the Holy Spirit of God was able to frame so perfect a platform for the church of the living God to stand upon. Let us now, in our weak capacity, take a short survey of this noble structure.

We have before us the idea of a body made up of many members; the General Assembly and Church of the First

Born. I also having been born, born of God, by being born of his Word and Spirit, which Spirit gives life to this body, animates and inspires it with a glorious hope of immortality.

It being the Church of the First Born, makes it emphatically the Church of Christ, being born such, by the one baptism, by the one faith, by the teachings of the one Spirit, which was given by the one Lord, who was sent by the one God and Father of all.

Now, my friendly hearers, we invite you to step out of the meshes of sectarianism, and let this chain of seven links, set forth in the conditions of this bond, be your cable chain to the mansions of eternal bliss; to that inheritance that is incorruptible and undefiled.

And now permit me to say, in conclusion, with all candour and honesty, that unless we all receive and comply with these conditions in this heaven-made bond of peace, I can see no assurance whatever of one of us ever having a right to the tree of life, and entering into the heavenly Canaan, and the city of our God. Oh, dreadful thought! that many through carelessness and stubbornness, will not comply with the offers of peace, and for so doing will be cut off for ever and ever! Then let all who have the love of God in their hearts, strive more earnestly for the faith once delivered to the saints, for the union of the children of God, and the salvation of the world.

I. G. L.

BACCALAUREATE ADDRESS.

BETHANY COLLEGE, JULY, 1859.

YOUNG GENTLEMEN, — To-day, according to collegiate law and custom, you are permitted to graduate, or to receive the Baccalaureate, tantamount to the rank and dignity of Bachelor of Arts—the first degree in the arts and sciences called *liberal*. It is, indeed, but the first degree. It is a formal honor and a license conferring on you the right, privilege, and honor of becoming self-educators—of becoming your own master and scholar, your own teacher and pupil in the departments of literature and science, of religion and morality.

Science and art, duly appreciated, constitute the whole area of human culture and development. While art is

always, more or less, the child of science, nevertheless, science the parent and fountain of all the arts, useful and ornamental, which dignify, beautify, and even glorify man, is, itself, the creature of art. We may, however, in some cases, discover considerable science without much art; and again, considerable art without much science. Still, they are inseparable in human development. Neither of them can be consummated without the other, and without both no man can be eminently useful to himself or to society.

In this, my valedictory address to you, my young friends, I should not do justice to my conscience nor to my feelings, did I not, in the dissolution of our

Academic relations to one another, once more press upon your attention that, not only your earthly and temporal interests, honor, and happiness ; but your spiritual and eternal interests, your true dignity, honor, and felicity, in this great and grand and awful universe, are to be in perfect keeping with the use you make of the faculties and powers, physical, intellectual, moral, and religious, which your Creator and Redeemer has vouchsafed for you. The parable of the talents propounded by the great, the divine Philanthropist, recorded by the Evangelist and Apostle Matthew, is a divinely stereotyped programme of the decision and the reasons for it, of the great, the divine, the infallible, and the impartial Arbitrer of the destinies of the whole world—is the most sublimely and awfully, and gloriously grand, suggestive, intelligible and unmistakable Oracle of all the oracles pertaining to the eternal and the immutable destiny of every man that has read or heard it.

I do not say that you should all become preachers, lawyers, doctors, legislators, farmers, or professional men of any type, caste, or genealogy, in order to be useful, honorable, and happy men.

In any and every calling, pursuit, or profession essential to the social system, it is competent and practicable to every man to be useful, honorable, and happy, who cultivates and employs his own powers in harmony with the progress and advancement of that portion of humanity and society of which he is a component member and part.

Young gentlemen, there is one lesson which you have learned only in part, and a most useful lesson it is, if not *the* most useful in the whole curriculum of science and art. It is the science and art of usefulness—of usefulness to the Lord and to men.

The hive of humanity is the largest, and ought to be the most productive hive on the *terra firma* of our terra-queous globe. Think seriously—think of a thousand millions of human persons now moving upon our *terra firma*, each and every one of them having a body, a soul, and a spirit. Here are three sciences in the single department, properly called humanity ; and how many sciences and arts, ornamental and useful, are to be communicated and acquired in order to the full development of humanity in all its attitudes, rela-

tions, duties, privileges, and honors, in reference to two worlds—the world that now is, and the world which is yet to come ? We must, indeed, first clamber up the summits of Mount Sinai and Mount Zion before we can appreciate the area of these two worlds and their relations to our present and eternal destiny—interest, honor, and felicity in them. Two generic terms in each category are requisite, indeed essential, to their proper appreciation. These are the finite and the infinite, the temporal and the eternal, the material and the immaterial, the earthly and the heavenly. But we presume not now to analyze or develop them. We have often in some form, indeed, in various forms, dwelt upon them in the course of your studies. We have reason to hope that you will never lose sight of them.

But it is indispensable to your interest, honor, and happiness, temporal, spiritual, and eternal, that you place your feet upon the rock of ages, and through the telescope of faith, survey the regions beyond the milky way ; and then on the topmost round of Jacob's ladder, look Northward and Southward, Eastward and Westward over the new heavens and the new earth, which are pictures to your intellectual and spiritual vision on the heaven delineated map of man's future and eternal paradise, sketched by the pen of Divine inspiration. No son of earth can wisely direct his steps across the isthmus of time without the habitual, the constant use of the telescope of faith, standing, too, on the loftiest peak of Mount Zion.

Your attainments in language, science, and the arts are such as to qualify you for usefulness in the social system, and to enrich you with appropriate rewards, both temporal and everlasting. "There is that scattereth and yet increaseth ;" there is, too, according to Solomon, a niggardly "withholding more than is meet, and it tendeth to poverty." The miser is twice cursed — starved in the world that now is, and damned in that which is to come. It is more blessed to give than to receive. It is so, not merely in goods and chattels, but also in communicating learning, science, and art to our own species.

But there is one pursuit paramount to all others in its fruits and influences, and therefore, more to be desired and sought after than any other object, in-

deed in its full development paramount to all other acquisitions. We shall collocate from the pen of the wisest man that ever lived, a few encomiums on this pursuit :—

“When wisdom entereth into thy heart and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee : to deliver thee from the way of the wicked ; from the men that speaketh perverse things, who leave the paths of uprightness to walk in the ways of darkness” (Prov. ii. 10-13.) “Happy is the man that findeth wisdom, and the man that getteth understanding ; for the merchandize of it is better than the merchandize of silver, and the increase thereof, than fine gold. It is more precious than rubies : all the things you can desire are not to be compared to it. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness ; and all her paths are peace. It is a tree of life to those who lay hold on it, and happy is every one who retaineth it” (Prov. iii. 13-18.) “Therefore,” he adds ; “Get wisdom, get understanding, forget it not. It will preserve thee. Wisdom is the principal thing ; therefore get wisdom.”

In personifying it, he adds—“Exalt wisdom and she will promote thee ; she will bring thee to honor when thou dost embrace her : she will give to thy head a graceful garland : she shall compass thee with a crown of glory” (Proverbs iv. 5, 9.) “He that getteth wisdom, loveth his own soul” (Prov. xix. 18.) “Wisdom is better than rubies, and all the things that may be desired are not to be compared to it” (Prov. viii. 11.) But when all these commendations and encomiums are interpreted in their contextual bearings and relations, they seem to culminate in two words, *piety* and *humanity*. Piety and humanity are, indeed, the essential elements of wisdom, according to King Solomon, the wisest of men and the prince of princes.

An impious man is necessarily an ungrateful man. A pious man is always a grateful man. So Paul uses the term when speaking of the necessity and importance of teaching children gratitude to parents. “Let children,” says he, “learn to shew *piety* at home, requiting their parents.” This is filial gratitude. In the Italian and Spanish tongues,

piety and piety are expressed by one and the same words.

But we seem to have forgotten that we are addressing those who have taken the first degree in the liberal arts and sciences, who are elevated to the honor of Bachelors of Arts. We congratulate you on attaining to the state of Bachelorship, as defined by Noah Webster, and take occasion therefrom to impress upon the tablet of your memory the fact—that memory, as well as iron, rusts, and that languages and sciences disintegrate and decompose, even when imprinted on the tablet of human memory. Hence the necessity and importance of not merely protecting your classics and best books from the dust and the moth, but yourselves from being moths to the community.

In our late travels in Tennessee, Alabama, and Mississippi, with our usual inquisitiveness as to the whereabouts and whatabout of our Graduates of Bethany College, we had the pleasure to learn that there was not one drone amongst them, and only one in the Epicene gender, sitting on a fence. He was, indeed, a *rara avis in terris similima nigroque Cygno*—(a rare bird in the land, and very like to a black swan.) We hope he has come down on the right side, and that he will never again sit down on a *worm fence*. (We have always had a partiality for the post and rail, and for having the post well charred.) It is the best economy in the *long run*, as agriculturists say. And its moral is just as true, as that “while prosperity makes friends, adversity tries them.”

But not to slide into the enigmatic style, or to speak in parables, we would say to you, that your Alma Mater has very considerable capital in you—the largest graduating class in our annals. Your influence must be felt in a large area, and for a long time, probably for generations to come. Influence for good or for evil, such influence as you must possess and wield, is not for a day or for a life time. It may extend through successive generations. It cannot be limited to one generation, or to one class of benefactions to contemporaries ; for it may extend through successive generations, and in breadth as well as in length, temporally, spiritually, and eternally be advantageous or disadvantageous to humanity. Many harvests of

weal or woe may be reaped from the seed you sow. Think of a Luther, a Calvin, a Zuinglius, a Melancthon, a Knox, a Wesley. Think of a Washington, a Franklin, a William Penn. Think of a Newton, a Bacon, a Locke. I do not commend to you a political life, else I would remind you of a Webster, a Clay, a Calhoun, *et id omne genus*. Nor would I lay one offering on the altar of the lusts of the flesh, the lusts of the eye, or the pride of life. Nor could I commend them to you, because I cannot approve any form of pure animalism, however lauded and glorified, however worshipped and adored. These, looked at from Mount Sinai, are superlatively contemptible, when placed in antithesis or contrast with the scenes that transpired upon their glorified summits.

But we cannot all be great men in the common acceptance of this word. We have, indeed, many species of great men. Samson was a great man in physical strength. Solomon was a great man in human and divine wisdom. Newton was a great man as an astronomer and a philosopher in physical science. Paul was a great man as an Apostle of Jesus Christ. Macaulay says, in his history of the 17th century—That, although there were many clever men in that century, there were, at his angle of vision, but two great men—“these were John Milton, and John Bunyan—the tinker, and the author of *Pilgrim's Progress*.” These, indeed, were great men. Solomon, however, in his superlative wisdom, gives his conception of a great man in these words—“He who is slow to anger is better than the mighty, and he that ruleth his spirit, better than he that taketh a city” (Prov. xvi. 32.)

Self-government is, therefore, the greatest victory that man can achieve. But without supernatural, that is with-

out divine aid, no man ever did gain an absolute ascendancy over himself. Paul could do all things in this category by Christ strengthening him, and we also can do all things enjoined on us through Christ strengthening us. But without this aid neither Paul nor we could do all things essential to God's glory and to our own dignity, honor, and happiness. Therefore, “the fear of the Lord is the beginning of wisdom, and to depart from evil is understanding.”

You were born under the star of Jacob, under the bright and the morning star of a glorious day of grace. You have a splendid destiny opened to your vision. Not a political destiny only in a new world, guaranteeing to you all the temporal and material wants of man—life, liberty, and the free and unembarrassed pursuit of happiness in all its forms, material, intellectual, moral, and religious. You have, too, chartered rights in a divine institution, commensurate with the universe and lasting as the ages of the eternity. You have no mundane, no rational, moral, or religious craving in your nature, no appetite for any form of true enjoyment, for which the most liberal and the most enduring provisions have not been made. So that eye has not seen, ear has not heard, nor human heart conceived the number, the variety, the riches, the glory of the incorruptible and unfading provisions of the inheritance of the saints in light and life everlasting. To barter, to sell this rich estate for a mess of pottage, for the momentary fruition of sin in any of its forms, developments, or blandishments, would be a frenzy, a folly, the most consummate within the whole area of human aberrations. Seize, then, the palm of victory, the crown of glory, and make your calling and election sure.

A. C.

HEAVEN.—PART II.

A DISCOURSE DELIVERED AT FIMLICO.

“There shall be no might there” (Rev. xxi. 25.)

V. *Night is the time of indistinct vision.* Things are not what they seem to be when they are viewed in the night. What strange and fanciful ideas are en-

tertained then. How sombre and chill do the things appear, which in the light of day are imposing and beautiful. When the shades of darkness fall upon your

flower-garden, the beauty has departed, and the floral gems are encompassed with the gloom of death. When we contemplate the ceremonial law, and the offerings and sacrifices which were divinely appointed — when we see the innocent victim about to be slain for a sin-offering—when the smoke of the incense rises — when the blood of bulls and goats were offered — when the solemn priest officiated, and the high-priest once a year entered into the holy of holies—we are disposed to ask, what is the meaning of all this? Is it significant? Does it stand in connection with some great truth? Are these things of human invention, or do they all express the mind and will of God? When viewed alone, they are unintelligent and mysterious: the rays which emanate therefrom are but the faint glimmerings of the light to come. The shedding of blood refers to the atoning stream, and all the sublime ritual of the old dispensation points to a coming Saviour, who was the Lamb slain before the foundation of the world. Apart from the Gospel dispensation, how dark and meaningless they are. But how soon the beauty and design of these become apparent, when the rays of the Sun of Righteousness shine upon them. Then they become pregnant with spirit-life, and all of them reflect the mercy and goodness of God. In the curling flame and the ascending smoke, and in all the sacrifices and ceremonies, we can see faint but sure promises of the coming Deliverer.

I have read a description given by a gentleman who had an opportunity of viewing the first Crystal Palace by moonlight. The light of the day had fled, the stars twinkled in beauty, and the full round moon but faintly illumed the crowded and gorgeous building. The objects which by day were elegant and beautiful, had now lost all their charms; and some of the most graceful productions of art which, in the light of day, entranced and delighted the beholder, assumed in the night the most awkward and forbidding appearance. In the day some of the figures seemed almost animate with life and spirit-power. In the night they were shapeless, and dull, and dead; the exquisite colors had faded away, and the most commanding and elaborate productions appeared repulsive and formidable in

the deceptive glimmerings of the night. He was in the midst of hidden wonders and beauties, and those now ill-defined forms are the expressions of the genius and taste of some of the most gifted of living men. But in the night they cannot be seen; there is something wanting. What is it? It is the light of day. Come forth, thou glorious Sun, and let the beams of thy glory reveal the beauties of this place — unclothe them from this pall of darkness, and let us see them as they are. And the light came at its appointed time. How beautiful are the figures—how graceful the forms—how harmoniously blended are the colors! What exquisite design—what mechanical skill—what wonderful embodiment of thought! They all speak of the spirit power of man, and many of them clearly portray that his conceptions pertain to heavenly things. Here we are reminded of the past. Here we see a combination of science and of art. Here we can feel the effusion of the poet's soul—here mind and matter have met together, and philosophy and religion have embraced each other. Here are voices and spirit-manifestations from all the civilized countries of the globe. Here we do not see clearly. When the light of the Sun of Righteousness shines upon the forms and ceremonies of the old dispensation, we see them pregnant with life and full of hope. We are now living in the light of the Gospel day, but we still feel that great is the mystery of godliness; and though heaven's pure light illumine the natural world, it is still full of mystery. Even now we do not see clearly. The clouds of the night of sin still encompass us. Our mortal and sinful bodies still hold us to the earth. Our eye has but a limited range. Sounds must be near to be distinctly heard. No amount of knowledge can solve some of the problems which are constantly presented. Here we only know in part, but in heaven we shall know even as we are known. Here we cannot comprehend our brother, but in heaven we shall know that all his thoughts are holy, and that nothing shall hurt or destroy in the Paradise above. No cloud shall intervene between us and God. All our impressions will be true and holy, and we shall be for ever with the Lord.

VI. *Night is the time of prayer.* How good it is to pray — how near the soul

feels to God — how firmly is the eye fixed upon the things which are eternal. The day with all its mercies has fled, and the sombre night with its silence has encompassed us. Now through the lips of the Christian the prayer ascends — it comes up from the deepest recesses of the soul, and it is burdened with thanksgiving and holy desire. It is not directed to an earthly object : its mission and journey are heavenward. It is the soul pouring forth its desires after God. Its language is heard in heaven, for it opens the ear of the Eternal, and it commands the smile and protection of Him in whom we live, and move, and have our being. Prayer possesses a power which Omnipotence cannot resist. It seeks and secures help where help can be alone obtained. Its language speaks of human weakness and of divine power. It honors God and ennobles man. He is never more exalted than when he humbly bows before the throne. By prayer we recognize the power and wisdom of God. He feels himself a wanderer, and he prays to be guided aright. He feels his ignorance and helplessness, and prays for wisdom and power. When the spirit prays it testifies to the sinfulness and impotency of the world. He is seeking after a better country—he is holding communion with God, and in the name of the Great Messiah he pleads with the Majesty of heaven. He hopefully and trustfully remembers Calvary, and all his requests are made in the name of Him who bore our sins upon the tree. Prayer lifts the spirit up, clears the spiritual faculty, fills the soul with hope, and opens the gate of heaven. It humbles and exalts—it depresses and excites—it raises the poorest of the sons of men, and binds the Deity to the gracious fulfilment of those blessed promises which are pregnant with sovereign mercy and eternal love. The voice of prayer is the music of the soul. It is the pulse which indicates the health of the church. Night is not the only time for prayer, for we are commanded to pray without ceasing—and when we are in a state of mind in which we cannot pray, we are in a condition in which no Christian can be happy. If we love God our earnest desires will ascend to Him ; and though sometimes our many short-comings and self-convicting sins may close our lips and humble us in the dust, we shall even

then desire to look up to Him who is our strength for guidance and for help. The morning should be our witness to prayer. In our fields and shops, in our banks and upon the exchange, we should cultivate the spirit of prayer. Common mercies should teach us to pray—bread, water, clothing, and habitations should influence us to pray—health, life, and friends, should all conspire to develope this holy state of mind. Prayer has a sanctifying power upon the spirit, and leads the mind hopefully, yet humbly, to trust in God. What happy evenings have been spent in the company of those who have met together to pray ! Then we have heard for the first time the young man pray. A few months before he was wild and intemperate, and was practically saying that he would not have God to reign over him. He was then revelling in the sensualities of earth. Now the eye of his faith is fixed upon heaven. At the foot of the cross he feels his connection with God, and his heart is touched when he thinks of a Saviour's love. The time will come when the voice of prayer shall cease. It is now the plaintive yearning language of the soul, and its influence is to bless the spirit, and to secure the favor of God. In heaven there is no prayer. Here it may be viewed as a staff, with which the hopeful and trusting pilgrim travels up to the gate of heaven. It abides with us until death—it is the last breath of earth, and expires with the dying groan. As soon as the happy spirit enters the New Jerusalem, it commences the song of praise ; and being freed from the power of sin and death, it exults in the light of heaven, and glories in the presence of God. The work of prayer is finished—praise shall never end, and all the powers of the saved and sanctified spirit shall be employed in ascribing might, and majesty, and power to Him that sits upon the throne and to the Lamb for ever and ever. Men of prayer, look up and rejoice, for your redemption draweth nigh. The hand of the Lord is leading you onward, and you shall soon be the occupants of the mansions in heaven. In that world it will be eternal day. The gates shall never be shut, and the light cannot wane. The sun, which is so beautiful and so pregnant with life, will not be required. God shall be the light thereof, and the glory will be eternal. Saints

washed in the blood of the Lamb, will praise Him. The cherubim and seraphim will praise Him. The angels and the archangels will praise Him. The humble, confiding, believing, and obedient poor, shall praise Him. Heavenly music, without one discordant sound, will fall upon the ear. All the pure spirits will meet there. From the land of darkness they will come to behold the light and the glory. From the land of ignorance they shall come to behold the true Wisdom, which passeth all understanding. From the lands of deep and dark idolatry, they shall come to praise and to love the only true and living God.—From the lands of slavery they shall come to enjoy the full liberty of the sons of God. Prayer is dead—the night has passed away—the glorious Sun of Righteousness will never set, and there shall be no night there.

VII. *Night is the time of separation*

—How delightful it is to mingle with friends, and to fondly associate with those who constitute the family circle. The cheerful fire, and the more cheerful faces, have gladdened our hearts; spirits have mingled with spirits, tender affections have been reciprocated, and subjects of absorbing interest have affected the hearts, improved the morals, and expanded the minds. The labourer and the artisan have come from the field and the workshop, and they with the honest pride of fathers and husbands, can enjoy the blessings of home. How gladly the father's eye glances upon the child of his hope! The dear little boy is healthful and promising; he reads, writes, and sketches with taste and propriety; he shows a deep love for Nature, and reverently speaks of God, and the soul of his mother is filled with joy. And the parents can rejoice at the prospect of the future happiness and usefulness of their child. At night, how the family meets together. They love as brothers and sisters can. How fondly does that little girl knit by her mother's side. Sit still, sweet child; it would be cruel to tell thee that the time will come when thou must leave that happy spot, and when the chair to which thou art now so fondly clinging will become vacant, and the loved smile of the mother shall be seen no more. Smile on, and laugh in thy innocent merriment, and we will not cause a shade to fall upon thy brow by reminding thee

of the change which may so soon come. How quickly the time passes away; we met as friends; our sympathies have expanded and intermingled; some great moral or religious truths have bound us together; we are cemented by a mental and spiritual union: but we must separate, and perhaps never to meet again. We are neither weak nor stoical, our sympathies are strong;—we love the remembrance of those happy fire side evening parties, and we think it no weakness to confess that sometimes at parting we have felt the pang of regret. How soon such moments have passed away. Many such evenings have fled. In the future we may enjoy others of a similar kind, but we know not how soon the last family or friendly meeting will come; when we shall shake the hand we may clasp no more; when we shall never return to our own fire side; when the father shall behold his family in the flesh no more. How soon the dark shadow of death may fall upon that happy family circle. That happy, loving mother is very near the grave—that beautiful daughter will exchange the fashion for a shroud—the charming, innocent, and sweet little babe may be suddenly torn from the trusting, confiding, and almost idolatrous heart of the anxious and loving mother. The angels will beckon it to the skies, and they will bear its spirit up to the realms of purity and peace. What a pleasure it is to know that when that great change shall come, we have a building of God, a house not made with hands, eternal in the heavens—where there shall be no separation, where we shall be united for ever. Partings are painful—meetings give pleasure; and we love to think of that world where there are no graves, no tolling bells, no mournful processions, no afflictions, no pain nor death. Instead of cold and solemn graves, there will be glorious and delightful mansions—instead of tolling bells, there will be rapturous peals of huzzahs and hallelujahs—instead of mournful processions, there will be a great multitude invested in the white garments of heaven—instead of affliction, there will be eternal health—instead of pain, there will be unceasing pleasure, and death shall be exchanged for the life which is immortal. The basis of our union will be the eternal love of God.

The glory of our union will be the once crucified but now enthroned and glorified Saviour. We shall meet with the ransomed of the Lord, and rejoice for ever in His smile. And our spirits will mingle with all the illustrious who have been washed in the blood of the Lamb. In heaven there will be no separation : no anxious thoughts of the future—no friends to lose—no death to fear. No wayward child will leave his home—no prodigal will waste his substance—no parents will be troubled in thinking of their children. All will be happy. Sin, fears, and doubts will all be dead, and the life which cannot cease will be our eternal weight of glory. This is the sublime prospect of the Christian—this is the undying hope of the redeemed. Our pilgrimage through this world may be associated with dangers and difficulties, but our prospects are holy and heavenly. We are travelling towards home, and in our happier and better moments we can hear the music of heaven, and by the eye of faith behold the beauties and the glory of that city which is full of the mansions of the blessed. Here we are strangers and pilgrims, but we are travelling to our Father's home. A few more days and nights will pass away, and then we shall find ourselves at the gate of the New Jerusalem. Cheer up, poor downcast Christian—lift up your head and rejoice, for your redemption draweth nigh. Here you may wear the mean garment of poverty, but there you shall be clothed with the pure white vestments of the saints. Here your brow may be wrinkled with sorrows and age, but there it shall be adorned with the imperishable crown. The joys of earth soon pass away—the joys of heaven will endure for ever. The songs of earth are uncertain and discordant—the songs of heaven are pure and perfect. We shall be there for ever. No change, nor sorrow, nor pain, nor tears, nor death ; but life eternal will be our inheritance, and there we shall be enabled, with the saints and angels, to pour forth eternal songs of thanksgiving to Him who hath loved us and washed us from our sins. The night of time will have passed away, and we shall live in the splendors of one long unceasing and eternal day.

But there is a state, dear hearers, where there is no day ; not one cheering ray of light—where it is all dark-

ness—where it is always night. It is the deep dark world of eternal woe. Death and destruction reign. The Prince of Darkness is enthroned. The Angel of Hosea turns not a glance towards that world of horrors, but the demons of rage and despair torment without a rival, and tauntingly curse the objects of their wrath. Travellers towards the world of endless night, we invoke you to turn from your evil ways. The wages of sin is death ; God mercifully offers you life, eternal life, through his beloved Son. He loves you, and wills that all men should be saved. Heaven has exhausted its treasure of love in the plan of salvation. God and Christ can do no more. The voice of warning from the skies now speaks to you, and commands you to flee from the wrath to come—to lay hold of eternal life. The sons and daughters of disobedience are walking in the way of death. You are choosing the darkness, and refusing the light ; and by your actions you madly say, we prefer the night of eternal gloom to the light and glory of eternal day. Now the dark shades of a speedy dissolution are falling upon some of you. We implore you to escape from this prison-house of sin. There is time now to make your peace with God. " Turn ye, turn ye, why will you die ? " Do you ask which is the way to escape ? Christ answers, saying, " I am the way. " Do you ask, What can I do to be saved ? The answer comes from God. " Believe on the Lord Jesus Christ, and thou shalt be saved. " Believe on him fully, without a question or a doubt. Never dare to ignore one of his sayings. Has he told you to repent ? — Then you must repent. Has he told you to be baptized ? — Then you must be baptized. Has he told you to break the loaf and to drink of the fruit of the vine in remembrance of his death ? — Then you must reverently and willingly do it. Obey him, love him, and serve him with all your hearts ; old things will then pass away, and all things become new. You will have new friends and new prospects, and a good hope beyond the grave. You will grow in grace, and in the knowledge of divine things. The glorious truths of the Bible will illuminate your soul, and you will be able to say with confidence, " I know that my Redeemer liveth. " Compared with the riches of redeeming love, how poor and wretched

are the things of this world. They are not worthy of a thought. Come, then, every sinner, to the footstool of the cross, and Christ will have compassion upon you. He will bless you, and save you; he will translate you out of the kingdom of Satan into the kingdom of Heaven, where you shall live for ever, to sing the praises of redeeming love, to walk the golden streets of the city of God; your happy spirit shall ever be encompassed with the light and glory of Jehovah, and there shall be no night there. In that state of bliss our souls

shall live for ever. No cloud will darken our pathway. Our spirits will bathe in floods of celestial light, and all our powers will be devoted to the praise of Him who hath loved us and washed us from our sins. This is the prospective honor of the lover of Jesus. May we all strive to love him more, to learn of him, and at all times to obey him, that we may be bright and shining lights in this world, and then the dark passage of death will conduct us to mansions of glory.

J. L.

London.

SYNOPTICAL EXPOSITION OF SCRIPTURE.—No. VII.

Romans v. 1-11.

THE student of the Bible cannot be too careful in his efforts to ascertain the precise office and bearing of every conjunction, preposition, and relative pronoun. The parts of speech are the hinges of composition; and hence it is, that the meaning of a whole sentence or paragraph often depends upon the force of a single particle.

This is obvious, from the first words of our lesson. Your seniors in Grammar and Logic, will at once perceive that the conjunction "*therefore*" does not here retain its usual illative force; that is, it does not here introduce a strictly syllogistic conclusion. It is rather *concessive* than *illative*; and what follows may, therefore, with more propriety, be called a *theological* than a *logical* sequence.

Having clearly demonstrated the truth of his great proposition, that "The Gospel is the power of God unto salvation, to every one that believeth it; because that in it, God's plan of justifying man by faith, has been revealed in order to faith;" the Apostle next proceeds to notice some of the most obvious and important consequences that flow from the scheme of justification, to every true believer. These are:—

1. Peace with God, through our Lord Jesus Christ. This, of course, implies, that previous to our being justified by faith, we were all in a state of enmity with God. And this sentiment is abundantly sustained and illustrated by other parts of Scripture. (Rom viii. 7, Eph. ii. 1-3, Col. i. 20, Jas. iv. 4.) But

"woe to him that striveth with his Maker!" (Isa. xlv. 9.) "For there is no wisdom, nor understanding, nor counsel against the Lord" (Prov. xxi. 30.) And besides, a state of enmity is most unnatural. It is a state of misery and of wretchedness, in which the malevolent passions of the depraved heart continually war against the soul. And hence, it is a most blessed thing to be at peace with God, through our Lord and Saviour Jesus Christ.

2. The second consequences of being justified by faith, is, that we have obtained access into a new state of favor, comprehending all the high and holy relations, honors, rights, and privileges of the church on earth. We are no longer aliens, but fellow-citizens of the kingdom of heaven (Eph. ii. 19.) God is now our Father—Christ is our eldest brother—the Holy Spirit is our guest and advocate—holy angels are our attendants—and the mercy-seat is our place of refuge. For we have not come to the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest; and the sound of a trumpet, and the voice of words; which voice, they that heard, entreated that it might not be spoken unto them any more. But we are come unto Mount Zion—and unto the city of the living God, the heavenly Jerusalem—and to an innumerable company of angels, and to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of

just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel (Heb. xii. 18-24.) And hence, we may all sing with joy and exultation—

“How happy is the Christian's state!”

His sins are all forgiven;
A cheering ray confirms the grace,
And lifts his hopes to heaven.”

3. The third consequence of justification by faith, is, that we are now permitted and enabled to rejoice in hope of future glory. Joyful as is the present state of favor wherein we stand, it sinks into comparative insignificance when contrasted with the glory that is about to be revealed, when this mortal shall put on immortality. For “then will be brought to pass the saying that is written, Death is swallowed up in victory” (1 Cor. xv. 54.) Then will appear the great white throne in the heavens: then will we all hear the sweet words of our Redeemer, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. xxv. 34.) And then will we all enter into his everlasting kingdom, where is fulness of joy, and where are blessings for evermore.

4. The fourth blessed consequence of our being justified by faith, is, that we can now rejoice even in tribulations. This is one of the most remarkable of all Christian paradoxes. Nothing seems to be more absurd to the unbeliever; or to the man who has his portion in this life. To him no chastening seems to be joyous, but grievous. He estimates his happiness and prosperity by the degree of health which he enjoys—by the amount of wealth which he accumulates—and by the honor, power, and fame which he acquires.

But the Christian has a very different standard of comparison. One of the plainest axioms of the system is, that “All things work together for good to them that love God, to them who are the called according to his purpose” (Rom. viii. 28.) He looks upon this life as a state of trial—a state of necessary discipline. He knows that God does not willingly grieve or afflict any man. And hence, he is fully persuaded, that if required to pass through the furnace of affliction, it is because he needs it—it is for the purpose of puri-

fying his heart and life—it is in order that these light afflictions which are but for a moment, may become instrumental in working out for him an eternal weight of glory, great beyond expression (2 Cor. iv. 17.)

Such is the view that every true believer takes of the Divine administration, considered objectively. But he has, at the same time, within his own heart and in his own experience, the most satisfactory evidence of the truth of all that is revealed on this subject. He feels and realizes in his daily life, that tribulation produces patience—and that patience produces approbation—and that approbation produces and strengthens his hope. And hope springing up in the midst of all his trials, sufferings, and afflictions, produces within his heart a joy that is unspeakable and full of glory. And hence, he can always say with David, “It is good for me that I have been afflicted; that I might learn thy statutes” (Psa. cxix. 71.)

5. The characteristic strength of this hope, or rather, a firm persuasion, that if we are only faithful unto death, we will surely be made partakers of God's eternal favor, is another blessed consequence of the gospel method of justification. The ground of this confidence is threefold. In the first place, it is the legitimate effect of the love of God shed abroad in our hearts by the Holy Spirit which is given us. The believer who has thus become a habitation of God through the Spirit, has received the strongest possible evidence of God's continued fidelity. He has already in his possession an earnest of that inheritance which is incorruptible, undefiled, and that fadeth not away (Rom. viii. 23, 2 Cor. i. 22, v. 5, Eph. i. 13-14.) And therefore, though his present tabernacle of clay may be dissolved, he can look forward with perfect confidence to the future occupation of a house not made with hands, eternal in the heavens (2 Cor. v. 1.)

The second ground of our confidence in reference to the future, consists in fact, that even while we are sinners, God so loved us as to give his only begotten Son for our redemption. This was, indeed,

“Amazing pity, grace unknown,
And love beyond degree.”

There is nothing in human love or com-

passion that will compare with this. The nearest approximation to it is found in the few cases in which men of deep sympathetic feelings, have voluntarily laid down their life for the sake of a kind, merciful, and gracious benefactor. But God commends his love towards us, in that while we were his enemies, Christ died for us. Surely, then, the favour of God will never be less to the reconciled loyal subjects of his government, than it was to a world of rebels. Surely he will now withhold no good thing from them that walk uprightly. Surely every adopted son and daughter of the Lord God Almighty, may confidently exclaim with Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38-39.)

The third element of our confidence is found in the *life* of the Messiah. If his death has been so efficacious in promoting our happiness, much more will his life secure our final and eternal salvation. All authority in heaven and in earth is now committed to him on our account. The Holy Spirit has been commissioned as his principal agent, not only to convince the world of sin, and of righteousness, and of judgment, but especially to be in the hearts of all his followers as a well of water springing up unto everlasting life (John iv. 14, vii. 38-39); while Michael and Gabriel, and myriads of other heavenly messengers, are sent forth to minister to the heirs of salvation (Heb. i. 14.) There can be no doubt, therefore, with respect to our personal security and final triumph over death, hell, and the grave, provided only that we continue to fight the good fight of faith, and lay hold on eternal life.

6. And hence, as another consequence of our being justified by faith, we may now always rejoice in God, through our Lord Jesus Christ, by or through whom we have received the reconciliation. This is the peculiar privilege of the Christian. No Atheist can do this. No mere Deist can do it. Nor can any other class of sceptics do it. While there is enmity against God in the heart of any man, he cannot look with complacency upon either the being or the

attributes of Jehovah. It is no pleasure to him to know that God made the universe, that he sustains it, and that he governs it—that he is omnipotent, omniscient, and omnipresent—and that he will finally dispose of all things, both in the heavens above and in the earth beneath, according to the eternal principles of justice and equity. He would much rather believe that there is no God—no future judgment—no righteous administration of the laws and government of the universe. His prospects of happiness are all confined to the present: and to the little, narrow, contracted sphere of his own earthly possessions.

But how very different are the views, the feelings, and the prospects of the Christian. His patrimony is the universe. And he knows very well that its safety, as well as his own security, depends on the being, attributes, perfections, and government of Jehovah. And hence, he always rejoices in him as the only unwasting fountain of life, health, and happiness.

What a rich cluster, then, of celestial fruit, we have here growing, as it were, out of the gospel method of justification. What a rich banquet is here provided for the hungry soul. True, indeed, this is but the first fruits of the system. It is only a foretaste of what is to follow. But surely it is enough to allure all our senses: and to satisfy, for the present, all our desires. To feel conscious that we are at peace with God—to be allowed to approach his mercy-seat, and to address him as "our Father, who art in heaven"—to know that Christ is our brother, and that the Holy Spirit is our advocate and comforter—to be able to look forward with entire confidence to "the glorious appearing of the great God and our Saviour Jesus Christ;" when the grave shall give up the dead which are in it, and when death and hades shall give up the dead which are in them—to be fully persuaded, that if we are only faithful unto death, we will all, at last, appear before the throne to receive the crown of life, the harp of gold, and the palm of victory—to know that the battle of life will then be over—that there will be no more sin, no more pain, and no more death—that Christ will then lead us to fountains of living waters, and that God will himself wipe away all

tears from our eyes :—surely, my dear brother, this ought to be enough to captivate the soul of every rational son and daughter of fallen humanity.

“A hope so great and so divine,
May trials well endure ;
And purify our souls from sin,
As Christ himself is pure.”

But the misfortune is, that many will not be persuaded to ponder and to study these things for themselves. Their minds are absorbed from the lusts of the flesh, the lusts of the eye, and the pride of life. They can read all that is written on the subject of wealth, power, and earthly fame, but they have no time to study the Living Oracles ; no time to sit down with Apostles and Prophets, to drink from the pure foun-

tain of God's own inspiration. Such is their plea—and such is their practice—and such, I may add, will be their destiny.

But there is more hope in the rising generation, provided only, that their religious education be duly commenced, and properly conducted. Youth is the time to form character. And hence, my great anxiety that the students of your academy, as well as of every other school in Christendom, shall devote much of their time to the study of the “Holy Scriptures, which are able to make them wise even unto salvation, through the faith in Christ Jesus.” May God prosper you in this benevolent work, and make your institution a blessing to our age and nation.

R. M.

THE REQUIREMENTS OF THE CHURCHES.—No. III. MAGNANIMITY.

LARGE-HEARTEDNESS has many phases, and in the Christian life it finds opportunity of their fullest development. The little-souled sinner, wrapt up in the almost impenetrable sheathing of his ever-grasping selfishness, is a character the very opposite of the Christian. While self-love is proper and necessary, yet in excess it becomes the sin and bane of the man himself, and the efficient cause of his non-fulfilment of the obligations he owes alike to God and man. The selfish man centres in himself all that is owing to 'Deity and humanity. His heart, destitute of all sympathy, dries up and withers into a gnarled, unfeeling knot. Only so far as he supposes his own interest or gratification may be subserved, is his ear open to the call of God or man. In such a state of hardness and impenitence of heart, does God find a sin-cursed world : for its redemption he sends his love-breathing, soul-animating gospel ; and heaven's message received, the cold, dead heart of stone gives place to a sympathetic, God-loving, man-blessing heart of flesh. The commandment comes, and is appreciatively received, which bids that God be loved with all the mind, and soul, and heart, and strength, and one's neighbour as oneself. The enlarging sympathies of the new and heaven-born soul are called forth into active exer-

cise by such an exhortation as says, “Look not every man on his own things, but every man also on the things of others.”

The desires of a nature constantly expanding under the genial sunshine of heavenly benevolence, must, by virtue of their very being, go forth in daily search of objects of kindly interest. Not more natural is it for the flowers to put forth their leaves and buds to the warming breath of Spring, than for the “new creature in Christ Jesus” to feel and act with sympathetic regard for the well-being of others. If, as we must admit, there are in this busy demanding world of ours, innumerable hindrances to the gratification of these divinely-infused desires, yet there are on the other hand as numerous opportunities constantly presenting themselves, whereby the willing mind may prove its willingness. The most willing shall not be able to accomplish all he desires ; but for any one to say, he has no opportunity, is to adopt a vain excuse, and to give evidence of the exceeding feebleness of the divine life within him — if not, that it is extinct.

That sacrifices must be made to overtake the work which heavenly benevolence prescribes, is to be understood. Magnanimity implies sacrifice of some kind ; and when we contend for it as a Christian virtue — as a want of the

churches, we have before us the distinct consideration, that in the due gratification of those philanthropic sentiments which the gospel implants in the human breast, there must be the surrender, more or less, of that which otherwise would, or might, have gone to the upfilling of the cup of mere personal enjoyment. Now we do not know what title a man has to the name of the self-denying Jesus, if he do not exercise himself in the yielding of his own pleasure for the good of others. If he is to pursue precisely the same course after conversion as before—if he is to aggrandize his time as much for mere selfward ends—if he is to devote his means as much for personal emolument—if he is to apply his abilities as much for selfish objects—from what, and to what, we would ask, is he converted? If theologians have mystified conversion doctrinally, have not others rendered it a mere myth in practice? We cannot doubt the need-be there is, for a large increase of that seeking not one's own—that living for the good of others, to which the love of God most certainly prompts, and which, when seen by the world, will have more power in winning men over to the faith once delivered to the saints, than we can well express. The Cain-like spirit which asks, "Am I my brother's keeper?" must be excised from the church, if ever she is to be filled with the Spirit of Christ. The two cannot dwell together. As the dawn of day dispels the darkness of night, so the fuller drinking into the one spirit of the gospel would of necessity evanish that of the world. Instead of that self-seeking which occupies the thoughts and lives of most Christians, each one who has named the name of Christ—would feel prompted, not only as being the steward of God's manifold grace, but as possessing the mind of Christ, to look as he did, to the good of others. The answer to God of the sinner and the backslider could not then be, "No man careth for my soul;" for then every one so taught of God would feel and apply the exhortation given to all believers, to look diligently lest any fall from the grace of God—lest any root of bitterness spring up, producing trouble and defilement, or lest any fornicator or profane person arise. As much thus as by argument, do we expect the settlement of the question of

the oversight of the heritage. What is there but the absence of true Christian magnanimity, to prevent the immediate throwing into the field of a vast amount of unemployed labor?

Like produces like. Example is contagious. One worthy trait of character worthily exhibited, leads to the development, in the actor and in his witnesses, of other and analogous virtues. A benevolent care for the well-being of others is a cardinal preventive of enviousness, illiberality, and unforgiveness of spirit. Large-heartedness and narrow-mindedness are far as the poles apart; and he who exercises himself in the active labors of Christian benevolence, will feel himself so great a debtor to grace divine, as to lead to the overwhelming, as in a sea of gratitude, all the uprising forms of hell-born envy, bigotry, and relentlessness.

That one who from the heart makes it his business to seek the good of others, should be envious of the good they have, is impossible. Such an one will not envy the possession of gift, grace, or talent, by his neighbour or his brother, in any condemnable sense. His desires will not be those of robbery; they will be no more than the fires of a lawful, honorable, and commendable ambition. His covetousness will be of the complexion recommended by the Apostle when he exhorts—"Covet earnestly the best gifts." He will desire to excel, but it will be in order to the edifying of the church. He will seek the wealth of others, not that he may be enriched and they impoverished, but that he may add to their store of heavenly treasure: for thus in making others rich, he enriches himself. Philanthropy is the death of envy. The man of large soul does not, cannot breathe its atmosphere.

Nor will Brother Greatheart lace himself up within narrower compass than truth, the girdle of his loins, renders needful. He may find it tight enough at times, as all girdles are—and truth is his. That he won't forget. His charity is neither that of falsehood nor indifference. If he be girt more tightly than his fellows, so that they call him Mr. Bigot, as sure they will, it shall not be because he loves them less, but truth the more, and the God of truth the most. Truth has its limits, and within these the most magnani-

mous of the faith's defenders have ever stood, having their loins well girt about them. But though truth is of all stern things the most unyielding, and though in a world of sin and error, it is its nature to isolate all whom it engirdles, still it does not withdraw their sympathies from the transgressor and the errorist. Like its author, where it cannot approve it will pity, and where it cannot pity it will blame. Faithful it must be. But its faithfulness is not a blind force, but a just, intelligent discrimination of things that differ. It does not imagine everything to be a principle, nor when it finds a principle does it ride it to death. It shuns exaggeration as much as falsehood of feebler stamp. It apprehends the difference between the lawful and the expedient, and rejoices in liberty whenever it is expedient.

The man of enlarged Christian spirit knows both how to forbear and how to forgive. Unlike the churl and the bigot, he acts in constant recognition of the truth of the proverb, that it is human to err, but divine to forgive. He feels that for himself he needs a like forbearance and forgiveness — that as he finds in others aspects of character and modes of action that do not commend themselves to his conceptions, so he, on the other hand, has his faults and failings, which, to others, are likely, if not certain, to be more or less uncongenial. He judges rightly, that since every man has his own individuality — his own habits of thought, and his own experience of life, which in every instance differ from the idiosyncracies of all other men, it is no more than the dictate of a heart ennobled by the philanthropy of heaven, to cultivate daily that spirit of forbearance and forgiveness which the blessed and gracious Saviour

so constantly exemplified, and so distinctly enjoins on the recognition of all who would profit by his grace. He would as soon think of singing the devil's praise, as of "harping" on the discordant strings of a brother's failings. To be incessantly complaining, murmuring, quarrelling, snarling, barking, growling, is too bad for dogs, much less for men — forgiven and sanctified by grace. Who does not despise the snarler, who has ever some complaint against some brother or brethren not in court, but in heart dragging its slow, slimy, interminable length along, as it would seem, to the day of judgment! And who does not honor the magnanimous friend who, having cause of complaint, goes right up to the offender, withstands him to the face because he is to be blamed—there and then faithfully, yet forbearingly and forgivingly, closes the account with hearty goodwill and the right hand of fellowship!

Brethren, let us cultivate Christian magnanimity in all its grand and ennobling features. Depend upon it, we need it much—more than we have ever thought. We contend for the grandest and most magnanimous of principles—the pure and unadulterated gospel and truth of God; and if we do this in little-souled contemptibleness, how deservedly may the world laugh us to scorn! There is much in every fight, and more in fight for truth, than in other combats, and most of all in fight for religious truth, to inflame the passions; and certain is it, that if they be not worthily, they shall be unworthily incited. Let us, then, seek constantly to maintain and diffuse that healthful, cheerful, animating, cementing, attractive glow of soul-expanding love which radiates from the Sun of Righteousness.

Edinburgh.

T. H. M.

DEPARTURES FROM PRIMITIVE CHRISTIANITY.

THE Bible is avowedly *the* book of Protestants — the New Testament, the Christian's *directory*. While "all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," that portion of it written after the advent of our Saviour furnishes

laws and regulations peculiar to the Christian dispensation. Would it not be derogatory to the authority of Christ as our Lawgiver, to indulge the thought that he has omitted anything that is necessary to the full establishing and governing of his kingdom? This being the case, we have no need to go back to former dispensations to learn our duty, for whatever is important and adapted

to the new, will have been incorporated by the Great Teacher ; much less do we need to *add* anything to his "finished" work.

It is common to consider Christ in the threefold character of Prophet, Priest, and King. During his sojourn on earth, he acted only in the capacity of Prophet or Teacher. Not being of the order of Aaron, he could take no part in the priestly office. He must first make an offering of himself, ascend on high, and there enter the "inner sanctuary" for us, before he could *act* as "the High Priest of our profession." This is clearly set forth in Paul's Epistle to the Hebrews, vii. viii. It is equally true that he assumed no regal honors or authority, till he had paid on Calvary the price of man's redemption, and "ascended up where he was before." According to the same Apostle, it was "when he had by himself purged our sins, he sat down on the right hand of the Majesty on high." Was not the descent of the Holy Spirit on the day of Pentecost the signal of the act of coronation? So Peter declared in his discourse on that memorable occasion (Acts ii. 29-36.) The concluding sentence of this discourse reads thus :—"Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both *Lord and Christ*."

It was during the period that elapsed between the resurrection and the ascension of our Lord, that instructions and commandments were given to the disciples concerning his kingdom, and that they were appointed his ambassadors, with *full powers* to set up that kingdom, declare the terms of admission, and the laws by which its subjects should thereafter be governed. They had already received the assurance that "when he, the spirit of truth, should

come, he should guide them into *all truth*—should bring all things to their remembrance which Christ had spoken unto them." We may rely, then, on the Apostles as the faithful, unerring exponents of his laws—the safe and *only safe* guides in all matters pertaining to the church or kingdom of Jesus the Christ.

Having now arrived at a definite starting point, we can easily determine what are "departures from Primitive Christianity," by reference to the teaching and practice of the Apostle. It is a matter of the first importance, that these questions, in regard to the setting up of Messiah's reign, his sole authority as Lawgiver of the Christian dispensation—with a proper distinction between the terms of admission *into*, and the laws to govern the *subjects of*, his kingdom—be definitely settled. The want of this has been a fruitful source of error. The sentiment is a very prevalent one, that the gospel only sets forth *general principles*, leaving a wide margin for human theories and speculations—to cut down here, draw out there, and put into almost any shape to suit the taste and convenience of different ages, classes, and conditions of men. Of its adaptation to the whole human family, no rational mind can understandingly deny ; but it would signally fail of accomplishing its object, did it not bring down the pride of the human heart, and secure unconditional and unreserved submission to *Christ the Lord*. To do this, its requirements must be definite, uniform, and positive. Such they are, as, on a future occasion, I shall attempt to show. In the meantime, I would ask, at least, a second reading of the thoughts here presented, as these are the premises on which our conclusions will mainly be based.

J. O. B.

THE MANIFESTATIONS OF GOD.—No. V.

8. THE manifestation of God to Jacob on his return from Padan Aram, (Gen. xxxii. 24-30) next claims our attention. Jacob had served his Uncle Laban several years—had married Leah and Rachel—become the father of eleven sons, and acquired a considerable amount of wealth in flocks and herds. Having taken a final farewell of Laban,

he was now returning to the land of his fathers. Reaching the Northern boundary of the land of Gilead, lying Eastward of the Jordan, he met a host of celestial messengers. What was the mission of these "angels of God," we are not informed. Whether it was directed to Jacob, or had regard to other of the sons of men, appears not. In all

probability, they at least tendered to Jacob a friendly salutation. They seem to have acknowledged the patriarch no distress. The only comment on this incident left on record, is the circumstance that Jacob signalized the event by giving a memorial name to the place where God's host and his own host met, viz. Mahanahim, i. e. *two hosts*.

God's messengers having departed, Jacob dispatched messengers to his brother Esau, in Edom, in order to secure a friendly meeting. The messengers returned, bringing the intelligence that Esau was on the road to meet Jacob, accompanied with four hundred men. These facts looked portentous! Esau's designs were surely evil. That he should be already on the road—should have with him so large a band of men, probably armed, left to Jacob scarcely any other inference than that his brother now meditated the vengeful expression of his long-cherished ill-will! Jacob was greatly afraid and distressed. His alarm prompted him to adopt vigorous precautionary measures, for the purpose of disarming his injured brother's hostility. We need not now dwell at length on the details of Jacob's plans. Suffice it to say, they exhibit to the utmost advantage, the skill of their author's natural character. His insight, foresight, and contrivance here find legitimate scope, and betray not those features of low cunning which unhappily had answered but too well to his name Supplanter. Doubtless, too, Jacob's natural sagacity was at this time strengthened and directed by that God whose gracious presence had been with him since the event of Bethel, as he had not previously enjoyed it. Let the reader mark well the preparation made by Jacob for meeting Esau—the division of his whole substance into two bands—his importunate pleading with the God who had *promised* to be with him and do him good—his selecting and sending forward a magnificent present to his brother—the messages he put into the mouths of those servants to whom the present was entrusted—his careful detention of his flocks and family till the present should have had time to expend its propitiatory power on Esau's mind;—and his conclusion must be, that Jacob had done everything which sanctified wisdom could devise, to avert his brother's wrath before

he had that interview with God, and put forth those further powers of conquest which have immortalized him as "*wrestling Jacob*."

Let us now rehearse the inimitable story. "So went the present over before him: and himself lodged that night in the company. And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over what he had. And Jacob was left alone; and there wrestled* a man with him until the breaking of the day. And when he saw that he prevailed not against him, he smote the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob (supplanter), but Israel, (contender with God): for thou hast contended with God and with men, and hast prevailed. And then Jacob asked, and said, Declare, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And then he blessed him there. And Jacob called the name of the place Peniel, (the face of God): for I have seen God face to face, and my life is preserved."

That this *was*, in fact, a manifestation of Deity to Jacob, does not admit of legitimate doubt. That Jacob at first discovered whom it was he was wrestling with, need not be affirmed. The rising moon, seen through a murky atmosphere, is often at first mistaken for some common earthly fire; yet mounting higher, and putting off her veil, the veiled beauty of her face is seen worthy an orb of heaven. Thus, however Jacob might for a while be unaware of the divine dignity of his combatant, and, observing his visage, mistake him for a common mortal, it is pretty clear that it was not long before at least a suspicion of the real truth stole over him. Else, why his urgency to obtain a *blessing* from him whom

* Lit. *raised the dust*. The verb is derived from a noun signifying "dust"—"because," says Gesenius, "in wrestling the dust is raised."

just before he had striven to conquer? "Except thou bless me!" Does not the perception already dawn on Jacob's mind, that a blessing from him whom he has been resisting as though a foe, will serve him good stead in the impending appearance of Esau? The edge of the patriarch's suspicion is further sharpened by the authoritative manner in which the "man" changes the name Jacob to Israel, and the significant manner in which the new name is justified—"for thou hast contended with God and with men, and hast prevailed." Was this, then, God?—who, though by smiting and dislocating Jacob's thigh, he had shown how easily he could vanquish the patriarch, in his mercy had yielded to the suppliant's invincible determination? Whether it was this that satisfied Jacob, or whether when Jacob, in turn, asked the stranger's name, and it is simply added—"he blessed him there," we should understand that the blessing was given in the manner desired, and the sought for name declared, this, at least, is certain, that Jacob did come to know the divine character of him who at first seemed to him but a "man." History was then epitomized in names. Hence, Jacob called the name of that memorable spot, near the brook Jabbok, in Gilead, by the memorial name, *Peni-el*—the face of God: "for," said he, "I have seen the face of Elohim, and my life is preserved."

If this did not settle the question that on this occasion it was God who manifested himself as man, every doubt would be compelled to yield before the allusion to this incident, contained in Hosea xii. 3-7. "He took his brother by the heel in the womb, and by his strength he contended with God: yea, he contended with the angel and prevailed; he wept and made supplication unto him: he found him in Bethel, and there he spake with us; even *JEHOVAH*, God of hosts; *JEHOVAH* is his memorial." This is conclusive.

The gradual manner in which Jehovah at this time manifested himself to his servant, is indeed peculiarly beautiful and noteworthy. It not only reminds us of a previous occasion when, in a way just similar, Yahveh, appearing to Abraham as a weary traveller, was afterwards recognized as "the judge of all the earth;" but it instinctively leads the mind to glance onward to the

fulness of time, when "the Word was made flesh and dwelt among us"—and when, in like manner, the incarnate Word by degrees, as in Peniel, unveiled his glory.

The comment of Hosea brings out another fact. The "God-man" of Genesis is the "Messenger Yahveh" of Hosea. In the former document, the appearing one is identified as both "man" and "God;" in the latter, as both "angel" and "Jehovah," as well as "God." Put these names together and we have—*man, angel, God, Yahveh*. He with whom Jacob wrestled was all these; viz. "*man*," temporarily, as to the vehicle of his appearing; "*angel*" or messenger, as to his office in the godhead; "*God*," as to the absolute dignity of his nature; and, "*Yahveh*," the Becoming One, through whom Deity is revealed to man, the Coming One who should one day appear as the Sovereign of the Temple, the Messenger of the Covenant, the Second Adam, the Redeeming Kinman of our fallen race.

It remains to notice the object of this manifestation in Peniel. Obviously it was to bless Jacob, and give him confidence to go forward and present himself to his brother. But why does God manifest himself to Jacob as a "*man*"? And why the determined combat? To the former question, if presented by itself, it might be sufficient to reply by asking in return, whether divine manifestations have not ever been made by the assumption of the human form?—whether ordinary celestial messengers have not usually been seen in something like human visage, but swift in transit, mighty in strength, and glorious in countenance? But when we associate with the human vehicle of this manifestation, the human-like "*wrestling*" which followed, an answer of another kind seems more appropriate. Were not the human form and human struggle designed to counteract the common tendency to conceive of Deity as taking little concern in human affairs, and, especially, as not at all influenced by human supplications! Here we behold the adorable, illimitable Creator of heaven and earth, putting himself, so to speak, *within his creature's power*. He allows himself to be grasped, grappled with, detained, and overcome, physically—by the muscle and will of a frail

worm of the earth, that he may body forth in tragic deed the spiritual boldness, believing energy, moral determination, and intercessory invincibleness on the part of his creatures in which he delights! Jacob, though maimed, was not vanquished; still he cried—"I will not let thee go!" His physical triumph was a stepping-stone to a moral one. He must have a blessing! He obtained one—a right royal one—a proud memorial of his daring. Thenceforth his name should proclaim him a successful *contender-with-God*! Rich reward for his "weeping and supplication."

Now, if God, temporarily assuming manhood, and condescending to a physical wrestling, put himself in the power of the Shepherd-chief, and was prevailed upon and prevailed over; how much more are we justified in saying that he has, since, more fully put himself within the grasp of mortals, having permanently clothed himself with our bone and our flesh, and committed himself to us by exceeding great and precious promises which had not then been given? The King eternal, immortal, invisible, loves to be interceded with. Even as far back as Isaiah's time, the lack of human intercessors was regarded as proof decisive of divine displeasure towards the people of the Old Co-

venant. If any of the Lord's disciples have grown half afraid of real importunate prayer, let them ponder these words—so graphically lamenting the absence of intercession of the Peniel order—"And there is none that calleth upon thy name, *that stirreth up himself to take fast hold of thee*: for thou hast hid thy face from us, and hast consumed us because of our iniquities" (Isaiah lxiv. 7.) That God has now given us the light of the knowledge of his glory, in the face of Jesus Christ, instead of constituting a reason why "wrestling" prayer should cease, is the very opposite. Paul, who basked in that glory, well knew this; and hence enlisted brethren whom he had never seen in this, as in a mighty co-operative work—"Now, I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit, *that ye AGONIZE TOGETHER WITH ME*, in your prayers to God for me; that I may be delivered from them that do not believe in Judea: and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed" (Rom. xv. 30-32.) In like manner, brethren, pray for us. The God of Peniel bless you, and be with you all. Amen.

J. B. R.

Dundee.

TO THE NEWLY CONVERTED.

TRUE conversion implies more than is now often felt, done, or experienced by many styled converts. We may be converted to a party, to a doctrine, or from one practice to another, and not be converted to God, nor have any change of heart. True conversion to God affects the entire will and heart—all the affections. Conversion to God implies that we enter his service willingly, devoting all our powers to his service—that we have become servants from choice or constrained by love. The converted person is always justified as well as purified by faith, and becomes a child of God, adopted into the household of faith, there to enjoy and exhibit the spirit of adoption and show the obedience of a son.

Peter, when addressing a large company of Jews, uttered an important

oracle when he said, "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts iii. 9.) Here conversion is made as much a means of enjoying pardon as repentance. On the genuineness of our conversion will depend our steadfastness in the faith and enjoyment of all the gospel promises. Conversion being personal and palpable in all its effects, there is no reason for doubt left as to whether we are converted or not. The dead tree can as easily produce leaves and fruit, as the unconverted can walk uprightly, show piety to God, or enjoy that hope which fills with joy, and makes one not ashamed to be reproached for Christ. Also, every one knows whether he has sought the Lord and his ways with sin-

cerity of heart, and whether he has turned away from serving Satan and walking in the ways of ungodly men.

Conversion implies a change of state, and brings into a new service, yielding new pleasures, and new and rich rewards. Any one, then, whose faith, working by love, has resulted in his conversion, has a new heart, has put on "the new man," has a new name, a new hope, a new life, and new and heavenly desires.

Do we, then, address one who is a new convert to God through faith in Christ? Remember, the race begun is not the crown won. Arm yourself with the whole armour of God, to stand fast in the faith. The warfare against sin is but begun. The battle must be fought, not with fleshly weapons, but with the weapons found in the word of the Lord. You must fight "the fight of faith" under the Captain of salvation, and a victory and glory will be gained. The race set before you must be run with humble diligence. Unbelief, "the sin which doth so easily beset us," and every other encumbering sin, must be forsaken and guarded against; and then, looking to Jesus for an example, the race may be run with success, all obstacles overcome, and that crown gained which is greater than all treasures below, and equal to all that is great above. Do not think the race too long; for life

will soon come to a close. Do not think the way too narrow; for the Lord himself prepared it, and fitted it to be the path to life and glory. Nor view the country through which you travel as bearing no good fruit; for faith and hope produce many pleasant, nay, heavenly fruits, to gladden the pilgrim even while below.

You now have new duties to perform, and new pleasures to enjoy. The Lord has prepared a weekly feast for you, and a company of friends to meet with, on his own day. Your aim should be, then, to be in your place in the assembly to hear the word of the Lord, sing his praise, and join to supplicate his favour and pardon. And with a glad and grateful heart, to celebrate that crowning act of his love, the shedding of his precious blood to purge you from sin. Let his love control your heart, and call forth that love and gratitude due to him from every sinner redeemed by him from destruction which could never end. And ever think of that crown which the Saviour will set on the heads of all his faithful followers, which will sparkle and shine with glory to all eternity, while you may traverse the pathless celestial fields, and ever learn to adore and praise the Lamb, who redeemed you, and gave himself for you on Calvary.

J. B.

INTRODUCTORY QUESTIONS TO THE STUDY OF THE BIBLE.

THE SIXTEEN BOOKS OF PROPHECY.

How many books of Prophecy are there?—Sixteen.

How are they divided?—Into major and minor Prophets.

How many major Prophets are there?—Four.

Name them?—Isaiah, Jeremiah, Ezekiel, and Daniel.

How many minor Prophets are there?—Twelve.

Which is the first?—Hosea.

Which is the last?—Malachi.

Name them in order.—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Why are these styled minor Prophets?—They wrote so little.

Why do these several books bear the

titles they do?—Each receives its name from the author who wrote it.

Were these books all written at the same time?—They were written at various periods.

GENERAL QUESTIONS.

The Book of Lamentation is a kind of an appendix to the Book of Jeremiah, though counted as a separate book.

How long was the Old Testament in being written?—Ten hundred and fifty years.

How many writers were there of the Bible?—About forty.

How many were writers of the Old Testament?—Between thirty and forty. The exact number is not known, as there were several anonymous writers.

How many writers of the Old Tes-

tament can you name?—Thirty, at least.

Who were they?—Moses, Joshua, Samuel, Ezra, Nehemiah, Solomon, Gad, Nathan, Zechariah, Haggai, Job, David, Asaph, Jeduthun, Heman, Ethan, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Malachi.

How many dispensations of religion have there been?—Three.

Name them.—The Patriarchal, Jewish, and Christian.

What is the meaning of Patriarchal?—Fatherly.

When did it commence?—With the first families of man.

How long did it continue?—Twenty-five hundred years.

Who was High Priest under it?—Melchisedeck.

Who was he?—King of Salem.

When did the Jewish and Mosaic dispensation commence?—With the giving of the law on Sinai.

When did that take place?—About the year of the world 2500, or B.C. 1491.

How long did the Jewish dispensation continue?—About 1500 years.

Who was the Mediator under this dispensation?—Moses.

Who was the Lawgiver?—Moses.

Who was the first High Priest under this dispensation?—Aaron.

Of what tribe was he?—Levi.

Through which tribe was the Priesthood to come?—That of Levi.

When did the Christian dispensation commence?—At the first Pentecost after the crucifixion and ascension of the Saviour.

When did the Christian era commence?—With the birth of the Saviour.

Who is High Priest under the Christian dispensation?—Jesus Christ, our Advocate with God.

Was he a High Priest while here upon the earth?—He could not be. See Heb. viii. 4.

Was there a change in the priesthood?—There was.

Was there a change in the law in consequence of a change in the priesthood?—There was. See Heb. vii. 12.

Where are the Jewish Scriptures found?—In the Old Testament.

Where may the Christian Scriptures be found?—In the New Testament.

What is the meaning of Scripture?—Primarily, anything written—a writing. It is appropriated to the Old and New Testaments.

What is the meaning of religion?—*Re* and *lingo*, (Latin) to rebind, or bind again.

How many kinds of light are there in the course of a day?—Four kinds.

What are they?—1st, Sunlight; 2nd, Moonlight; 3rd, Starlight; 4th, Twilight.

Of what may a day be a figure?—Of the world, or of a man's life.

What of these lights may the Patriarchal age be compared to?—The starlight.

To which the Jewish age?—The moonlight.

To which the Christian?—The sunlight.

Who may be compared to twilight?—John the Baptist.

Define twilight?—It is the mingling of all lights.

In what form was the Bible originally written?—In manuscript.

When was the Bible now in use translated?—From 1607 to 1611, during the reign of King James I. of England.

What is the meaning of translation?—Changing from one language into another.

How many years is it since it was translated?—About 250 years.

Were the Scriptures divided into chapters and verses by the Apostles?—They were not.

When was the division into chapters first adopted?—In the twelfth century.

By whom?—Cardinal Cairo.

When was the division into verses first made?—In A.D. 1561.

By whom?—Robert Stevens.

What was the object of his making this division?—He did it as a matter of amusement.

How, then, should we study the Scriptures?—Without regard to the divisions of chapters and verses.

How many years are we dependant upon the Bible for our knowledge of the world's history, prior to the period of profane history?—About 3550 years.

REVIEW.

How is the Bible divided? What is the meaning of Testament? Of will? Of Covenant? How many books are there in the Bible? How many in the

Old Testament? How many in the New Testament? How many divisions of books are there? What is the first division? What the second? What the third? What the fourth? How many books of Law are there? How many of History? How many of Poetry? How many of Prophecy? What is the meaning of the names of the first five books? How many major Prophets are there? Name them? How many

minor Prophets are there? Which is the first? Which is the last? Will you name them all in order? How many dispensations of religion have there been? Name them. What does Patriarchal mean? How long did it continue? When did the Mosaic begin? How long did it continue? When did the Christian begin? Will you mention the figure used to explain these dispensations?

SKETCH OF D. S. BURNET, OF CINCINNATI.

BY GRAYBEARD.

THE subject of this sketch is a prominent minister of the Gospel, of the denomination known in this community as "Disciples of Christ." He is now fifty-one years of age, and has been for nearly thirty-five years a preacher, having commenced his evangelical labors while at college, at the age of sixteen. The Rev. (or Elder, as he prefers being designated) D. S. Burnet is the son of the Hon. I. G. Burnet, who was for thirteen years Mayor of Cincinnati, and the nephew of Judge Burnet, of the same place, (from whom the Burnet House, Cincinnati, takes its name); also, the nephew of Judge D. G. Burnet, *quondam* Provisional President of the Republic of Texas. Since entering the ministry, although uninterruptedly engaged in the great work he then espoused, he has not constantly occupied a pastoral relation. During this interval he presided for two years over Bacon College, Kentucky—one of their oldest institutions of learning; ten years he was president of a female college, and some thirteen years more he was engaged in editing papers and periodicals in the interest of his denomination, or, more properly, of the principles and practices they are aiming universally to disseminate.

Mr. Burnet is constitutionally a *thinker*, and habitually a *close Bible student*, as is clearly indicated in his sermons, which are always extemporaneous. The study of the Bible, it may here be remarked, is a characteristic of this denomination, and their preachers number some of the most eminent living Biblical scholars. Mr. Burnet's independence as a thinker was early manifested. He is of Presbyterian parentage, and was brought up under Presbyterian

influences. In early youth, the bent of his mind was religious. At about fifteen years of age, without ever having himself questioned the Scriptural authority for infant baptism, he attended a series of discourses by a minister of the denomination to which, by education, he was attached, which had for their object the *divine authority for administering the ordinance of baptism to unconverted children*. Contrary to the design of the preacher, the effect of his argument on the mind of his young preacher, was exactly opposite to that which he intended. Not only was his confidence in the validity of infant baptism shaken, but he became convinced at the same time that the true *mode* of baptism was by immersion. Under these circumstances, the teaching of the *Baptists* seemed more congenial to his views, and accordingly, at the age of sixteen, he was admitted to fellowship in one of their churches. In this the *free-thinking* proclivities (I use the term, not in its opprobrious sense, of course) of our young inquirer were also manifested. When the questions were propounded to him respecting his belief in certain articles of faith, preparatory to his admission, he frankly declined to confess that he did so believe, for the reason that he had not had sufficient time or experience to determine the matter for himself on Bible grounds, and said that he must therefore refuse to profess his unqualified belief in anything else than the *naked Bible*. Seeing the boldness and evident honesty of the youthful neophyte, the prescribed conformity was waived, and he was admitted. Very soon after this, at the solicitation of his pastor, he began to speak in religious assemblies, and for

which he evinced so much aptness that he was at once looked upon as "called of God" to the work of the ministry. The necessary preparations for taking this step were immediately commenced; but when the time for his ordination arrived, the same difficulty of *non-conformity* was again encountered. He was passed, however, on the ground of having *evidently been "called."* But in the course of time, when his dissenting views were more fully developed, a separation from the Baptist church became inevitable, and his identity with the "Disciples" was the result.

Mr. Burnet is a *worker*. For thirteen years he was the pastor of a church in Cincinnati, zealously engaged in the cause to which his life has been devoted, and to which church, it may here be stated, he has returned, after a protracted absence. During the last eighteen months his labours have been of an itinerant character, mainly in the States of Missouri, Kentucky, Ohio, and Kansas territory. During this period he is said to have preached seven hundred times, and he has not unfrequently delivered as many as fifteen discourses in a single week.

In person, he may be described as rather fine looking. He has an excellent body, a large intellectual head, and a face (unshaven except the upper lip) full of purpose and expression. Though a little below the medium stature, his uniformly erect attitude and manly face, give him a dignified and commanding appearance. His hair and whiskers are of an iron-grey mixture; the former is combed back off his ears, which seems to be the favourite ministerial *mode*, although the loss of hair in his case may render this necessary—a slight tuft on his "organ of benevolence" being the principal argument of his top-head against the claims of baldness. His brows are arched and prominent, evincing strong perception, and his whole forehead is massive. Strength and endurance, physical and mental, are depicted in every lineament of his face. His dark eye, in conversation, beams with intelligence, while his fixed, well-defined mouth bespeaks a character *wrought out* in the man's life.

As a speaker he is thoughtful, confident, and earnest, rather than passionate or presumptuous. For an extempore speaker, he is remarkably terse and

accurate in his diction, and is no less correct in his pronunciation. From a single hearing, I think he lacks pathos. He is persuasive, but his appeals are more to the head than to the heart. True, his effort to which I here refer—his discourse on the Sunday morning, at the church of the "Disciples," Twelfth Street, below Melon—was an *exposition* intended for a congregation of communicants rather than for the unconverted, and may therefore not have expressed his usual ardor as an *evangelist*. He is evidently not incapable of warmth, but his feelings are manifestly under the control of his judgment. His style is scholarly, though more noted for perspicuity than ornament. He does not undertake to compel assent by mere vehemence or force of sound, nor endeavor to cut his way through opposing obstacles by sawing the air, but proceeds to establish his propositions by appeals to the Word of God alone, from which he rarely quotes without unfolding the obvious meaning of the quotation as indicated by the context, and the circumstances under which it appears upon the sacred page. In this respect Mr. Burnet exhibits a more than ordinary acquaintance with the Bible, not only with its letter, but with its sublime and comprehensive plan as a *whole*. To a promiscuous congregation he may at times seem obscure and metaphysical; although he is less liable to be so regarded by those of his own denomination, the members of which, as already intimated, are generally well instructed in the Bible. This is, in fact, one of their cardinal principles. They do not believe in fishing babes (in a Scripture sense) into the church, and immediately setting them to *work*, without either strength or knowledge, to "*convert only*;" but rather hold that they should "tarry at Jericho till their beards be grown;" in other words, that they should be fed themselves before they are set to feeding others—that they should have instilled into their minds and hearts a respectable knowledge of the Bible, before attempting to enlighten others in matters of which they themselves are ignorant.

Mr. Burnet is not a flash preacher in any sense. He is learned, concise, and conscientious, and in the most important sense—that of making himself clearly understood—eloquent; but he

does not possess the elements of what is termed a "popular" preacher. "Fashionable" congregations would probably quite as soon go without hearing the Gospel at all, as to have Mr. Burnet for their minister. Not that he is intellectually inferior to some who are deeply enshrined in the velvet affections of congregations of the latter class, but then he has not what the critical world would pronounce "sublime!" or even "splendid!" in a preacher. Mr. Guiness, by his warmth, his whole-soul interest in his subject, and fascinating manner, will attract thousands, where, under the same circumstances, Mr. Burnet would attract but hundreds; and yet the latter is unquestionably the greater of the two in mere intellectual power. For this reason a "great preacher" has come to be an unmeaning term, because universally judged from different stand-points. Paul, no one doubts, was a great preacher, and yet, in the estimation of the critical and cultivated Athenians, he was but a "bab-bler." I need hardly add, that similar verdicts are even now sometimes flippantly passed upon devout and able ministers of our modern wise Athenians, both in the church and out of it.

Mr. Burnet possesses, in a high degree, what, to one in his position, is an invaluable gift, a faculty for imparting instruction. Few can be so obtuse as to listen to one of his discourses, without receiving some substantial addition to their stock of Scripture knowledge. Even his views, from which the hearer may feel honestly inclined to differ, are presented in such a light as to impart an increased relish for the study of the Bible, if nothing else.

His discourse on Sunday morning, as already stated, was a running exposition, and was founded upon the Scripture contained in the First Epistle of Peter, from the fifteenth verse of the first chapter to the seventeenth verse of the second chapter inclusive. In the course of his remarks upon the various points contained in this passage, several of their distinguishing denominational peculiarities were indicated.

It would prolong this article unduly to introduce a sketch of the history and principles of this religious society; and yet, as they number but a single congregation in Philadelphia, and are therefore comparatively unknown, it seems

proper that some reference should be made to them in this connection. With regard to their *name*, that of *Christians* was originally assumed, and it is said, but for fear of being confounded with the Unitarians, would have been universally adopted. Although known here as "Disciples of Christ," in the West, where they are more numerous, the simple term *Disciples* is their general appellation. They are sometimes nicknamed, from the conspicuous part taken by Alexander Campbell and his father, Thomas Campbell, in propagating their distinguishing principles; although, as the giving of a *man's* name to a religious society is always odious, especially where it is disavowed by those to whom it is given, it is very discourteous to do so, to say the least. In one respect the "Disciples" may be said to be a monument of the impossibility of ever effecting an *outward* union of the church. The accomplishment of this was the grand idea of their inception; and although they do not despair of ultimately achieving that result, it is none the less evident, that all they have hitherto effected, is the adding of another respectable member to the great family of religious denominations—one that has had an existence, in its present form, of about twenty-five years, and now numbers, upon the best-ascertained authority, nearly 300,000 communicants—principally in the West, Kentucky, Ohio, Indiana, Illinois, Missouri, and portions of Virginia.

In belief and practice they are what are termed evangelical. They have no prescribed "confession," upon which to admit members, their sole standard of faith and manners being the Bible—as *they* interpret it, of course. They are neither wholly Calvinistic nor Arminian, but in these matters profess to be eclectic. The Messiahship and Sonship of Jesus Christ is the central truth of their faith and teachings, his manifestations in the flesh being regarded by them as the centre on which all revelation turns; and hence, they regard the denial of Christ's divinity as anti-Christian. Their plea with their religious neighbours is for the *seven unities* spoken of by Paul to the Ephesians, "one body, one spirit, one hope, one Lord, one faith, one baptism, one God." In their church edifices and assemblies for worship, they exhibit, upon the

whole, more primitive simplicity than many of their elder sisters. They hold "being buried with Christ in baptism" to mean something more than sprinkling, and so baptize (professing *believers* only) by immersion, and in compliance with the custom of the early church, habitually break bread on the first day of the week. The observance of this Christian ordinance on the Sunday morning, by the congregation above referred to, was beautiful and impressive. They believe that immersion alone constitutes baptism, but they do not *exclude unimmersed* believers from their communion. They are earnest in enforcing the doctrine of *personal holiness*, holding that sanctification comes through the study of the Holy Scriptures. Their "baptizing for the remission of sins" has been misunderstood and perverted. While it is true that they attach more significance than some others to the passage in Acts ii. 38, re-

specting Peter's instructions to the inquiring Jews, that they should "repent and be baptized in the name of Jesus Christ, for the remission of sins," it is not true, as some have supposed, that they regard the mere act of immersion as the only terms upon which the guilty can receive pardon for their sins.

They have, at the present time, some ten colleges in successful operation, besides numerous female academies, and are receiving their full proportion of increase to the churches. Their form of government is congregational.

We have extracted the preceding article from the *Press* of Philadelphia, Dec. 10, 1859. Although there are several statements to which we take exception, yet, on the whole, we think the sketch has been written by one who is free from prejudice against the principles which the Disciples advocate.—J. W.

OPEN COUNCIL.

NUMBER OF "THE DISCIPLES."

To the Editor of the Millennial Harbinger.

In the letter signed "Thomas Coombs," on page 30 of this month's *Harbinger*, there occurs this statement:—"Allow me to ask you how it is, that the adherents of A. Campbell, of Bethany, United States, have hitherto remained so inconsiderable a body? Last year I saw a table of the religious statistics of the United States—and this party were down at the very bottom of the list—with a very insignificant amount of numbers."

Now, it looks very unpolite to say to a man, "I question your truthfulness, Sir." And, of course, I should not be so unpolite as to say so to this said "Thomas Coombs, a Baptist minister." It looks queer though, I must confess.

Let us go to that respectable organ of the Baptist denomination, the *Freeman* newspaper. In the number for October 12th, 1859, is a letter "from our own correspondent" in the United States. In this letter "our own correspondent" quotes "the Baptist Almanack" for 1859, and thus he writes:—"In addition to regular Baptists, there are of them who practice immersion—Anti-Mission Baptists, 58,000; Free-Will Baptists, 56,026; Six-Principle Baptists, 3000; Seventh-Day Baptists, 6577; Church of God (Winebreannarians), 18,800; Disci-

ples, (Campbellites) 350,000; Tunkers, 8200; Mennonites, 36,280."

In this catalogue, those whom Thos. Coombs calls "so inconsiderable a body," nearly double the number of the seven other denominations here named put together! Who made up, then, I should like to know, the said "Table of Religious Statistics of the United States," in which "the Disciples were put down at the very bottom of the list?" That must be a poor tumbling cause which needs the props of such gross misstatements to hold it up.

Seeing that your correspondent W. S. S. wrote with some little hesitancy when rebutting this statement, perhaps you may think it worth while to give it this denial. I am, dear brother, your's affectionately,

S. J. CREW.

P.S.—No doubt your friend the "Baptist minister" considered he clenched the argument by calling us "the adherents of A. Campbell, of Bethany." It follows, then, so logically, that we are not the adherents of Jesus of Nazareth.

Birmingham, Jan. 3rd, 1860.

A QUESTION FOR BAPTISTS.

To the Editor of the Millennial Harbinger.

Ought not baptism to be expunged from the list of Christian ordinances? It has caused many a division. It has been a

source of bitter contention among many otherwise good and charitable souls. They have disputed as to what is its mode, its proper subject, its proper effect, till the milk of human kindness has curdled in their breast. Now, can we not settle the whole matter by doing away with it altogether? Do not think me mad or indifferent to truth, for making this inquiry. I am neither, but simply thinking of an argument often adduced against those who plead for the baptism of all who would wear the name of Christ, to wit: Paul says he "was not sent to baptize." Now what I want to know is, if this is to apply to us or against us, and prove to us that we ought not to insist on baptizing everybody who would be a Christian, would we not be justified in giving it up altogether; and not only so, but be doing thereby a little world of good, by removing at least one great obstacle to union? If there is any one of the Apostles whom we ought to imitate, it is Paul. He was our apostle, and he thought very highly of his office; and he says, "he was not sent to baptize." Now if, I say, Paul means, as our objectors say he does, that baptism formed no part of Paul's teaching, and that he did not enforce it on his hearers, I say with them, (that is our objection) Why should we? It must be obvious, with this idea, that baptism can only be administered at the request of the individual, and that it would only be the simple, ignorant, or punctilious who would ask Paul to baptize them. He unfortunately had not seemingly the power of refusing the applicant, but he thanks God that he had been called upon to baptize very few. Now would it not be a subject of congratulation to us, if we were rid of it altogether? Methinks I hear all the good Baptist ministers who fellowship with the unbaptized, wishing it were abolished, and those who have been so fortunate as to have baptized but few, using Paul's words, and thanking God they had baptized few. And never surely can they descend with the unfortunate candidate into the bath, without sighing at his narrow-mindedness and obstinacy. Now has not the time arrived to settle the matter for ever? Abolish the ordinance, and cast the responsibility on Paul. One of two positions he stood on, either speaking by the authority of heaven, and (as our objectors say) not only speaking lightly of baptism, but denying it a place among Gospel ordinances, and almost expressing a wish for men not to attend to it. If so, surely we should have his approbation, and God's, whom he invokes, if we were to accomplish its abolition. Or, on the other hand, Paul was speaking, not by inspiration, but under the influence of excitement, and in that state uttering things which his calmer judgment

would repudiate. This, of course, would destroy the value of his expressions, and we would not be justified in quoting him. This idea, however, is obviously absurd. Paul was speaking by inspiration, and what I want to know of those who continually quote these words of his to us, is, what possible objection they can have to my proposition of abolishing the ordinance altogether. I would be ashamed to call myself a Baptist—aye, even to suggest it to a living soul, and I think Paul cast a reflection on it. It is no little thing they make him say. It is positively impossible there can be the smallest particle of virtue in it, if Paul means what they say he does. Not all the quotations we can gather up from all parts of the Sacred Word in favor of baptism, can outweigh these few words of Paul. Paul, thou hast cursed that ordinance—thou hast with one breath shorn it of all its hallowed influence. Though Jesus commissioned his Apostles to proclaim it concurrently with faith in him, when he stood the victor over death, the sole arbiter of human affairs, and appointer of human duties. Though He told them to proclaim to *all people*, that "whosoever believeth and is baptized shall be saved," thy words, Paul, are later from heaven than those, and thou sayest thou wert not sent to baptize. Thou dost thank God that few now required that of thee which Jesus said should be required of all. O, Paul! thou hast blighted that ordinance—would that thou hadst destroyed it altogether. Though Peter, on Pentecost, placed baptism so near remission of sins, as to make myriads think there was some connection between them. Peter told the thousands of eager, trembling Jews, to repent and be baptized, and three thousand were by his word induced to be so; but thou, Paul, thou hadst a later message not to baptize. O, Paul! why didst thou not speak a little plainer? Thou art our apostle—thy gospel is the gospel of our salvation. O, I would that thou couldst tell us now why thou dost differ from Peter—why thy Master told thee thou wert not to tell us to believe and be baptized, as were Peter and his brethren apostles. It sounds strangely on our ears, Paul; but we believe thou hadst thy mission from Jesus himself, and if thy quoters and interpreters who say baptism was no part of thy gospel preaching are right, we must yield. If thou wert not sent to baptize the penitent sinner, most assuredly we are not. Those who have labored long to prove thou didst not sprinkle, and that thou didst never administer baptism to infants, nor Peter, nor any of the Apostles or first Christians, have labored unprofitably, for thou hast with one fell swoop, with one stroke of thy divinely directed pen, shaken the virtue from the debate. What matter now, infant or adult,

sprinkling or immersion, thou Paul hast thanked God thou didst baptize very few—thou wert not sent to baptize. I dare, then, in thy name say, that thou didst pronounce it as useless, and that thou wilt behold with joy from thy throne, a congregation unbaptized, a temple of worship without a font. O, Baptist ministers! why do you build a superstructure on an ordinance which you say Paul has rejected? Why will you glory in naming yourself after that ordinance which you say Paul has rejected? Why will you glory in naming yourself after that ordinance which Paul has said (as you say) he was not sent to administer? As soon should I expect to find some question of Mosaic ritual for ever abolished making a sect in the church, as that of an ordinance pronounced as you say by Paul, no part of his mission. No—he men—abolish it altogether! If Paul thanked God he baptized but few, do you thank God you have baptized none, or that you have now ceased from baptizing? Think you, if you persuade us that Paul's words really tell against us, we would stay at your half-way house, to trim between despisers of ordinances and improvers of them? No! If Paul's exclamation demolish us, it annihilates the ordinance altogether.—There is, there can be no half-way conclusion. I ask you, if Paul was not sent to baptize the penitent sinner, where do you derive your authority to baptize any? Dare you hold Paul firmly before us to destroy our pleadings, and then thrust him aside to get at Jesus and Peter for your own justification? It must be a wonder in heaven, to see a man adopt as his spiritual cognomen, the name of an ordinance pronounced by our great Apostle, no part of his Gospel mission. For consistency's sake give it up. I wonder if any Baptist minister ever addressed God from his pulpit, in hearing of his flock, "I thank thee, O God, that although I have studied long to find the true mode and subject of baptism, that I have baptized very few." Would he like to congratulate his hearers on that fact? I repeat, Dare he take hold of any unbaptized person's hand and say, I thank God I have not baptized you? Do not tell me I am carrying the argument to extremes. Unfortunately, you Baptists do not like us; we go too far for you, and you would rather fraternize with a baby sprinkler than with one who would answer a sinner with Peter's or Jesus' words. But I appeal to every man of common sense, if that so-called Baptist who says, Paul's declaration, that he was not sent to baptize, but to preach the gospel, is a condemnation of the conduct of those who require every penitent sinner to be baptized, should not give up his name, go for the abolishing of the ordinance, and thank God he had baptized

few or none? These remarks I commend to Baptists, as worthy of their attention. It is certainly time the question with which I begun was mooted; that is, if they are right in thus applying Paul's words. That, however, I believe they are not. I will therefore further solicit their attention next month to an attempt to explain what he can mean. M. K.

London.

SECTARIANISM IN SOUTH AUSTRALIA.

To the Editor of the Millennial Harbinger.

AN incident has occurred in this colony which will afford interesting matter in its religious history, and is well calculated to effect an useful reflex influence upon the religionists of Great Britain and its dependencies. The popular preacher and writer, Mr. Binney, in his visits to these colonies for the good of his health, made South Australia a home in his sojournings for some time; and, as you may suppose, had his energies largely drawn upon by the religious multitude.

Between Mr. Binney and the Bishop of the Church of England sect, an intimate and apparent candid correspondence was commenced, carried on, and made public, through the instrumentality of the Governor, Sir Richard Macdonell; and the object it had in view was subjected to a rigorous discussion in their ecclesiastical synod, to which the attendance of the general public was invited. I say, apparently candid correspondence, for after the Bishop had gone the length of declaring his earnest desire for what they called Christian union, in the exchange of pulpits among the evangelical denominations, and even at the communion of bread and wine, (though this seemed to be rather confusedly apprehended) and had said he was not sure that in these things he should transgress any important authoritative point, he and his clergy insisted that the ministering of sacred offices should be attended to by themselves, else they would not be rightly administered.

Eventually, after having talked and written a great deal of nonsense about "bridging over the gulf," he and his clergy sat down on their side of the said gulf, and ensconced themselves as snugly as ever behind that celebrated fortification called "the tradition of eighteen centuries." This was impregnable. And so the popular, accommodating, latitudinarian, Mr. Binney, had to suffer defeat, as of yore, at the hands of uncompromising (Church of England) bigotry. Meantime we, as Disciples of Jesus, were compelled to look on, and one while mourn over the unpardonable igno-

rance betrayed by all parties, of the plain teachings of the Lord and his Apostles, both in precept and example, and the consequent presumptuous dogmatic assertions made by the leaders and the satellites on either side; and another while, to laugh at their various suggestions of "*expediency*." But as it has ever been, so it is now. The great point that has brought them up "all standing," is that "non-essential" matter, baptism. How strange! A non-essential made so great a point! Baptism, what is it? Is it, or is it not, effectual and essential for salvation? By whom are the "offices" to be "worthily" administered? Can they be *worthily* received if they are not *worthily* administered? Is the plain language in the prayer-book to be received in the plain way, or in the non-essential sense? Such is the admirable confusion into which the sects are plunged by the traditionary teachings they have received, and to which they are determined to cling, come what may. Oh, Lord Jesus, how are thy commandments done away by the traditions of men: and how little do they look for thy approbation as the only source of unalloyed satisfaction and delight to their responsible and immortal spirits! Under these circumstances, such thoughts as these have occurred to my mind. These sectarians are fond of drawing upon the Scriptures of the Old Covenant to justify most of their practices, if not the whole of them. Yet, as if by a strange kind of fatality (shall we not say perversity?) in this matter of baptism, they seek to establish a parallelism in the particular acts enjoined under the law and under the gospel, viz. circumcision and baptism, instead of in the causes which ensured the performance of both the one and the other, and rendered them effectual for their several purposes. It is here alone that a parallel exists, and in these it is indeed gloriously conspicuous. Otherwise from the two acts, each one pertaining to a totally different covenant, one of works, and the other of favour, confusion would necessarily result of such a character as would subvert the doctrine of Christ, at the very time that men were taught that they were obeying it. This is the necessary and awful result of the teachings of such men as neither know nor obey the Gospel of the Son of God. The great Apostle of the Gentiles saw at a glance, the destructive consequences that must ensue from an endeavour to incorporate, either in practice or in spirit, the law with the gospel, and denounced all such as preachers of another gospel, which, indeed, was not another; but they would pervert the gospel of Christ. Hence, he says, "Though we or an angel from heaven preach to you any other gospel than that ye have received from us, let him be ac-

cursed." But our sectarian preachers having eyes see not, neither will they understand, lest they should be converted and Christ should heal them. But to return to our parallel.

1st. Circumcision was the appointment of God in connection with the Divine promise "concerning the seed," which is Christ, in whom all the families of the earth should be blessed.

2nd. Abraham believed God and his promise.

3rd. He obeyed God's command, that the promise, which was of grace, might be assured to himself, and to all the seed. Such were the causes which issued in the blessed assurance, that he was justified by God, accepted as righteous, and heir of the promises in the Messiah. Just so it is in the New Covenant of our Lord Jesus Christ. 1st, Baptism was the appointment of the Lord Jesus, in connection with the promise that he who believed on him should be saved. 2nd, The sinner believes the Lord Jesus and his promise. 3rd, He obeys the command of the Lord Jesus, that the promise of salvation may be assured to him. Thus the same causes produce the same effects. Henceforth he knows that he is justified, accepted with God as righteous, rejoices in Christ Jesus, and in his heirship to all the promises of God which are given to us in him. Abraham's circumcision, then, was his own act, attended to in the obedience of faith. That obedience to faith God reckoned to him for righteousness. He was therein and thereby justified, viz. acquitted and accepted as righteous. The believer's baptism, too, is his one act in submission to Christ, attended to as the Lord appointed, in the obedience of faith. His obedience of faith the Lord Jesus reckons to him for righteousness. He is therein and thereby justified, saved, accepted of God as righteous.

Here, then, the parallel exists, and it is perfect. Three things are essential, therefore, to give assurance to a sinner that he is saved. First, divine promise and command. Second, belief of that promise. Third, obedience to that command. Justification by faith ever was, is now, and ever will be, the only assurance of salvation to the sinner. But where obedience is wanting there can be no faith. Faith can have no existence without obedience, however much men may flatter themselves that they have faith. "Faith without works is dead, being alone." By obedience the faith of Abraham was perfected; and by obedience is the faith of the believer in Jesus *perfected*, to himself, to the saints in Christ Jesus, and to God. The issue, then, is, that baptism into the Lord Jesus is the act which justifies the sinner, it being accounted to him for righteousness.

Thus are the eternal principles of God's righteousness maintained in justifying the ungodly who believe in Jesus. From what has been said, it follows, that as the obedience of faith in Abraham's case was his own personal act, so, in every instance, the same obedience of faith must be personally rendered to God, in order to the salvation of any one sinner.

To Abraham only was circumcision the seal of the righteousness which is by faith. The promise which God gave to Abraham, of the coming seed from his own loins, Paul tells us was the gospel proclaimed before by God to Abraham; and it was to Abraham's belief of that promise the Lord Jesus referred, when he told the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad." No descendant of Abraham was ever saved by his circumcision, and no infant can be saved by baptism. Clearly, therefore, the design and use of baptism in the blissful assurance of forgiveness and salvation, and the gift of the Holy Spirit dwelling in our hearts, is utterly lost sight of when it is so applied that it is not the individual's own act, or when applied to any one who is not capable of submitting to it in the "obedience of faith." But such as are capable, and do so give themselves to Christ, are thereby justified, regenerated, sanctified, and heirs of eternal life. Just as Peter puts it when he opened the kingdom of heaven—having believed they reform their lives, and are baptized in the name (by the authority) of the Lord Jesus for the remission of their sins, and receive the gift of the Holy Spirit. Thus are they called to be ever after, "holy and without blame before him in love," "observing all things whatsoever he has commanded them." Would to God that sectarians would open their eyes to all the grand simplicity of the gospel: then they would not pervert so sacred and blessed an institution as baptism in them-

selves, nor allow others to mislead them by their sad and melancholy perversions. May the gracious Head of the church, in his good providence, by the word of his truth, speedily sweep away their refuges of lies, that they may be able no more to "feed themselves of the flock" by "making a gain of them," and "having men's persons in admiration because of advantage."* God grant that the agitation in the minds of his sincere people among the sects, for the union of all believers, which now obtains, may largely increase, until they shall see clearly that so soon as they will render to Jesus the obedience of faith, in being baptized into the name and death of Jesus, and give then and there the solemn pledge to observe the "all things whatsoever he has commanded," the prayer of our adorable Redeemer will be answered, that all his people may be one, "as thou, Father, art in me, and I in thee, that they also may be one in us;" and the effect of that oneness in union will be, that the "world will know that thou hast sent me." To talk of union under any other circumstances, is but wretched trifling, drivelling pretence, and miserable deception.

W. H. BURFORD.

Adelaide, Nov. 18, 1859.

P.S. — The church in Grote-street is steadily progressing. Our fraternal communion is much enjoyed. We have had three deaths of beloved sisters, well matured in years and experience, and whose lives were exemplary and useful. Our comfort is great concerning them. Their death was delightfully serene, and in the fulness of hope. These have all occurred, I think, within the last twelve months.

* This will be found to underlie all the proceedings of sectarian teachers, whether they are themselves aware of it or not, or else the testimony of the Apostles must be denied.

A NATION'S STRENGTH.

PSALM XXXIII.—TRANSLATED BY G. R. NOYES.

HAPPY the Nation whose God is Jehovah!
The People whom He hath chosen for His inheritance.

The Lord looketh down from Heaven,
He beholdeth all the children of men;
From His dwelling-place He beholdeth all
the inhabitants of earth;

He, that formed the hearts of all,
And observeth all their works.

A King is not saved by the number of his
forces,

Nor a hero by the greatness of his strength.
The horse is a vain thing for safety,

Nor can he deliver his master by his great
strength.

Behold, the eye of the Lord is upon them
that fear him;

Upon them that trust in His goodness;
To save them from the power of death,
And keep them alive in famine.

The hope of our souls is in the Lord;
He is our help and our shield.

Yea, in Him doth our heart rejoice;
In His holy name we have confidence.

May Thy goodness be upon us, O Lord,
According as we trust in Thee!

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

A REVIEW OF MR. SPURGEON'S DISCOURSES : *or, a new and complete refutation of Calvinism, from Reason, Analogy, and Scripture : wherein is proved from internal and historical evidence, that the chief design of the Epistle to the Romans was to remove the Jewish error of Particular Election.* By REV. J. HUGHES, B.A. *Thomas Hatchard, London.*

WELL written—too high in price, and too pretentious in title. Fifty pages of ordinary argument, at one shilling, scarcely suits this printing generation. Then the purchaser secures disappointment—having parted with his money to obtain “a new and complete refutation,” he secures an essay, which contains but little, if anything, not contained in most anti-Calvinistic volumes. As to Mr. Spurgeon's discourses—said to be reviewed—only a few brief references find place in its pages. A second edition, with a fairer title page, published at twopence, would be a useful tract.

The ground hastily gone over, is indicated by the author's concluding remarks—

“We have shown that the Eternal Being is infinitely and essentially good—that He can have no possible motive to be otherwise—that He has so formed all mankind as to love and admire goodness and benevolence wherever they are discernible, and supremely his own—that He has created all intelligent creatures for the express purpose of making them partakers of his goodness, and to imitate the same in their conduct to each other—that to co-operate with Him to promote the welfare and happiness of the universe is the end of their being—the only way in which, by their acts, they can render Him service, and promote His glory, and reflect back His image. He has, moreover, so formed them that they cannot but hate, and that with the entire approval of their consciences, every sign of malevolence, and even insensibility to misery and suffering—by consequence that He has formed them so as to hate Himself, in the same manner, had He shown any disposition wantonly to torment any of them. But as men, with their limited faculties, cannot but perceive that goodness, benevolence, and mercy are qualities infinitely more glorious to Himself, as well

as infinitely more beneficial in their tendencies; and as He cannot but perceive all this with a distinctness infinitely more clear than any of His creatures—these are the attributes which he delights to exhibit—by these only is He actuated in all His transactions. His sole design, therefore, which He had in view, in planning and executing this wondrous scheme of redemption, was the salvation of every human being; and they detract from His glory, bring dishonour upon His name, that say to the contrary.

“We have further shown that His dealings towards us, relative to the concerns of religion, are analogous and of a piece with His dealings towards us, relative to the concerns of this life; that although He has made, as it were, all things ready to our hand; yet that He has left it to the puny efforts of men to apply that benefit in every case; that industry, and care, and diligence are required, are even necessary to our existence in the present world; and, therefore, that this is a very strong presumptive proof that the same exertion of our active powers is necessary to secure the interests of the future world; that as idleness, and neglect, and imprudence, lead to disappointment and ruin *here*, the same are the cause of disappointment and ruin *hereafter*. And we have seen, further, that, much as depends upon men as individuals, still more depends upon them as members of society: that not only all the improvements of modern times, in the means of providing for our wants—of communicating our thoughts—of travelling from place to place with wonderful rapidity—the splendid cities and palaces which adorn the earth we live in—in fine, all the arts, useful and ornamental, which mark us off from a state of barbarism, and which contribute so much to our convenience and comfort, but also the elevation and development of our nature, in an intellectual point of view, are made to depend on our own exertions; so that, we infer, if men had banded together centuries ago—had they spent half the means, the energy, and skill, in extending the knowledge and happiness of religion, which they have done in the destruction of human life and the human means of enjoyment, in all probability all the millions of this earth's population had learned the way of salvation, long before any now living had been born; and millions more had been in heaven at this hour, raising high the praises of redeeming grace: and that when we add to all this, that to promote all that we have advanced is the only conceivable end of

human existence, our views acquire a certainty, a strength of evidence, of which few moral propositions are capable; and that they who assert that it is not the Divine purpose that it should be so—that all men everywhere should repent and believe the Gospel—charge the Creator with the faults of His creatures, and bring undeserved dishonor on His glorious name.

"Our views, also, in all these respects, have been amply supported by the declarations of Scripture, which uniformly represent the Divine Being "as good and gracious, long-suffering, and abundant in goodness and mercy;" that they inform us, moreover, that He so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; that the Son died for all—for every man; that in His eyes there is no distinction; that His love overleaps all the minor differences of country, and climate, and color; and that he offers himself alike to the acceptance of every creature under heaven. We have seen that one great design of the Gospel is to discourage the narrow tendency of our nature, and to teach us to regard one another as brethren, redeemed by the same blood, and heirs of the same promises; and that those very parts of our Lord's discourses, and of the writings of St. Paul, usually adduced in support of the tenets to which we have objected, teach the very opposite, and that they were intended expressly as a reproof to the narrow and intolerant spirit which they are calculated to engender.

"From all that has been advanced, we may, therefore, infallibly infer, that our Saviour Jesus Christ has died for all—that He knows no distinction, observes no partiality in the distribution of His gifts. All men are invited—all are welcome to come to Him. The concluding words—the riding clause, if we may so speak, to the agreement between heaven and earth, are a free and full invitation: as if He was unable to conclude the Great Volume of Inspiration without another hearty invitation: 'The Father and the Son say, Come—the Spirit and the Bride, the church militant on earth and the church triumphant in heaven, say, Come. And let him that heareth, say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely.' Heaven and earth unite to invite men to come. And Jesus, the true and faithful witness, adds the awful threat, that 'if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life.' And the winding up of the whole drama of our moral history will be in these significant words, 'Come, ye blessed children of my

Father, inherit the kingdom prepared for you from the beginning of the world.' And on the other hand, 'Depart, ye cursed into everlasting fire, prepared—not for you, not for men, but 'for the devil and his angels;' whence also we may infer that the inheritance only was prepared for mankind, had they not forfeited it; and they who have done so shall wail and lament, 'The summer is past, the harvest is ended, and we are not saved.' How, or in what sense, can life be a summer or harvest to those who have not an interest in the benefits of the Redeemer's passion? To such, if there were any, life would be only a cheerless winter of fear and despair from the cradle to the grave. None, however, need to be alarmed—none discouraged. All are included, are alike included, in the blessings of redemption. Sinner, whoever you are, be consoled. In our Father's house there is room enough and to spare for all.

"THANKS, THEN, BE UNTO GOD FOR HIS UNSPEAKABLE GIFT."

REASONS FOR NOT CO-OPERATING IN THE ALLEGED SUNDERLAND REVIVAL, in an Address to his Congregation, by A. A. REES. Sunderland: Hill, High-street.

THAT which is here designated, "the alleged Sunderland Revival," is peculiar, inasmuch as a lady has no small share in the work. Mrs. Palmer and her husband, Dr. Palmer, from the United States, find certain Wesleyan chapels open to them—they both preach, and bring many sinners to pray and be prayed for. Mr. Rees objects both to the agents themselves, and the manner in which they work. He says—"I hold that a good woman is the best thing in the world—but then she must be in her right place. Even angels must not preach—see Acts x.—nor must women. Privacy is their proper sphere, and when engaged in works of charity, nothing becomes them more than the visitation of the sick." In support of this conclusion Mr. Rees quotes Lord Lytleton, Milton, Shakspere, Cowper, Wesley, Burns, and Paul. But after all, we doubt whether any word of Scripture can be produced which forbids Christian women to preach the Gospel. When saints come together as a church, silence is enjoined upon the women. So let it be. To carry the prohibition further, is to act without authority. Mr.

Rees' second reason for "standing aloof" is, that the *modus operandi* is illegitimate. He says—

"By all accounts that I have heard, and those from the most reliable sources, the 'penitent form,' or, as it is unscripturally called, 'the altar of prayer,' is almost a *sine qua non* of 'getting the blessing.' To this 'mercy-seat' all are invited who desire salvation, and not only invited, but, if possible, persuaded, by frequent visitations in the pews; and, to my knowledge, several, in compliance not with their judgment, but their feelings, have yielded to these entreaties. In truth, I should not like to publish all I know about some who have gone to the communion rail, and about the means used to bring them there. But the necessary inference is, that salvation is not so likely to be found in the pew as on the form—that the truth spoken and heard in one place, is not so likely to impart peace, as when spoken and heard in another, and that there is a sort of spiritual charm attached to the favored spot.

"This I hold to be a pernicious delusion, directly calculated to deceive precious souls. That I have not misrepresented the operations will appear by the following extract from Mrs. P.'s own letter to the *Wynd Journal* :—

"A Christian brother, whom I observed perhaps the first time about thirty days ago, kneeling at the altar of prayer, at one of the afternoon meetings, seeking the baptism of power, gave evidence that he had obtained the grace by the manner in which the Spirit spoke through him, in inducing others to yield to the claims of Christ. With no extraordinary influence of any sort—other than the gift of power with which Jesus would have all his disciples endued—he went out among the people, and with the holy discernment and singleness of purpose which this endowment of power ever gives, he continued from day to day bringing forward to the penitent form one after another. One evening, as I was observing his unobtrusive yet mighty influence, seemingly unmarked by other than the unseen angel with the ink-horn—and he had now come forward perhaps the sixth or seventh time that evening, leading those that he had ferreted out to the altar of prayer—I could not but speak to him of the divine record which was being kept of those who sigh and cry for the peace of Jerusalem. Modestly, yet joyously, he exclaimed, This is the fiftieth one the Lord has enabled me to bring! Think of a quiet unassuming man, with no extraordinary capabilities, either physical, intellectual, or social, being instrumental, in the hand of God, in leading

fifty, in a few days, to the foot of the cross!" (?)

"Again, the test of the love of Jesus is not a reasonable answer to a reasonable question, but a show of hands, which is no test at all. What shadow of a proof is there that any one loves Jesus, simply because he holds up his hands? Nor is this test only untrue—it tempts to hypocrisy, for who would like to keep down his hands, and thereby publicly proclaim that he did not love Jesus? None would do so but those (and they are not many) who have sense enough to decline this unscriptural criterion. The same may be said of the test of anxiety—it is a show of hands, or an advancement to the rail—which is no test at all. It would be just as unwarrantable—but not more so—if I were to say to you, All ye that love Jesus *stand up*? Who would not stand up? and who would be the better for the posture? Nay, rather, I believe that the worst of you would stand up, and the best sit still as you ought to do.

"That this, too, is no misrepresentation, will appear by the following extract from a letter of the same lady to the same journal :—

"The work here bids fair to exceed anything we remember to have witnessed, either in America or Europe. (!) Last night the large chapel in Sans-street was densely crowded, and many, I presume, went away for want of room; but the best of all is, God was with us in His wonder-working power. The number of the convicted I would scarcely dare to estimate. The Rev. Mr. Rawlings, one of the able staff of Wesleyan ministers here, gives it as his opinion, that the number could not have been less than five hundred. The penitent-form, and every place available for the accommodation of seekers, was filled till we could invite no more forward. Dr. Palmer then, standing on a seat in the midst of the dense crowd, announced, We are informed that the people are weeping all over the house, and that there are hundreds of awakened sinners here. In view of the fact, we cannot invite you forward for want of room; we desire to know where you are, in order that we may unite our supplications on your behalf. (!) The Saviour of sinners is willing to save you wherever you may be, (why, then, invite them forward?) and let all those who desire to seek the Lord, raise the right hand. Quickly multitudes, in every part of the house, threw up their right hand. Probably not less than two or three hundred of these raising their right hand, were among those standing in the gallery. I will not attempt to describe the effect of this acknowledgement of convicting power, as Dr. Palmer requested that every one desiring

prayers, would continue to keep their hands upraised, until heaven's recording angel might write the name in the book of God's remembrance. (1) Under such circumstances, we cannot say how many were blessed with pardoning mercy. Over a hundred names have been recorded, of those who have presented themselves as subjects of prayer."

"Again—those who come to the rail are led to suppose that they must make quick work of it, or else go away unsaved, as there are many more waiting for the 'movement of the waters,' who cannot get healed where they are, but must take their turn at the 'mercy seat.' The result is, that these professed penitents are on an unhealthy *qui vive* for any sudden emotion which feels like 'the blessing'; they are therefore peculiarly accessible to the operations of Satan in the guise of an angel of light—they are also tempted to hypocrisy, for if No. 1 avows that he has 'got the blessing,' (an unmeaning phrase by the way, for it leaves in doubt what blessing is meant) No. 2 will not like to go empty away, so he is naturally prompted to make the same avowal—the same may be said of No. 3 and the rest. Then comes another batch, and another, and another, who all go through the same process, the names are taken down, and the grand results are published to the world. Now all this I believe is both unscriptural and dangerous, and therefore I cannot join in it.

"I say nothing of the confusion and strife of tongues in these meetings—the unmeaning loud responses and doxologies, not suppressed, but encouraged by the teachers, who, on one occasion, told the people that there was 'more noise in heaven than amongst them.' I speak not of the whole scenes so opposed to Paul's inspired direction, 'Let all things be done decently and in order,' and so alien from the mind of God, 'who is the author of peace and not of confusion, as in all the churches of the saints'—but I do feel that my position as a minister of nineteen years standing in this town, demands some deliverance from me on the general movement: and now you have it—God is my witness—not in ridicule, but in regret—not in sarcasm, but in sorrow—not in anger, but in gravity and in grief: nor can I believe that the best ministers and members of this sect, throughout the country, approve of what is being done."

Comment is uncalled for—we know, and most of our readers know, that Dr. Palmer and his zealous wife have not arranged their plans by New Testament models.

QUO WARRANTO? *Third series.*
Published by DAVID KING, Birmingham.

THIS little periodical is to visit its readers on the 15th of each month, and is offered as a guide to those who are in Babeldom, a helper on their journey to Jerusalem. That it may be lent, given, or sold with as much ease as can be, its price is the lowest possible—ONE HALFPENNY: twelve copies, *post free*, 6d.

The Christian armoury is the Word of God, contained in the writings of the Prophets, Apostles, and Evangelists. There are, however, many fallacies concocted by supporters of false systems, in regard to which the advanced may help less experienced brethren—and there is much information which may, with great advantage, be given to those who are yet in bondage. The *Quo Warranto?* promises to adapt itself to this work and want. No. 1 contains "*Sectarianism*," showing how it came, what it is and does, and how it must be destroyed—"Discussion on Baptism," the first of a series, in which will appear refutations of common and uncommon arguments in favor of infant baptism, pouring, and sprinkling, &c.—"*Saying, but not Doing*," under which confessions of truth are produced, and more promised—"Christ's Clergy," "*Joe Rag's Difficulties*," and "*Our Saviour*." The last is an appeal to those who speak of Jesus as their Redeemer, and make not the salvation he offers their own. We have thus stated what the *Quo Warranto?* proposes, and what the first number contains. The reader had better obtain the first issue, and judge for himself, for, being under the influence of relation, we might not give, were we to attempt it, an impartial judgment.

PLYMOUTH BRETHRENISM.

NO. II.

LAST month I made allusion to a letter to Plymouth Brethren, which appeared in the *Harbinger* for August, 1859, and was reprinted in the *Quo Warranto?* and also in the *Birmingham Bible Advocate*. That letter refutes the Plymouth Brethren notion, that the Christian dispensation must end in failure. In Birmingham there

are two gatherings of these brethren, but the one party are heretics in the view of the other. From the leader of one of these parties a letter is to hand, which, omitting only introductory remarks not affecting the question, and a few personalities of no use to the reader, and of no credit to their writer—shall now be given.

"1. It is the duty of every Christian to come out from evil, 'to gather to the Lord.' Your attempt, therefore, to return to primitive ways, is quite laudable, as far as it is scriptural; and sorry should I be to put a stone in your path in restoring the ancient order of things, as far as possible—altogether if you can. I say this because you seem to labor under the idea, that the persons addressed do not wish for a return to scriptural ground. Perhaps there is not a community among Christians where the Bible is more read, its truths set forth, its precepts inculcated, or its influence on the character more manifest, in the private life, the social circle, the market stall, or the public walk, than among some of those known as Plymouth Brethren. The main point of your attack is, 'The ruin of the dispensation, and that it cannot be restored.' In order to disprove this, you make the astonishing assertion, that the last dispensation did not end in failure! I think that in all my reading, and in all my hearing, whether in the Bible or out of it, you are the first that ever suggested to my mind, that the Jewish dispensation was not a failure, and that it 'accomplished the purpose for which it was given.

"2. With what eyes do you read the Scriptures? Do you not see, that so soon as Israel took the responsibilities of their position on themselves, that 'ere their foot had stirred from where they said, 'All that the Lord hath spoken will we do,' they made a golden calf, and worshipped it? Was not that failure? And Moses had to put the Lord back on His promise to Abraham, Isaac, and Jacob, or He would have destroyed them there and then. Does not Moses foretell *their* failure in Deut. 28 and also 32, with a precision that has astonished historians by its minuteness? God did not destroy them, it is true; He sent them Prophets to call them back to the Lord and to His paths. *Did they return?* The Lord rose early and sent prophets, the very witnesses that the dispensation was going down; but they mocked, they slew the prophets, despised God's words, until the wrath of the Lord rose against them, and there was no remedy (2 Chron. xxxvi. 16.) Can you read these words, and say that this dispensation did not end in failure, that it accomplished the end for which

it was given? David King, with your knowledge of Scripture, you astonish me.

"3. Perhaps you will say, 'They were restored again from Babylon, and the dispensation accomplished its purpose.' They were restored, a few thousands of them; but was the dispensation restored? Did the shekinah of glory overshadow the mercy seat? Did the *Ūrim* and *Thummin* give their responses? Did Israel, as in the days of Solomon, sit without fear under the vine and fig-tree? Above all, was their heart right with God? Let Nehemiah (ix. 36, 37) tell their temporal condition, and the crucifixion of the Son of God answer to the spiritual? And last, not least, their rejection of the Spirit in Stephen, and persecution of the saints of God, filled up the measure of their iniquity, till wrath came upon them to the uttermost (1 Thes. ii. 15)—and they are scattered in every land to-day, a monument of God's righteous severity upon their sin (Rom. xi. 22)—a reproach, a hissing, and a by-word, through whom the very name of God is blasphemed. And yet you say it did not end in failure!

"4. Such being the case with the last past, was any former dispensation better? Does the Garden of Eden answer its purpose, or does it end in judgment? Was the flood of Noah a witness of the close of a dispensation that did not end in failure? Did God restore man to the Garden? Was no new order of things introduced when the world that then was perished? Has Israel been restored to their land in blessing, Ezekiel's temple built, and is its name, 'The Lord is there?' If these past scenes were '*types of us*,' as you repeatedly tell us, where is the hope that 'the present dispensation will not end in failure, but in having answered the purpose for which it was given?' That it has failed, I quote three witnesses to whom you will listen.

"5. Yourself. You say the flesh has been introduced into the church, priestly assumption has taken the place of liberty of ministry, a one man pastorate; the weekly breaking of the bread substituted by a quarterly sacrament; pew letting and begging sermons have cast out the weekly offering; divers methods of introducing believers into the church, and you might have said unbelievers too; and you might have gone farther in your account of the doings of the Apostles, and said, 'If ordinances have been put on a par with faith, as conditions of salvation—if the filthy rags of man's righteousness have been hung over his shoulders, instead of the spotless, seamless robe of Christ's righteousness—if man's obedience has been put as the ground of his peace with God, and so on—do we not want a change, and a return to primitive teaching, when a man was 'justified

by His blood,' and 'not by works of righteousness that we have done,' 'otherwise grace was no more grace?' But all this proves the failure, the universal failure, of the dispensation of the church.

"6. Mr. Milner. So thoroughly does he see the ruin of the church, that from the time of her fall till now, he does not believe one proper effort has been made to restore her. Where, then, dear Mr. King, is that company of disciples, that not for one day has the world been without, attending in all things to the government instituted by the Apostles? And echo answers, Where? And all history answers, Where? And Mr. King's attempt to restore answers, Where? Why attempt to restore that which has never failed? The Scripture itself tells us there will be an apostacy—a falling away—that it was begun in the Apostles' days, and that 'evil men and seducers should wax worse and worse.' A good minister of Jesus Christ is not one who tells his hearers that the dispensation is not to end in failure, but one who puts them in mind, that the express testimony of the Spirit is, that in the latter days there is to be an apostacy from the faith (1 Tim. iv. 1-6.) Does not every epistle only tell of departure and judgment? Acts xx. 29, 20, Jude, and 2 Peter 2, tell also of the sad state of things in their day. James details the character of things when he wrote (v. 1-8); and the beloved disciple is not silent on the evil of the last days, that were to be known by many antichrists going forth (1 John ii. 18.) Every exhortation, every warning, every encouragement to the saint of God, are founded on the fact that all is failure around, and he must save himself from it. How sadly deceived must those persons be, who are daily bolstered up with the teaching, that there is no failure, that the dispensation is answering the end for which it was given, and a renovated earth, by man's energies, will soon proclaim his prowess! What pride it must foster! What cleanness in one's own eyes it must bring! The hope of the Lord's coming, that great hope of the church, must be put far away, to make room for the restoration proposed, and already boasted in.

"7. The Scripture says not, 'if thou wilt not return,' but 'if thou continue not in His goodness, thou shalt be cut off.' Has the church continued in His goodness? Mr. King, Mr. Milner, all Scripture, and all history say, No. Otherwise thou shalt be cut off. It is blessedly true, God has a remnant according to the election of grace, just as in Israel there was a remnant; but neither of these constitute the ostensible body of the dispensation. Thus Israel were not only 'types of us' as to their sin, but as to their cutting off, just as the vine of the earth will be trodden in the winepress

of God's wrath. And this agrees with God's operations in nature. If a tree is cut down, and there is vitality in the root, innumerable shoots may spring from it, but neither of them reaches the size nor strength of the parent stem. If a branch is lopped off, the weeping resin may run over the sore, the protecting bark may hide it, but it remains a cut in the heart, never to be repaired. So, in the human body, an amputated limb, or an organic elision, is never restored. Nature may heal the wound where the limb was taken from, she may struggle on a few years with half or quarter of the wasted lung, but there stands the witness that her empire has been invaded, and never till corruption has put on incorruption, will the loss be restored. The true time of restoration, when Eden, Israel, the world, and the body will be restored, is when the Redeemer will come to Zion, and the church appear in glory.

"8. As to the persons to be received to communion, it is clear they were received because they were Christians. Their immersion followed as a privilege of faith, (Acts viii. 37 and x. 47) but it was their life, not their baptism, that gave them the title to fellowship. Though weak in the faith, (Rom. xiv. 1) deficient in knowledge, (1 Cor. viii. 7) and in many things walking as men, yet as having life they were received; just as again in Nature a child may be born with deficiencies, and even deformities, but if there is life the fond mother suckles and nurses it, in the hope that the child may grow up to usefulness and enjoyment. Is the boy, because of some bodily defect, to be cut off from the family, or even separated from the father's table, when the life's blood flows in his veins, and the spirit of life breathes through his nostrils, and the family interests lie close to his heart? I trow not. And would not the father reason that you did not belong to the family, that a brother's blood did not warm your heart, if you proposed that such a one, because a part of the foot was not developed, or two fingers had grown into one, or the vision was somewhat obscured, or the hearing was not so quick, that such a one should be turned out of the house? Go ye, and learn what this meaneth, 'ere you condemn the guilty. Ever your's, to serve you,

P. G. ANDERSON."

The reader is requested to read the letter in the August *Harbinger*, and then to consider the following brief notice of Mr. Anderson's argument.

1. Mr. A. admits that our efforts to restore primitive Christianity are "quite laudable," and says that he would not put a stone in our path, so as to obstruct

the restoration of the ancient order of things. But what are the facts? Why, that he both writes and acts for the purpose of obstructing this restoration. He does not deny that baptized persons only were received into fellowship in primitive times—he receives the unbaptized now, and to defend himself, says the dispensation is in ruin—the former economy ended in failure—God did not please its restoration, neither does he call us to restore—things must get worse and worse—and, judging from his practice, the only acceptable thing is will-worship. *Under the guidance of the Apostles* the first churches did break the loaf every first-day, and only baptized persons were admitted to that feast—*now* we are to regard the first item because *we please*, and for the same reason pay no respect to the other. But, says Mr. A. “You seem to labor under the idea that the persons addressed do not wish to return to Scripture ground”—and then he tells us of the influence of the truth on their character, as manifested in private life. But what has that to do with the matter in hand more than the undeniable piety of certain Roman Catholics has to do with proving their position a correct one? I *know* the parties addressed do not desire to return to primitive practice. Take the one thing just named—did they desire to return they could do so—they admit the practice and they won't adopt it—they see what the Apostles did, and they prefer to be led by their own vain reasonings.

2. Mr. A. is surprised that I should say, “the last dispensation did not end in failure and punishment.” It ended in punishment, but not in failure. The error of Plymouth Brethrenism is this—*It mistakes the shortcomings and apostacy of a people for the failure of the economy under which they lived.* The majority of the people have failed under each dispensation—neither the present nor the past, nor any former economy has failed, nor could fail.

Mr. A. puts it—“Ere their feet had stirred from where they said, ‘all that the Lord has spoken will we do,’ they made a golden calf and worshipped it! Was not that failure?” Certainly it was! But of what? Of the dispensation? Nay, verily, but of the people only. Again—“Does not Moses foretell their failure in Deu. xxviii. 32, with

precision,” &c.? Moses says not one word about the failure of the dispensation—not one word about the impossibility or impropriety of the people returning to the ordinances of the Lord, in the event of their unhappy apostacy. He foretells what shall come upon the people, if they *fail*. What a strange question Mr. A. puts in view of his theory—“Did not the Lord send them prophets to call them back to his paths?” Of course he did—and that fact is proof that their failure was not the failure of the dispensation—the Lord called them back to what they had departed from, just as he is calling Mr. A. back to what has been departed from under this dispensation, but *they would not* return, and, unhappily, they are types of Mr. A. and his companions.

3. But, says the latter—“Perhaps you will say they were restored again from Babylon.” Of course I do, and so does Mr. A. for he adds, “*they were restored*, a few thousands of them.” Had it been hundreds only, that would have sufficed—God's dispensation did not depend upon *thousands*. Mr. Anderson says, “*these were restored.*” I wish the Plymouth Brethren were. But then he adds, “Was the dispensation restored?” Certainly it was not! How could that be restored which had not failed—which could not be taken out of the way until after “*It is finished*,” had been uttered from the cross? No, no! The economy of which Moses was the mediator, rested on something more sure than the faithfulness of man, the existence of a house of stone, and the presence of the Shekinah. They were restored—the economy was not, for the reason stated—it had not been changed or withdrawn. God was faithful, another house was built, and in due time the true Shekinah came to it, filled it with the glory of the Lord, owned it as his Father's house, even though men had made it a den of thieves. They failed again, and rejected him, though he would have restored them—he gave the temple up to them—“*your house is left unto you desolate.*” Even then the dispensation was not ended, and when its last day came, it terminated not in failure—it had remained its time, and answered its purposes, and among those purposes were the manifestations of the people's unfaithfulness, and the bringing in of a better hope. To the

last the people might have returned, but they would not, and they remain a monument, not of God's failure, but of their own—not of the failure of the dispensation, but of its fully answering the purposes for which it was given.

4. But it is further asked—"Did the Garden of Eden answer its purpose, or did it end in punishment?" Both! Why conclude that that which ends in man's punishment, cannot have answered God's purpose? The Garden of Eden answered its purpose as completely as Gethsemane answered its. No, that first dispensation, if so we may speak of it, did not end in failure, though man completely failed under it. As to the flood terminating a dispensation in failure, I do not know that a dispensation was then terminated, but if so, then only man's failure comes in view, and not that of the economy under which he lived. He departed from God's paths, and for 120 years God was calling him back, but he would not. As it was in the beginning, so it is now.

5. But witnesses are quoted to prove the *failure* of the Christian dispensation. 1, Myself. Yes, I have shown that Christians, like the Jews, have apostatized—have failed. I have pleaded for restoration, and it is argued, that unless the dispensation had failed I could not demand its restoration. But the former mistake is repeated here. I urge not the restoration of the dispensation—once gone, it will be gone for ever—but I pray for such restoration of *failing* professors as the prophets of old prayed for, and as God called them to. To plead that Mr. A. and others should return to what they or their fathers have forsaken, is not pleading for re-instituting of the economy of Christ.

6. "Mr. Milner thoroughly sees the ruin of the church," &c. He sees nothing of the sort, in the sense in which the writer sees it. He may see that Protestant Reformations have not fully and properly embraced the Scriptures as their rule of faith and practice. It may still be true that every generation has had its few who have stood by the truth—the opposite is not in proof, and if it were, my position is not touched thereby. If it could be shown that, at some period since the days of the Apostles, every living soul had apostatized, then, not the failure of the dispensation, but only man's failure would be estab-

lished. We rejoice in this, that where the Bible is to direct, faith in Christ and love of God to move to obedience, then man can return to God and to his abandoned paths. So will it be till this dispensation ends in *reward* and *punishment*. But the end is not yet.

Mr. A. says, "How sadly deceived must those persons be, who are daily bolstered up with the teaching that *there is no failure*." There is no such teaching. Failure is admitted, but it is man's, not God's—not the dispensation, but man under it.

7. The Scripture says not, "If thou wilt not return, but if thou continue not in his goodness, thou shalt be cut off"—"Has the church continued in his goodness?" &c. "No." What does Mr. A. mean? Paul wrote that of the Gentiles, as a people. Are they cut off? Has their day of grace ended? Has the blindness of Israel, which was to continue till the fulness of the Gentiles had come in, departed? If so, then has Mr. A. no hope—and what does he preach to Gentiles? And if he has hope, and may still preach to Gentiles, why quote this text? Because there is nothing which can be cited to serve his purpose.

8. The remarks on receiving the unbaptized shall be noticed in the next article, "*Open Communion*."

As base coin is the more injurious in proportion as it is made to look like genuine coin, that form of apostasy is most to be watched which is made to look most like the economy of God. Plymouth Brethrenism, and some other modern *isms*, will (D.V.) have further attention in the *Harbinger*.

D. KING

OPEN COMMUNION.

SOME months back we advertized for one good reason for open communion. H. G. says—

"Taking the Word of God for my guide, I find I can be in Christian fellowship with the godly, sincere, believer, although not immersed in water. Believers in Christ may differ in opinion on particular ordinances, some being strong in the faith and others weak. Rom. xiv. teaches me to receive the weak, for God has received them; also Rom. xv. 'Receive ye one another.' Christ also received us, to the glory of God, not judging one another; but judge thus, rather, that no man put a stumbling block

or an occasion to fall in his brother's way.' For the kingdom of God is not meat, (or drink, or the conforming to a particular practice or custom;) but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things where-with one may edify another, and not to doubtful disputations. For other foundation can no man lay than is laid, which is Christ, that our faith may not stand in the wisdom of men, but in the power of God. For we are all the children of God by faith in Jesus Christ."

Very remarkable! What wonderful things a man may see, when he looks for excuses on behalf of what he likes to do! Paul wrote to a church *composed entirely of baptized believers*, when they were disagreeing somewhat about meats and drinks, and called upon them to receive each other without regard to the weakness or strength of their faith on such matters. H. G. learns therefore from that *unbaptized* persons are to be received. Again, Paul in this part of his Epistles, alludes *exclusively* to eating, drinking, and observing of days, left open to each individual, and in all that he alludes to, not one *ordinance* or command is included. H. G. understands that because in those things concerning which God has commanded nothing, we may do or not do, the same holds good when God *has* commanded. What right has any one to apply to Christ's ordinances what applied only to things concerning which no divine appointment existed? What could induce any one so to do, but the desire to excuse his own practice? What could have induced the writer of the above extract to conclude it with the words, "for we are all the children of God by faith in Jesus Christ" — thus cutting in half a text—when he knew that Paul added, "for as many as have been baptized into him have put on him" (Gal. iii. 26-27)? What—but the wish to excuse his leaning to a course more agreeable to himself than the apostolic way? Let us hear him further:

"I distinguish between the practice of baptism and the doctrine—the doctrine being that which by the outward sign is presented to us, viz. the death of Christ, my death with Christ; also his resurrection from the dead, and mine with him to newness of life. And to affirm that a believer in Christ cannot possess the thing

signified by baptism without conforming to the ordinance, is to me without authority—an ordinance being valuable only so far as we individually realize the doctrine taught or practiced unto us thereby."

Who told H. G. that baptism is only the sign of things signified? No inspired teacher. It is never called a sign—it is more than any mere sign ever was or ever can be. But if it were only a sign, would that furnish permission to dispense with it? Circumcision was a sign. Did Moses therefore say, receive ye one another? He said, the soul that is not circumcised shall be cut off from the people. This cry, then, is of no use, because baptism is not a mere sign, and if it were, the Lord has appointed it, and therefore it would be binding. H. G. further says—

"I also disapprove of baptizing for the remission of past sins. The Word of God declares, Believe on the Lord Jesus Christ and thou shalt be saved; and if saved by faith then, not of works, but of grace, there is but one Mediator between God and man, even Christ Jesus."

Baptism is not a work. The believer receives therein the salvation promised to faith—in baptism he does nothing. H. G. disapproves of baptism for the remission of sin. Of course he does, because baptizing for that scriptural purpose proves his notion of a mere sign unscriptural. Look at it in this form—

PETER SAID—"Repent and be baptized every one of you, for the remission of sins."

H. G.—Does not believe in "Baptizing for the remission of sins."

JESUS SAID—"This is my blood, shed for many, for the remission of sins."

INFIDELS—Do not believe that Christ's blood was shed for the remission of sins."

In what are H. G. and Infidels alike? They both deny the very words of the Holy Spirit.

Another reason is—

"Neither do I find any penalty specified in Scripture for living in neglect of the ordinance of baptism, which, like the Lord's supper, is a memorial ordinance, with this difference, one to be attended to by the individual believing, seeing it a duty, the other to be observed by the members of a church assembled for public worship."

This rests upon the supposition that every command may be disregarded, for the violation of which punishment is not threatened. Not only baptism, but the Lord's supper and prayer may then be dispensed with, and yet such prayerless souls should be received. But our friend forgets that God threatens by examples. Let him ponder this saying—"The Scribes and Pharisees rejected the counsel of God against themselves, not being baptized of John."

Here we shall leave H. G. and turn to Mr. Anderson, who has said something to this question in his letter inserted in the foregoing article, upon Plymouth-brethrenism. He says—"As to persons to be received to communion, it is clear they were received because they were Christians." Of course it is. We are quite agreed here: proceed—"Their immersion followed as a privilege of faith." Quite true. What next? "But it was their life, not their immersion, that gave them the title to fellowship." This is neither clear nor true. Say, if you please, *life and baptism*, and the truth will be expressed. Life *qualified* for the name of Christ—baptism *imparted* it. Those only who were baptized *into* the name, were acknowledged as bearing it. And so long as it can be shewn that baptism is *into* Christ and *into the name*, Mr. A. must be wrong.

Rom. xiv. 1 is also quoted by Mr. A. Let him read the above remarks on H. G. and learn that the *persons* there addressed by Paul were *baptized*, and the things alluded to not Christian ordinances. The same is true of 1 Cor. viii. 7. Mr. A. further argues, that "just as in nature a child may be born with deficiencies, and even deformities, yet the mother suckles it in the hope that it may grow up to usefulness," &c. Yes, but then it is born into this world, but here Mr. A. quietly assumes the question in dispute. We say, baptism completes the birth into Christ's kingdom. Again, says Mr. A. "Is the boy, because of some bodily defect, to be cast out from the family?" Perhaps not, but this illustration does not meet the case. We must speak of adopted boys—of a state of mind which qualifies for adoption, and of an appointed ordinance by which the adoption is consummated. This is the apostolic view; and the moment you put it thus, Mr. A.'s plea

becomes absurd. His question would then be—Is the boy to be cast out of the family, because his adoption into it had not taken place? It will be seen that Mr. A. throughout assumes the point in dispute, and then rests his argument upon his own assumption.

Give us one command for receiving the unbaptized, or one example of it in apostolic times, or give up the practice, and be guided by the Word of the Lord.
D. K.

FOREIGN PROGRESS.

THE end is not yet, but there are rumblings which indicate coming convulsions. The Catholic (Roman) party are up, talking loudly of confidence in God, and indicating the greatest possible fear. *The Freeman's Journal* has a leading article based upon a letter written from Rome, by a high authority. That a boasting Papist journal could put forth such admissions as the following, without having good reasons for fear, cannot be conceived—

"Pope Pius has reason to withdraw his reliance on imperial good faith; he has not done so without pain and grief. He had confided, until the Pro-Regency had satisfied him that the worst might be feared. 'They,' that is the Pontifical Councils, 'share in common with his holiness, the gravest apprehensions. It is not improbable, from the gravity of the occasion, that the people of Ireland will soon be called upon, at the special request of the Holy Father, to offer up prayers simultaneously in all their churches, for his speedy release from tribulation and suffering. Only on very rare occasions, and in the most critical circumstances, is such a national solemnity resorted to.'"

It has been proposed in the Vatican, to hold a General Ecclesiastical Council in 1860, with a view to taking into consideration the condition of the Roman Catholic world, and to ascertain what means should be employed to maintain its influence.

Coming changes, which greatly affect the Pope, may not *immediately* result in a revival of Primitive Christianity, but they prepare for it—they give liberty and open the way for the Bible—or, as we should rather say, somewhat further clear its path—for the Bible is, and ever will be, the pioneer of true liberty. A

writer from Florence gives the following :—

The progress of freedom of conscience is not likely to run smooth in Central Italy for some time. I informed you in some of my previous letters that a certain curiosity, if not interest, was awakening in Florence on the subject of an evangelical community assembling on Sundays and in the evenings of week-days in a ground floor room, or indeed a carpenter's shop, in that wide and sunny Piazza Borbano which has lately been dignified with the name of Piazza dell'Indipendenza. The room may contain from 700 to 800 persons, and as many as 1,000 are reported to have lately squeezed in; no place, I am told, can be secured except as a reward of an hour and a half to two hours' patient waiting, as persons crowd in, and indeed beset the entrance, not only long before the service begins, but even before the doors are thrown open. Priests, as you know, have been known to attend by scores in their peculiar out-of-door costume, and I have been assured that his Excellency the Consigliere, Cavaliere, Avvocato Salvagnoli, Minister of Public Worship, has been seen, foregoing his mighty affairs of State, all wrapped in his cloak, just to dropping in at the heterodox conventicle. These good evangelicals would, perhaps, willingly have dispensed with the honour of so distinguished a spectator. Salvagnoli, I am told, and, at his suggestion, Ricasoli, have summoned before them some of the most conspicuous evangelical leaders—the Neapolitan preacher, or "evangelical," as they call him, Mazzarella, and that distinguished patrician Dissenter and martyr of the Bible under the old Grand-Ducal regime, Count Pietro Guicciardini. The Minister rubbed his hands and declared himself as staunch a supporter of free religious inquiry as he was before the whole State of Tuscany hung on his shoulders. He congratulated the Dissenters on their thriving prospects, and wished them further success. "Still," he observed, "would not two evening meetings in the week, beside Sundays, answer all their purposes as well as three?"

May be the archbishop of Florence would stand the two without making too great a fuss, and there is really no end to the admonitions, threats, and recriminations the Government must stand the brunt of to screen these Gospel Christians from priestly ill-will. The ill-will of the "black" priests, the Ministers assert, would give them little uneasiness; indeed, they are not sure they would not rather strain a point for the mere sake of spitting these; but there are priests of lighter hues, too,—men are trying the "liberal dodge," profess themselves attached to the popular cause and devoted to its official champions,

the Ministers; of course, however, with a clear understanding that political change is never to be allowed to interfere with the religious institutions of the country.

It is in vain for the evangelists to say that never a word, never the slightest allusion, ever escapes their lips which may, even by the perverse malignity of the most rancorous enemy, be construed into a direct or indirect attack against either the theory or the practice of Roman Catholicism, or even be ascribed to any even the most remotest participation, on their part, in the tenets of the Protestant persuasion. They profess utterly to ignore the orthodox and the heterodox churches alike. They read the Bible—the Gospels especially—explain and comment upon them without the least reference to other people's views; they have no priests, deacons, or elders; they build up no sect; they constitute no community; they are bound by no creed; their evangelists and instructors are neither paid nor ordained; they break the bread among them on terms of perfect equality, without any precedence or formal ministrations whatever. They make no attempt at proselytism; they keep no account of their flock; bind to no duties the members of their congregation; any man, or set of men, is free to join them, or any new set of men may assemble in other associations, upon their own plain principles; they import Bibles, Prayer-books, and a variety of tracts, which are very cheaply sold or freely distributed. The *colporteur's* work, that is, the diffusion of their Christian knowledge, and the right of meeting undisturbed, are all they demand at the hands of a Government which has theoretically proclaimed the principle of freedom of worship, and which found that freedom already established in behalf of the Jews, Greeks, and Mussulmen. It is this very latitude of the evangelists that the Minister endeavoured to turn to account, in order to bring about a good understanding between them and the jealous priests. "Since you are so little fettered down by your tenets, and so little troubled by scruples," his Excellency reasoned, "why can you not limit your instructions to those points which you have in common with the Roman Catholic teachers?" But, alas! the evangelical preacher has nothing, will have nothing, in common with the priests.

On such terms do these new Italian religionists stand in the presence of the head and ministers of the old established church and of the Liberal Government, under whom they live? The petty restrictions and rather silly admonitions they have lately been subjected to, hardly amount to anything like a serious check on their growth, nor are they to be looked upon in the light of incipient persecution. In Central Italy, since April last, as in Piedmont

since 1848, the Italians have it in their power to emancipate themselves from the Pope as a Sovereign, if they will only agree to shake him off as a Pontiff.

All this falls short of the primitive model, but, What is it—whither does it tend? 'Tis the consuming of error by "the Spirit of His mouth"—the chasing away of darkness by the light of truth—the outworking of an energy more powerful than a million swords, the end of which is complete victory. D. K.

STRANGE COMMINGLING.

How fantastic are the tricks of men, and how extravagant the liberties they take with Christianity! The following came off in Kentish Town, on the 2nd of last month, in order to obtain funds to furnish a new church:—"A RAFFLE for a silver snuff box, a gold chain, a fancy velvet box, and other valuables. Tickets to be had of the Rev. R. Swift."

To this may be added the following:

"THINGS SPIRITUAL AND TEMPORAL AT GREAT GLEN.—The following circular has recently been issued at Great Glen, by the clergyman of the parish:—"The Great Glen Feast of Dedication begins on the Sunday next after the 22nd day of November. My dear Parishioners—For such persons as we are, true joy can arise only out of the sorrows of repentance. If then we would enjoy the Feast of Dedication which again approaches, let us first be sorry, and confess to God, that we have not used so diligently as we ought to have done, the means of grace which he has ordained in his Church: after that it will better become us to rejoice and give thanks, that those holy things are still of his great mercy continued to us. It is to express such joy that we keep up our ancient feast. On Advent Sunday, the Holy Communion will be administered. I beg you to consider that solemn admonition in the prayer-book, 'When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves and say ye are not ready?' On Monday, November the 28th, divine service will be at ten o'clock a.m., that the football players may have opportunity to worship God before they begin their game. The children will dine at one o'clock. On Tuesday, the Evening Choral Service, and the 'Feast of Charity' afterwards as usual. On Wednesday, St. Andrew's Day, there will be a lecture after evening service, on the discoveries of the microscope and telescope, by R. Luck, Esq. On Thursday, the tea-party and dance. It is never without some fear that I invite you to a dance.

Again I entreat you to remember well what you were made in your baptism, that so your dance may be kept blameless. No persons can be admitted without a ticket. On Friday evening will be held a meeting for home missions. God bless you all, and keep you from evil. H. L. DONDA.—*Leicester Mercury.*"

Fairly may we place here the following from the *Christian World*. Though not on a level with the above, the comingling is strange.

"TO CHRIST'S BAPTIZED WORKING MEN.—WANTED, in Christ's Establishment, situated in a densely-populated neighbourhood, on or before Lady Day next, a YOUNG MAN of good character and frugal habits, whose deportment we can look up to; who can well speak out for, and earnestly recommend his Master's person, property, and laws, speak a kind word to all who pass by, and attend to every duty belonging to the office. The amount of his temporal wages will depend upon pleasing his Master, and benefiting and attracting his admirers. To receive all incomings after necessary expenses (which are small) are paid. The building will hold 600 pieces of goods of inestimable value, for every one of which he must be officially responsible. No other establishment legally constituted near. No spurious charity is allowed to displace the Master's authority, nor childish customs practised. Address, B. P. (with full name and address) care of W. Arphor, Halifax Book Depôt, Bishopsgate Without."

Then we have the clergy BALLS.

"At the annual ball, held at the Bull Inn, Melford, there were ten clergymen out of a company of one hundred and thirty. At the Down hunt ball, Downpatrick, the names of twenty-nine clergymen are given, as among those to whom invitations were sent, and who, it is stated, were present. The dancing commenced about ten, and was kept up until an early hour next morning."—*Record*

Dr. Miller, of Birmingham, does not attend balls, but has thought it desirable to have something to do with RIFLES. He considers it "a fitting thing that rifle corps should inaugurate their enrolment by solemnly recognizing the duty of worshipping God in public, and asking His blessing to consecrate their embodiment." Consequently the Rifles were marched to a special service in the Old Church last Lord's day. Of course, all got up ready for action. Thus the name of Christ is brought in to furnish pretext for an extra display of worldly pride.

QUERIES AND REPLIES.

LIFE HID WITH CHRIST IN GOD.

An answer in your next number is requested to the following query, which will oblige a few of your constant readers:—“What life is spoken of in Col. ii. 2, which the Apostle says, is *hid* with Christ in God?”—G. R.

The Apostle, in this passage, is addressing disciples of Christ, and we understand him to be referring to the resurrection, or immortal life. In effect, the language of the Apostle is—“For you are dead, (by the sentence past on the first Adam) but your future restoration is sure—it is hid with Christ in God. So that when Christ, who your life, shall be made manifest, you also shall be made manifest with him in glory. This is the testimony, that God has given you *eternal life*, and this life is in his Son. He who has the Son, has this life; he who has not the Son of God, has not this life. These things I have written unto you, that you may know that you have eternal life—that you may continue to believe on the name of the Son of God. This is life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent.” Perfection in character and holiness are peculiar to the blessedness of eternal life; and these are hid with Christ in God.

WITNESS OF THE SPIRIT.

The Apostle says, Rom. viii. 16, “The Spirit beareth witness with our spirits, that we are the sons of God.” Can you explain to us in what way the Holy Spirit witnesseth with the Disciple’s spirit to the great fact here mentioned?—T. M.

This is a passage respecting the meaning of which there has been much controversy. We can only state our own views thereon. We believe that the Holy Spirit is the author and revealer of those facts, commands, promises, and threatenings which are found in the New Covenant Scriptures, given by the grace of God to man. This record testifies, or witnesses, either against or in behalf of every man who hears it or reads it, being the language employed by the Holy Spirit for that purpose. To the obedient believer, then, these words prove a savor of life ending in eternal life; and to the disobedient unbeliever a savor of death ending in death. In the sight of God there is no neutral ground between the believer and the unbeliever. Let us read the passage in its connection from a translation which we have in our possession:—

“For all who are led by God’s Spirit, and they alone, are the sons of God. For you have not received a spirit of bondage, that you should go back again to the state of slavish fear, but you have a spirit of adoption, wherein we cry unto God and say, ‘Our Father.’ The Spirit itself joins its testimony with the witness of our own spirits, that we are the children of God. And if children, then heirs of God, and joint heirs with Christ; that as we now share his suffering, we shall henceforth share his glory.”

This testimony of the Holy Spirit was presented to the disciples of Christ in Rome, that they might be fully assured of the intimate relationship into which they had been brought to each other and to God, by the glad-tidings which, at least, some of them had heard proclaimed in Jerusalem on the day of Pentecost (Acts ii.) Now to all who receive the great salvation of the Gospel, God promises thus:—“I will put my laws into their minds, and inscribe them on their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his fellow-citizen and every man his brother, saying, Know thou the Lord; for all shall know me, from the least of them to the greatest of them. Because I will be merciful to their unrighteousness, their *sins* and *iniquities* I will remember no more.” Of this promise, then, the believer has an assurance, in the child-like love to God which he possesses, and in the anticipation of a more perfect state, when his relation to the Divine Father obtains its full development. This inward witness of the Spirit, which is the fruit of faith and obedience, springs from communion with God, and immersion into the name of the Father, Son, and Holy Spirit. It is here that sinners, by faith, are washed in the blood of Christ, and that sins of deepest dye are at once and for ever pardoned by the God of all grace and consolation. The Holy Spirit then witnesses with our spirits that we are the sons of God. As it is impossible to describe the feelings with which an affectionate mother regards her only child, so, we humbly think, language fails to portray the feelings which accompany the inestimable blessing of a good conscience toward God. Nevertheless it is a reality, and every disciple of Jesus has the promise of obtaining the personal realization of this inward witness of the Holy Spirit—this sealing of the Spirit unto the day of redemption. But “the peace of God passeth all understanding,” and therefore cannot be described in human language. J. W.

ITEMS OF NEWS.

BANFF.

It is with feelings of joy that I communicate to you the progress of the cause of truth in this North country. Since I last wrote you, five promising young men (four of whom never made any profession previously) have been immersed into the name of the Lord Jesus, and three of them within the last three weeks. Oh, that men would take God at his word, instead of expressing their views as to his meaning to suit a particular creed. Let us take courage, for the Lord will be with his truth, which must prevail.

A. CAMERON.

December 23, 1859.

BIRMINGHAM.

During the last few weeks attention has been mainly given to things in the church. The brethren consider it desirable to obtain a more suitable place for meeting 'ere much is done further to call the attention of those who are without. One has been immersed during the month at Cherry Street, and several at Bond Street. A social meeting, of the members of the two churches, has taken place in the Cherry Street Room, when, after tea, addresses were delivered by Brn. Cornduff, Chew, Fraser, Moore, and King. Bro. Bridge, deputed by the Bond Street brethren, read the address following—

From the Church meeting in Bond Street, to the Church of Christ meeting in Cherry Street, Birmingham.

Dear friends in the Lord Jesus,—In reply to your address, as read to us at a recent meeting, we need say but little.

We return you our most hearty response, and we pray for you much prosperity and peace.

We feel with you that a great work has to be done. The laxity of discipline, and the disregard of the Word of God, which now characterise so many churches around us, are truly appalling; the need of reformation is great.

When a society of persons that trifles with, or throws contempt upon the Lord's ordinances, can be generally called a Church of Christ: its time then for really thoughtful Christians to seek a definition of a Christian church. What is it? Can it be defined at all? Or, must the definition be so wide as that it shall include those, who not only do not practice, but who also jeer at one at least of the ordinances, we mean the ordinance of baptism.

We are persuaded that the time has come when a decided protest must be uttered against the contemptuous treatment of the Word of God, on the part of those from whom we should expect some better thing. We are persuaded, too, that truth is made to suffer through a misunderstanding of the meaning, and of the claims of charity. How many now forget that one of the characteristics of charity is this; that "she rejoiceth in the truth!"

We would, however, do our work of advocating the truth without bitterness and wrath. We would remember that not long ago we were in darkness about many things on which we now have light. This remembrance should teach us to bear with

those who oppose us, while we shrink not from a manly utterance of our own convictions—while we teach, without fear of consequences, what God has revealed to us by his Spirit, in the written word.

In conclusion, dear friends, we would express our entire willingness to co-operate with you in any "work and labor of love." The field is large. There is enough for us all to do. We trust that we shall feel your success to be our success: believing that our aims and sympathies are but one.

Any means that may be devised for the promotion of the Redeemer's glory in this large town, and throughout this district, we should be happy to aid and promote.

And now we say, "Peace be to the brethren and love with faith, from God the Father and the Lord Jesus Christ."

Signed on behalf of the church,

SANDERS J. CHEW,
SAMUEL GILBERT,
JAMES EGGINTON,
THOMAS BRIDGE,
JOHN TONGUE,
WILLIAM EGGINTON,
PHILIP JONES,
HENRY COTTERELL.

The meeting in every respect was most agreeable, and it is hoped not without good results.

Bro. Fraser has done good service in regard to our publications—60 *Harbingers* are ordered, as the result of his canvass—the *Gospel Advocate* also has had his attention with good results, and, though he did somewhat forget the *Quo Warranto?* its sale has been considerable. Since the last communication the church in Cherry Street has taken an important step. After a careful examination of the New Testament teaching concerning deacons, a special meeting of the church was called, in order that the Disciples might look out from among themselves, brethren qualified for this important ministry. Bro. King, who has till now held in charge this service, stated his conviction that the church was blessed with brethren in every way qualified for the deacon's office, but urged that the election should be considered to have taken place only in the event of the church's ability unanimously to call to the work in question. Brethren Johnstone, Lemprier, Eskin, and Tompkinson were then named, and unanimously declared fit and proper persons for the office. On the next Lord's-day, after a brief address, and prayer by several brethren, the elected were set over the work to which the church had called them, by the laying on of the hands of Bro. King—it being understood that thereby was imparted unto them, the charge (in this particular department) which he had till then retained.

EDINBURGH.

Quietly and unostentatiously is the congregation of Disciples meeting in Bristol.

place chapel, contending earnestly for the faith once delivered to the saints—"walking in the admonition of the Holy Spirit—are much edified and greatly multiplied." That this may not appear an exaggeration of facts, it is necessary simply to mention that, in the presence of large, anxious, and attentive audiences, my wife was added to the church by faith in a glorified Saviour, and immersion into the name of the Father, Son, and Holy Spirit, on the previous Saturday evening—three on the Thursday following, and four others on the last Lord's day forenoon. Having begun the warfare, may they fight the battle triumphantly, so that they may receive the victor's honors—an imperishable crown of glory. As we are strictly enjoined to "owe no man anything," I enclose payment in arrears for the *Harbinger* for 1859, trusting that the same "still, small voice" may be heard by all your subscribers, which may considerably lighten the burden of your editorial labors.

D. H. FAIR.

December 18, 1859.

PATHHEAD.

On Lord's day, the 15th instant, one male, and on Thursday, the 19th, one male and three females, having confessed Jesus before men, were baptized by his authority, henceforth, we trust, to "walk in newness of life."

T. HARROW.

Dysart, January 20, 1860.

SWANSEA.

It is encouraging to see that our labors are not in vain. I have an intimate friend who labors as a minister in a church numbering about six hundred members, who has abandoned the Papal formula of baptism, and now immerses believers into the name of the Father, and of the Son, and of the Holy Spirit. The church demanded his reasons for such a change. He then explained the inconsistency of the word in the commission, and the propriety of the word into, with which they were well pleased. It is the minister's impression that this church will not allow any one for the future to use the Papal rendering of the commission. I told him some time ago that every church of Christ should, according to the New Testament, have a plurality of pastors or overseers. After a little conversation, he saw that it was the order of the first churches, and mentioned it to the leading brethren of the church, who also fully concurred with it, and I am informed that they intend carrying it into practice.

I received a communication from Newtown the other day, in which I am informed that all the denominations meet together

for prayer, concerning whom my correspondent writes the following:—"They talk of coming one step on our road—that is, they will organize into one great body, and drop all human names, and be called by the name of Christians only. I am informed that they feel indebted to Bro. Rotherham for this, that they saw the propriety of this in his discussion with Bevan. The words, 'How good and how pleasant for brethren to dwell together in unity,' are still ringing in the ears of some of them." All things considered, we cannot anticipate any great change at once; but the above facts are proof that we do not labor in vain. Let us bless the Lord and take courage. His word shall not return unto him void.

About eight o'clock last Lord's day morning, a poor penitent sinner walked with me through the heavy waves of the sea, and at the same time he was calling on the name of the Lord, that his sins might be washed through the precious blood of Christ; and in this attitude of prayer he was buried with him in baptism, wherein also he rose with him through the faith of the operation of God. He is now going on his way rejoicing.

E. E.

January 10, 1860.

WIGAN.

Since the last report from Wigan appeared, seven individuals have been immersed into the Lord Jesus, on confession of their faith; and we think there is still a field open here, which, with the blessing of God on faithful labor, will prove very productive. May the good Lord give us strength and wisdom, enabling us to work in accordance with His will, that it may prove to the praise of His glory through Christ.

January 13, 1860.

J. C.

FOREIGN ITEMS.

We condense the following from the *American Harbinger* for January, 1860:—

ILLINOIS.—Bro. L. J. Correll writes from Palestine, that he recently introduced five into the kingdom, one of whom was 73, and three others between 60 and 70.

MICHIGAN.—Bro. L. Carpenter reports the results of a meeting at Seneca, Lenawee co. as being 38 additions. The meetings continued ten days. It was the first time the ancient gospel had been proclaimed in that community.

MISSOURI.—Bro. G. Myers reports meetings at Mount Gillead, at Randolph county, and at Howard county, which closed with 35 additions. The whole number added in two months had been 86.

FAMILY CIRCLE.

ANTICIPATING EVILS.—Enjoy the present, whatsoever it may be, and be not solicitous for the future; for if you take your foot from the present standing, and thrust it forward towards to-morrow's events, you are in a restless condition. It is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well to-day, it is madness to make the present miserable by fearing it may be ill to-morrow — when your belly is full of to-day's dinner, to fear that you shall want the next day's supper; for it may be you shall not, and then to what purpose was this day's affliction? But if to-morrow you shall want, your sorrow will come time enough, though you do not hasten it; let your trouble tarry till its day comes. But if it chance to be ill to-day, do not increase it by the cares of to-morrow. Enjoy the blessings of this day, if God send them, and the evils of it bear patiently and sweetly; for this day is only ours—we are dead to yesterday, and we are not yet born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible; and if only that day's trouble leans upon him, it is singular and finite. "Sufficient to the day (said Christ) is the evil thereof;" sufficient but not intolerable. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

WOMAN WITHOUT RELIGION. — A man without religion is at best a poor reprobate, the football of destiny, with no tie linking him to infinity, and to the wondrous eternity that is begun within him; but a woman without it is even worse — a flame without heat, a rainbow without color, a flower without perfume. A man may, in some sort, tie his frail hopes and honors, with weak, shifting ground tackle, to business or to the world; but a woman without that anchor called Faith is a drift and a wreck! A man may clumsily continue a kind of moral responsibility out of his relation to mankind; but a woman, in her comparatively isolated sphere, where affection, and not purpose, is the controlling motive, can find no basis for any system of right action but that of spiritual faith. A man may craze his thought and brain to trustfulness in such a poor harborage as fame and reputation may stretch before him; but a woman—where can she put her hopes in storms, if not in heaven? And that sweet truthfulness, that abiding love—lightening them with the pleasantest radiance, when the world's storms break like

an army of smoking cannon — what can bestow it all but a holy soul-tie to what is above the storms, and to what is stronger than an army with cannon? Who that has enjoyed the love of a Christian mother but will echo the thought with energy, and hallow it with a tear!

FOLLY OF PRIDE.—Take some quiet sober moment of life, and add together the two ideas of pride and man. Behold him, creature of a span, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul floats from his body like melody from the string: day and night, like dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make for himself a crown of glory, to deny his own flesh, to mock his fellow, sprung from that dust to which both will return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he not stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error, and imperfection.—*Sidney Smith.*

HEART HUNGER.—The heart hath hunger as the body hath. Where one person dies of physical want, a dozen perish from starvation of the affections. Men cannot live by bread alone, but the soul likewise must be fed. A pig can subsist on corn, and a horse on hay and oats; but men and women have spiritual natures that require spiritual food. We have seen a poor puny child to which neither nutriment nor medicine could give warmth and strength, suddenly rouse and become healthy and ruby when some large-hearted, elderly, unmarried aunt, with no husband or child of her own to bestow the rich store of her affections upon, came to feed the little thing with her heart's blood and tea-spoon. This hunger for love is a divine appetite, and it is folly to attempt to starve it out.

HEAT FROM THE STARS.—It is a startling fact, that if the earth were dependent alone upon the sun for heat, it would not get enough to keep existence in animal or vegetable life. It results from Pouillet's researches, that the stars furnish sufficient heat during the year, to melt a crust of ice 75 feet thick.—*Dr. Lardner.*

MARCH, 1860.

EDUCATION : ITS INFLUENCE AND IMPORTANCE

THE SUBSTANCE OF PRESIDENT MILLIGAN'S INAUGURAL ADDRESS DELIVERED ON THE OPENING OF HARRODSBURG COLLEGE, KY.

It has already become a proverb, that "The present is the age of improvement." There is not a branch of science within the wide range of human knowledge, that has not been more or less enriched by contributions from some of the master minds of the nineteenth century.

It is not, however, so much in the department of sciences, as it is in that of the arts, that we excel our predecessors. It is not so much in the discovery of truth, as in its varied applications to the practical purposes and conveniences of life, that we are in advance of all past generations. Some of the most sublime discoveries in science were made by the Galileos, the Keplers, the Bacons, the Lockes, and the Newtons of even the seventeenth century. But these discoveries were, to most persons of that age, what the gold mines of California were to the wild tribes of the West. Very few then knew how to appropriate them.

But now all is changed ; or at least, is rapidly changing. Everything is now assuming a more highly practical tendency. Agriculture and the mechanic arts are greatly improved by the application of science ; our rivers, lakes, and oceans are navigated by the power of steam ; information is carried from city to city, and from continent to continent, with the velocity of lightning ; and in a word, everything is onward, and upward, and Westward.

A question, then, rises just here, of very great interest to every true philanthropist :—What is the cause of all this ? To what particular agency or instrumentality does this state of universal improvement owe its origin and its progress ? Why does the nineteenth

surpass every preceding century in all the elements of wealth, power, and civilization ?

This question has been very differently answered by different classes of individuals. The mere politician, who is wont to contemplate everything through the medium of political glasses, has usually found his answer in the great improvements that have been recently made in the science of government. But this does not satisfy the more enlightened and inquisitive metaphysician. The question still occurs to him, whence this great improvement in political science ? It is an effect, and it must have a cause, as well as the recent improvements in agriculture, horticulture, and the other arts and professions. The Christian philosopher, who stops not with the consideration of second causes, but who is accustomed to trace every event in human progress up to the Divine will—or rather, to the Divine nature, where all true philosophy ends—will, of course, refer all this to the agency of Him who made the universe, who governs it, and who is now evidently directing all things to the speedy introduction of that glorious era, when the wolf shall dwell with the lamb ; and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them.

To this general solution of the problem, I have no objection. It certainly presents to us a very just and rational conception of the whole matter. But it does not meet the specific object of our present inquiry. Our question does not refer to divine, but to human agency. We do not ask, what has God done, but what has man done, under

the Divine guidance, to bring about this happy state of society? Or, to be still more particular, what is the first link in the chain of human instrumentalities that has given rise to this wonderful progress in all the elements of modern civilization?

Waiving for the present the consideration of all the merely speculative theories of human progress, I hesitate not to affirm my solemn conviction, that the true answer to this question is to be found only in the superior education of the nineteenth century. This is the grand *primum mobile*, the great efficient mainspring of all the schemes that man has ever devised and executed for the elevation, civilization, and beautification of his race.

But let me not be misunderstood here. We often differ in our conclusions, merely because we use different nomenclatures. We often use the same word to represent different and distinct ideas. This is particularly true of the term *education*. But few words have a wider currency, and yet very few are more imperfectly understood. The popular meaning of this term is extremely erroneous. It is generally used, as you are all aware, in the sense of acquiring and storing away ideas, which, like so many measures of wheat, oats, or barley, are to be retained in the granaries of the human mind; or to be dealt out to the highest bidder, according to the wholesale or retail prices of such gross commodities.

But as its etymology denotes, it primarily and properly signifies a process just the reverse of all this. It is not the treasuring up in the mind of any thing *ab extra*; but it is the developing, moulding, harmonizing, adjusting, polishing, and refining of that which is within the man himself.

This idea is so fundamental, that I shall take leave to illustrate it with all possible simplicity, even before this very intelligent audience. As the occasion is somewhat elementary, I will, no

doubt, be excused for introducing, at this point, a few very plain and elementary suggestions.

Allow me, then, in the first place, and by way of illustration, to call your attention to the world of wonders that lies concealed beneath the surface of even the most simple organized substance. Who, for example, that has ever witnessed the mysterious process of vegetation, could imagine, *a priori*, that a single grain of corn is susceptible of such a development as we every year behold? True, indeed, without the influence of certain external agencies, its vital energies would remain for ever latent. This may be well illustrated by the grains of corn that are sometimes found in the Egyptian pyramids, and among the ruins of ancient cities. But by the application of heat, light, moisture, and electricity, the germ is quickened into life. We have first the root, next the blade, then the stalk, after that the blossom, then the ear, and finally the full grown corn in the ear. It is now, allow me to say, an educated grain of corn. Whether it has been properly educated or not, depends, of course, on circumstances.

Now all this is very analogous to the education of the infant man. His is the most complex of all created constitutions. He is a perfect microcosm within himself. He has a material body, an animal soul, and a god-like spirit. These again are endowed with numerous and various faculties, each of which, by the use and application of proper stimuli, is susceptible of the most wonderful and astonishing development. How amazing, for example, is the difference between the muscular powers of the child and the full-grown Goliath! Or between the mental powers of the infant Newton, and those of the philosopher Sir Isaac, whom God "To mortals lent, to trace His boundless works

From laws sublimely simple."

We do not, of course, pretend by any

system of education, to make every man a Newton. There is a natural limit to the development of every organized substance, whether vegetable or animal, beyond which no created power can extend it.

"For education ne'er supplied
What ruling nature has denied."

The educator creates nothing. He produces neither mind nor matter. He merely develops, moulds, and polishes the raw material. But if he cannot make the moss bloom as the rose—if he cannot cause the daisy to tower aloft like an oak of Bashan, or like a cedar of Lebanon, he may, nevertheless, develop every faculty in each particular individual to the full extent of his own natural capacity.

This, then, for the sake of distinction, we may call the first element of education. But it is only in theory that we can separate the developing from the moulding, polishing, and refining process. While our latent powers, energies, and susceptibilities are being brought out from the deep recesses of our being, by each one being exercised on its own appropriate objects, they all receive at the same time a particular cast: they are, as it were, moulded in the types of the educator: they are either brought into a state of more active and sympathetic harmony, or they are crushed beneath the fetters of the most inexorable and oppressive despotisms.

This is so very obvious that it scarcely needs any illustration. It is a matter of daily consciousness with every youth, that the performance of any one action begets in his system an increased facility for its repetition. This again strengthens the same tendency, and so on till a corresponding habit is formed. We all know with what fear and trembling we made our first essay in the simple art of chirography. To form the first letter of the alphabet required at that time a very considerable effort. But now it almost forms itself; that is,

it forms itself if we have been so fortunate as to form a habit in harmony with the natural laws and constitution of our chirographic organs. But otherwise the die is cast. The decree of habit is, Let the fully developed hand that is cramped now, be cramped for ever.

This is a very simple and familiar illustration of the force and power of habit over all our faculties of body, soul, and spirit. So plastic, indeed, is the infant constitution, that it may be easily cast into almost any mould whatever. We do not, of course, by this intend to endorse the absurd dogma that "man is a mere creature of circumstances." Not at all. Such a hypothesis has no foundation whatever in fact. There is evidently in the mind of every man a natural affinity for truth, just as there is in his body a natural tendency to assume the upright position. But we all know that the human frame has, in its infancy, been distorted into a thousand hideous forms; and we are just as painfully conscious that the infant mind has been as often cast into false systems of politics, philosophy, morality, and religion. The present chart of the civilized world is a melancholy illustration of this fact.

How exceedingly important, then, it is, that during the process of education all the faculties of every youth should be exercised on their corresponding and appropriate objects, so as to secure their full and complete development, and so as to form, at the same time, habits in harmony with his own primitive constitution, and with the relations that he sustains to the entire universe. This is a matter on which there is no room for exaggeration. Here it is that all the powers of language become utterly bankrupt, and every attempt to hyperbole falls far short of expressing the simple, eternal realities and consequences that are involved in the education of every son and daughter of humanity.

The third object, or element, of education, is the acquisition of useful know-

ledge. Knowledge is the food of the soul.

"Man loves it dearly: and the beams of truth

More welcome touch his understanding's eye

Than all the blandishments of sound his ear,
Than all of taste, his tongue."

When, therefore, a man's whole constitution has been developed, moulded, polished, and refined to the fullest extent of its capabilities — when all his faculties have been made to harmonize with each other, and with the laws and principles of the physical, intellectual, and moral universe — when his mind has been filled with knowledge and his heart with wisdom; then, and not till then, can it be said with propriety that he has been perfectly educated. He may, indeed, have a strong and athletic physical constitution — he may have been well instructed in many of the arts and sciences; but a perfectly rational and complete education he has not received, while any of the things specified are wanting.

You now comprehend what I mean when I say that education, in its proper and comprehensive sense, is the basis of all that tends to elevate, enrich, adorn, and refine human nature. And not only so, but I am sure that you also now fully acquiesce with me in the justness of the sentiment. Indeed, it is only necessary to state the premises, and the truth of our proposition follows with all the clearness and force of a mathematical inference. For if matter is not capable of self-improvement — if it is mind that discovers and that applies all the elements of wealth, power, and whatever else pertains to the individual, the social, and the general good of mankind, then it clearly follows that the success of all this must ever be in the ratio of its own education. Of what use, for example, is all the gold of California, the coal and iron of Kentucky, or the diamonds of Golconda, to the man who has neither the intelligence

nor the wisdom that is necessary to appropriate them?

We boast of our civil and political institutions; and well we may; for they are the very best under the broad heavens. But of what use would they be, with all their varied and multiplied excellences, to the savage tribes of the West? or even to our Mexican neighbours? The fact is, that men always have had, and that they always must and will have, laws and institutions corresponding to their own mental and moral development. Deprive the rising generation, therefore, of what is properly implied in the art and mystery of education, and you at once render worthless all that was ever purchased by the blood of our Revolutionary fathers — you virtually annihilate our whole scheme of civil government — you destroy our system of internal improvements, with all the varied comforts and conveniences of social life — you seal the Bible, shut up the fountains of human happiness, and convert this whole land, which is now beautiful as the rose of Summer, and delightful as the fragrance of Autumn, into one vast, dreary, and howling wilderness.

The greatest problem, then, that man was ever required to solve, is the problem of his own education. To show how human nature may be best developed and moulded, and in all respects adapted to the ends and objects of its being and destiny, is to do more for the elevation and general good of mankind than did Columbus by the discovery of a continent. And the man who does most for the execution of the plan is, next to its projector, the greatest benefactor of his race.

I have not the vanity to suppose that I have made the great discovery. An experience of more than twenty years in this most difficult of all the arts, has convinced me that the problem is not yet fully solved. It remains for a second Peter, bearing the keys of the kingdom, to reveal the mystery.

Some things, however, follow very clearly from the premises now before us. If education consists, as I have said, not merely in the acquisition of knowledge, but principally and chiefly in the development and proper discipline of all our faculties, then it is evident, for example, that it must of necessity be a very long, laborious, and expensive process : that there is in fact no royal road to it ; but that it requires the combined influence of the nursery, the school-room, the academy, the college, the church, and the university to complete it. These, I repeat, are all essentials. Take away any one of them, and the chain of means is broken ; our whole system of education is rendered inefficient ; and the feeble, irregular pulsations of society will soon indicate that a fountain of life has been exhausted, or, at least, that the stream has been diverted from its proper channel.

I am aware that all do not think so. I know there are some very honorable men, who seem to regard our colleges and universities as non-essentials, if not, indeed, as public nuisances. They refer us to a Franklin, a Washington, and a Clay, who, without a collegiate education, have gained for themselves a name and a reputation as enduring as the annals of our Republic.

But these men forget that the sage of Boston, the hero of Mount Vernon, and the orator of Ashland, were Nature's favourite sons. They also forget that each of these illustrious patriots and statesmen deeply deplored his own want of a thorough course of collegiate instruction and discipline. They forget that Franklin strongly recommended the study of ancient classics, especially to professional men ; that Washington was the founder of a college which still does honour to his name and memory ; and that Mr. Clay was always the sincere friend and eloquent advocate of a thorough and liberal system of public instruction.

But we need not the testimony and

advocacy of even a Franklin, a Washington, or a Clay, in behalf of our colleges and our universities. To test their real value and importance in a scheme of education, we have only to look into their own intrinsic merits ; we have only to inquire what has already been accomplished through their instrumentality, and how much of the world's comfort, happiness, and prospective civilization still depends on them.

For if education is a blessing to society, why should it not be made as general and as thorough as possible ? Why stop with the instruction and discipline of the common school and the academy, while there is so great a demand for the very best educated mind in all the relations of life ? What would now be the condition of the world, had colleges and universities never been established as a means of education ? How many would now have the Bible faithfully translated into their own living vernacular ? Where would now be the fifty million copies of the Word of Life that have revealed to all nations the straight and narrow way that leads to honour, to glory, and to immortality ? What would we know of those polished arts and inventions that

———"have humanized mankind, Softened the rude, and calmed the boisterous mind ?"

Where would now be most of those standard works of literature and science which are at once the guide of the farmer, the mechanic, the pedagogue, the lawyer, the physician, and the statesman ? Is it not perfectly obvious to every student of history, that nearly all the great improvements that have recently been made in the arts and in the sciences may be traced, either directly or indirectly, to minds that have been thoroughly trained and disciplined in the halls of our colleges and universities ? And is it not just as obvious to every man of reflection, that upon such

minds we must always rely, even for the preparation of text-books to supply the wants of the nursery and the common school, to say nothing of the solution of those higher and more complicated problems, on the demonstration of which must ever depend the progress of Christian civilization? Take, for example, the most popular text-books that are now used in our common schools. Who are their authors and compilers? Is not almost every child in this Commonwealth familiar with the names of a Webster, a Goodrich, an Olmsted, a Davies, a McGuffey, and many others who, having graduated with the highest collegiate honours, devoted much of their subsequent labours to the preparation of text-books for the education of youth? Regard this question, then, as we may, it is evident that the common school is just as dependent on the university, as the university is on the common school.

But I have no desire to introduce invidious comparisons. I do not wish to array the higher against the lower classes of our literary institutions; nor

to discuss their comparative value as elementary parts of our social system. As well might we array the head against the heart, and contrast their influence on the life, health, and the activity of the body. No, let there be no antagonism between the nursery, the common-school, the academy, the college, the church, and the university. Let them ever be united; and let them always co-operate in the great work of qualifying each successive generation for more enlarged spheres of usefulness and happiness on earth, as well as for the higher, purer, and holier enjoyments of heaven.

You have done well in establishing at this place an institution of the highest grade for the education of young men. For this act of benevolence, you are entitled to the respect and gratitude of every citizen. And if, with the blessing of God, Kentucky University shall ever become a second Oxford or Cambridge, your names will go down to posterity, associated with the names of the very greatest benefactors of mankind.

ESSAY ON ROMANS VIII 16.

"The Spirit beareth (joint) witness with our own spirit that we are the children of God."

IN all propositions to be demonstrated and proven, it is important that the witness be in harmony with the proposition to be established; or, in other words, if it be a physical proposition, then a physical witness is necessary. A mathematical proposition requires a mathematical demonstration. And if it be a proposition of a spiritual character, then spiritual evidence should be sought after in order to its establishment.

The proposition now under consideration is one raising to view our spiritual connection with God, the divine Father, and at once suggests the importance of self-investigation, in order

that each and every one of us may see the precise position that we occupy.

Am I a child of God? is to every responsible individual a question of eternal importance. To this question one of the following answers must be given:—1st, I am a child of God; or 2nd, I am not; or 3rd, I do not know whether I am or not. The great matter for us now is to labor to ascertain, if possible, which one of the above answers we will be compelled to give. Oh, will it be our inestimable privilege, through the mercy of God, to say that we are *his* children—that we are the sons and daughters of the Lord Almighty? Or will we give the second answer named

above! Or shall we, by our investigations, be constrained to settle down upon the doubtful and uncertain position, that we cannot tell whether God is our Father, and that we are his children?

I take the position, that every one may know, beyond all doubt, whether he is the adopted of God, and has been accepted of the Father in the Beloved.

We may just as confidently know that God, through Jesus our Lord, has pardoned our sins, as that we may know that Jesus is God's Son and the only Saviour of sinners. The manner in which this matter is frequently disposed of by persons claiming to be the disciples of Jesus, is dishonoring both to the system of Christianity and to its great Founder, and quite degrading to those for whom Christianity is said to have been provided. Often do you hear persons answer, when the question involving their spiritual connection with God is presented — "I hope I am a Christian" — "I hope that God, for Christ's sake, has pardoned my sins," &c. We might just as well talk about hoping that God is God, and that Jesus Christ is God's Son, as to *hope* that he has *pardoned our sins*.

We will affirm that God has so arranged matters in the remedial system, right at this point, in such a manner, that every one may know for himself and not for another, but independent of all others, that he is a child of God, and that his sins are all remitted, if indeed this favor is his. If this were not true in every case, then there could be no consolation drawn from our relation to God, though we were in all truth his children. The very brightest jewels in the kingdom of God would be compelled not only to live in doubt, but die without any prospect whatever of heaven and immortal joys. If, indeed, the Christian was not permitted to know for himself that he was a child of God, and that his sins, though many, were all blotted out, notwithstanding the

whole world were against him, he could see but little gained by Christianity. If what we have said be not true, where would Paul's prospect for an immortal crown have been? Where would Peter's hope of heaven have been? And from whence would all the Apostles of the Lamb have drawn their consolation, if indeed they had been dependent upon the world for their assurance of pardon and acceptance with God?

But again. Where would have been the consolations of the many thousands who died for the honor of Heaven's adorable King, if these consolations may not be enjoyed independent of the testimony of mankind? These all died, leaving the world with its voice against them.

And it may in all truth be affirmed, that in every case where persons have stood up for Christianity as Jesus gave it, without any additions or subtractions — without any changes whatever — that they have had the voice of men against them, and consequently destitute of any consolation from Christianity, if the decisions of men were anything in deciding and settling this momentous question.

I suppose that all those persons now standing upon the Word of God, as the *only* rule of faith and practice, to the exclusion of all human speculations, would at least in some cases have the voice of men against them to contend with. But you inquire, where are we to look for the witnesses proving to us that we are God's children, and that our sins are, beyond all doubt, taken away? We answer, that you have them presented in the passage now under consideration, "The Spirit itself beareth witness with our spirit," &c.

We have here two witnesses presented to our view. 1st, the Spirit of God. 2nd, the spirit of the individual pardoned. How is the testimony of these witnesses obtained? Here is the great point. If we were permitted to form our conclusions from the speculations

of men sometimes in regard to this important matter, we should come to the conclusion that Paul, instead of using the language found in the passage above, taught that the *Spirit of God witnesseth to our spirit* that we are the children of God — that the Spirit of God gave us the evidence of our pardon, by producing some kind of undefinable impression upon our spirit or heart, that no one ever did or ever can understand.

In order to arrive at the truth as it is in Jesus, in regard to this matter of so much importance, we will state a proposition that no one will ever deny.

We now take the position, that the Spirit of God *never tells any man that he is pardoned when the Gospel says that he is not* — until the Gospel tells him that he is pardoned.

Can any one deny this proposition, and then say that he believes the Gospel? To say that the Spirit of God tells any man that he is pardoned, when the Gospel says that he is not, is to turn Infidel at once — is to reject the Gospel — is not to believe the Gospel. And what does the Saviour say of all this class of persons? He says they shall be damned. "He that believeth not (the Gospel) shall be damned." See Mark xvi. 16.

It can never, then, be made to appear that the one the Saviour says is condemned, the Holy Spirit says is saved.

Whenever the Gospel tells the sinner that he is pardoned, then the Spirit tells him that his sins are remitted. The Spirit and the Gospel *never contradict each other, but always go together*. If we can, then, ascertain when the Gospel teaches the pardon of the sinner, and his adoption into the family of God, we shall know when the Spirit tells him these things. The Gospel never tells the unbelieving and disobedient that their sins are pardoned. The Gospel says the man that believes not shall be damned. The Spirit can never be made to contradict this. The Gospel not only teaches that the man who believes not shall be condemned, but also teaches that the man who obeys not the Gospel shall be condemned and punished. (See 2 Thess. i. 7-9.) The Spirit never will teach different from this. How then does the matter stand? Just in this way: the Gospel tells the man (and this man only) that if he will believe and obey it, he shall be saved.

The Spirit never contradicting, but always being in harmony with the Gospel, says, "He that believes and obeys the Gospel shall be saved."

That we may be enabled to advance still further in this investigation, we will state that certain points, as conditions of remission, are presented in the Gospel, which we are called upon to receive and observe, in order that the promised benefits of the Gospel be ours.

1. It is clearly stated that we must believe — believe the Gospel.

2. Repentance upon all is enjoined.

3. Confession of the name of Jesus is required.

4. Baptism into the name of the Father, Son, and Holy Spirit is commanded.

The Scriptures are plain on all the above points. I believe all will agree that if the sinner attend to these things honestly before the Lord, they will lead him out of the kingdom of darkness into the kingdom of light, and bring him, according to the Gospel plan, into the church of the living God. It may be safely stated, that none ever require more, though some may enjoin less.

How, then, does the Spirit of God, in connection with our spirit, bear witness in harmony with these points presented in the Gospel, that we are the children of God — that we are the accepted of the Father in the Beloved? Notice, then, how the two spirits, or witnesses, unite in their testimony in the conditions or terms of pardon, as arranged above. The first point presented in the conditionality of the Gospel is faith.

1. The Spirit of God in the Gospel teaches the sinner that he must believe, if he would be saved. The Holy Spirit does not testify that we believe, nor that we do not believe. This is the work of our own spirit. Our spirit, taking cognizance of the state or condition of our mind or heart, decides the faith or lack of faith in our hearts. Our spirit must decide whether we believe or not. When it has been ascertained by a proper investigation that we do believe, the blessing connected with faith we confidently claim. *The witness of our spirit we will ever receive.* Though all the world were to tell us that we do not believe, having that conscientiousness imparted by the testimony of our spirit, we know that we do

believe. Our spirit, investigating the condition of our heart, can easily determine whether we believe with all our heart "that Jesus is the Christ, the Son of God," and whether we believe that God is, and that he is a rewarder of all them that diligently seek him.

2. The Spirit of God, in the gospel of his grace, requires that we repent of our sins. Our spirit also investigates this point and decides whether we have repented. In order, however, that our spirit be enabled to determine that we have attended to this, or any other injunction contained in the Word of God, it is important that we know what that requirement is. Hence, in order that our spirit be enabled to testify that we have repented, repentance by us must be understood. What, then, is the repentance enjoined in the gospel, and required by the Spirit of the living God?

Some define repentance to be a "godly sorrow for sin." That this is an essential element of repentance there can be no doubt, but is this all that is required in the command to repent? Surely not. Let Paul the Apostle give us a definition of that repentance acceptable in the sight of heaven. "A godly sorrow worketh repentance unto salvation, that needeth not to be repented of" (2 Cor. vii. 10-11.) What, then, was that repentance effected in those of Corinth, of which godly sorrow only constituted a part? It was a reformation of life, a turning away from sin. These persons, we learn, in their repentance put away the evil of their doings. And we may safely affirm that a repentance which turns no one from sin and sinful ways, is not the repentance taught by the Spirit of God in the gospel of Jesus Christ. Having, then, a proper definition of repentance, our spirit examining our hearts and lives, may testify that we have repented, if indeed it be true that with sincere hearts before God we have turned away from sin. If we have forsaken sin, we *know* it. So correctly, indeed, may our spirit determine this matter, that notwithstanding all the world were to say that we have not reformed, we know for ourselves that we have reformed.

If you, my dear reader, be conscious that many sins once practiced by you have been left off and abandoned, how long, suppose you, would it take the

world to convince you that you were mistaken in regard to the truth in this matter? They might make their effort, if it were possible, even to the day of eternity, and then they would fail to change you. You would still believe the witness of your spirit, and rejoice in the consciousness that you have turned away from your sins, and were laboring daily to glorify God in your body and spirit, which are his.

3. The Spirit, as seen in the gospel, teaches and requires us to confess the name of Jesus before men; that we confess with our mouth what we believe in our heart. See Rom. x. 10; Acts viii. 34. Our spirit examines this point also, in order to see if this matter has been regarded as required. If we have confessed Jesus, our spirit, taking cognizance of what we have done, says that we have obeyed this injunction of Heaven, and consequently, this point is settled.

4. We are commanded to be baptized in the name of Jesus Christ, for the remission of sins (Mark xvi. 15, 16; Acts ii. 38.) At this point I wish to state, that by the changes and speculations of men, some claiming to be the children of God are compelled to stop in the investigation under consideration. They cannot go beyond the third point in the above arrangement. With them all connected with this fourth point stands in the testimony of men. Their spirits know nothing about the matter. They are not at this point independent of the world for a consciousness of having submitted to God, as enjoined in the gospel. The class to which we refer are readily understood to be those who have been baptized in infancy, before they had any mind or conscience in the matter. I once, in conversation with a friend on this subject, told him that I would lay aside the controversy and the action of baptism—say nothing at all about the way we were commanded to be baptized; and then I wanted him to give me a witness independent of the testimony of men that he could rely upon. He of course failed, having been sprinkled in infancy. Indeed, he was without witness of any kind, that he could call upon at all times to prove that he had obeyed God. In the defence of his submission to this ordinance of heaven, he said, "If my parents were living I could prove it by them." But

his parents were dead. Then, says he, "I could prove it by the preacher." But, we replied, suppose the preacher is dead. "Well, then," he said, "I could prove it by the church record." But, we replied, suppose the church record is destroyed, what then? He said he had no further proof. But though he had the benefit of all the above witnesses, the best that he could say would be, that his confidence of having obeyed God rested upon the testimony of men, and not in his own knowledge of the fact. In such a case, the faith or confidence of the individual is neither in the testimony of God's Spirit, nor in the testimony of the spirit of the one claiming to have submitted to the Christian's divine Lord.

But now, if you please, take the case where the individual has been buried with the Lord in baptism, having first believed in the Saviour, turned away from sin, and confessed the name of Jesus before men, and you have a clear case before you. If you, my reader, have, as stated above, submitted to Heaven's King, I am sure that you occupy safe ground. Yes, you stand upon that foundation which can never be moved. Notwithstanding all the opposers of the kingdom of God were to tell you that you have not submitted to God, *you know for yourself, independent of all others, that you have obeyed the Lord.*

But, in conclusion, let me inquire, where can any man doubt, in regard to the pardon of his past or alien sins, and

his adoption into God's family, and his right to claim God as his Father, and to look to Jesus as his elder brother?

When the Spirit of God says to the sinner, "If you will believe with all your heart what the gospel teaches, repent of all your sins, confess with your mouth the Lord Jesus, and be buried with your Saviour in baptism, to come forth to live a new life, you shall be saved;" and on the other hand, your spirit says, "Lord, I do believe, I have repented of my sins, I have confessed the name of Jesus, and have obeyed God in baptism"—"have been baptized into the name of the Father, and of the Son, and of the Holy Spirit"—in such a case, where is the room for doubt? If we doubt at all, it must be by setting aside the testimony of the Spirit of God, as found in the gospel, or by rejecting the testimony of our own spirit, or by refusing to believe either of them. We cannot see how any man can doubt for a single moment, who has faith in what God has revealed, and can at all rely upon his own consciousness of having done what God has commanded. May we all become better and more acquainted with God's system to save us, and better acquainted with ourselves, and from the heart do the will of our Father in heaven, that we may have the assurance of our acceptance with God here, and finally be received into the everlasting kingdom of our God above, is the sincere desire of my heart.

J. R. L.

PHILOSOPHY, DOGMATISM, SCHISM.

We are painfully informed by letter and the press, that "Bro. W. S. Russell" has, by his dogmatic and speculative theorizings, divided the church in Jacksonville, Illinois, causing 100 members to recede from it; and retaining on his speculative basis 108 members! This schismatic dogma which he has adopted and defended is the following:—"When the Spirit is declared to do this or that, the primary significance of such language is, that the Spirit accomplishes whatever is predicated of him, IN HIS OWN PERSON, AND BY HIS OWN PERSONAL PRESENCE, without the intervention of secondary instrumentalities." The Holy Spirit is, then, the missionary

of Christ, not in the person of the Apostles—not in the person of any preacher, but "IN HIS OWN PERSON," alike a missionary to the world and to the church.

Where there is no preacher, but merely the written gospel in the hand of the sinner, in that case, the Holy Spirit himself makes a special visit to the sinner, and by an actual impact, indelibly prints or writes the gospel upon his understanding, his conscience, and his heart; and thus regenerates him by a special influence, or power invincible, or—*physically*, opening the sinner's understanding, conscience, and heart, to receive and embrace it. This dogma,

opinion, or speculation, call it what you please, must, in your opinion, be affirmed, proclaimed, developed, argued, or debated in the sinner's spiritual court of *oyer and terminer*, before he can understand, appreciate, or entertain it, to any spiritual, converting, or regenerating power or efficacy. And this is called "*preaching the gospel*!"

Now, be it emphatically stated, that, whether this philosophy be true or false, the statement of it, as preliminary or necessary to the illumination, conviction, conversion, sanctification, or salvation of a sinner is wholly destitute of Apostolic authority or precedent. It is, therefore, unsanctified and reprobate. The Apostolic teaching and preaching regards it as reprobate silver, and wholly apocryphal in its whole spirit, front, and bearing. It is unsustained by any Apostolic authority, found in the Apostolic Scriptures. We care not what St. Augustine, St. Athanasius, Saint Calvin, or any other sainted theorist of the Kant or Cousin school may have written, or dogmatically affirmed, in their philosophy on the premises. It is wholly destitute of Apostolic commendation or affirmation. "God, who at sundry times and in divers manners spake in times past to the fathers by the prophets," and in these last days by a Son, whom he has constituted Lord of all, has never sanctioned a theoretic or speculative gospel or religion.

The very word *gospel* is negative of all speculations, theories, and philosophies. It is God's *spell*, or *word of life* eternal, declarative of fact and deeds spiritual, divine and everlasting in their import, bearings, and influences upon the person, character, and destiny of man. It is the power of God to salvation to every one who cordially receives it; and, consequently, worthy of universal acceptance. Its whole spirit is the spirit of union, communion, and co-operation—in reference to an everlasting empire, and in perfect unison with the three personalities of Jehovah Elohim. It is a development of Divinity in unison with fallen humanity, and adapted to it as light to the eye, or music to the ear.

Amongst the speculative dogmata to this theory of spiritual influence we select a few dogmatic assertions:—"Spirit operating through the word, is wholly unscriptural language, and is purely

theoretical in its character." Of course he reprobates in these words—the idea of the spirit working in us or upon us *through, or by, the word*. Indeed, the idea is, in various forms, reprobated by our young friend. He will have the spirit to work upon man—sinful, fallen man, not *through the word*, but without the word; that is, by *positive impact and contact or impression of the Spirit*. That this is his position, is most evident from such assertions as the following:—"So long as the world perseveres in remaining *the world*, as sinful and God opposed, *the Spirit can gain no access to it nor convince it*" (p. 437.) The world, then, is *beyond the power of the Spirit*! How, then, is the world to be converted? He explains himself in the words following:—"But there is a point of transition, when the man begins to leave the world and commences to seek the kingdom of God, while as yet, strictly, he belongs to neither." This state he represents by twilight, "which is neither night nor day, but a mingling of both" (p. 437.) The sinner begins in this twilight, and then the Spirit comes to his assistance! But through what instrumentality? Neither light nor darkness—but through "*twilight*!" Is not, then, twilight a means to an end? Does God prefer twilight? Alas for such philosophy—for such theology, or Christology!

But he gives another illustration:—"Just as our Constitution says, that only a citizen has a right in our courts, yet it permits those same courts to admit the petition of him who desires to become a citizen. Thus actually granting by anticipation some of the rights of citizenship to the alien, to enable him to become a citizen!"

Why some of the rights of a Christian should be given to an alien to enable him to become a Christian, comes not within my speculative reasonings, nor my Bible readings! I must wait for some new light upon these premises. To balance the account, he says:—"Spirit operating through the word is wholly unscriptural language, and is purely theoretic in its character" (p. 438.) This is tantamount to settling a controversy, by affirming—"You are in error as well as myself." Poor logic! Worse theology! But we cannot admit this settlement of the debate or of the

differences. While the identical words "Spirit operating through the word" do not occur in this form, it is scriptural in another form. The Saviour prayed for his disciples, saying to his Father:—"Sanctify them *through thy truth*, thy word is the truth" (Jno. xvii. 17)—"purifying, their hearts by faith" (Acts xv. 9.) To the same effect Peter says:—"Seeing you have purified your souls *in obeying the truth*," "Born again, not of corruption, but of incorruptible seed"—"by," or "*through the Word of God*, which lives and abides for ever;"—"and this is the word which by the gospel is preached to you." This is not our theory, but it is our faith. See 1 Peter i. 23-25:—"Where no vision is the people perish."

Since the first act of the scene in the creation drama to the intercessory prayer of the Author and Founder of the *faith*, reported by the beloved John, all the illuminating, purifying, sanctifying, regenerating influences of the Spirit have been *through the instrumentality of his own word*. Well said the sweet bard of Israel—"Thou, O Lord! hast magnified thy word above all thy name."

In the 119th Psalm we have, under the caption of every letter in the Hebrew alphabet, eight lines, or verses; and in each of these we have a commendation of the Word of God under the name of "the word," "the law," "the testimony," "the statutes," "the judgments," "the commandments," "the precepts." In all, we have one hundred and seventy-six commendations of the Oracles of God in one of the songs of Old Zion. In contrast with these testimonies of the Holy Spirit, it is somewhat startling, to a well cultivated ear, to hear Bro. Russell say, "When the Spirit is declared to do this or that, the primary significance of such language is that the Spirit accomplishes whatever is predicted of him in his own person, and by his own personal presence, *without the intervention of secondary instrumentalities*." This is one of W. S. Russell's oracles. This is an inspiration above and beyond all the visions and revelations and teachings of the Divinely inspired writers of the Christian Scriptures. And in direct antagonism to the Reformer Nehemiah, who, in his address to the God of Israel, said—"O Lord, many years didst thou forbear them" (thy people) "and thou

didst testify against them *by the Spirit in thy prophets*, yet they would not give ear, therefore, thou gavest them into the hand of the people of the land" (Nehemiah ix. 30.)

We presume to say that the Lord Jesus Christ fully understood and comprehended the person, mission, and work of the Holy Spirit; and that "the holy men of old" spake as they were moved by the Holy Spirit. Let us, then, hear from them a few words. The Lord in his intercessory prayer, addressing his Father in behalf of his disciples, said:—"Sanctify them *through thy truth*, thy word is the truth." Why did he not say, according to Brother Russell, Sanctify them through the Spirit, for thy Spirit alone without truth, can sanctify a disciple or convert a sinner!

But let us patiently hear other testimonies from the Apostolic documents. Let us consult the Acts of the Apostles—speaking as the Spirit gave them utterance. When the unbelieving Jews heard Peter, "they were pierced to their hearts, and said to Peter and to the rest of the Apostles—men and brethren, what shall we do?" How did Peter respond? Did he say—*wait for the Spirit, until he makes you a special visit*? No such thing—But he responded—"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Were not faith and repentance in this case anterior to the reception of the Holy Spirit?

And with many other words did he testify and exhort, saying:—"Save yourselves from this untoward generation." What was the result? "They gladly received his word and were baptized." He did not say, wait till the Holy Spirit works faith in your hearts—or till the Holy Spirit enters your hearts; for he, without any instrumentality, will enter your hearts and write his gospel upon them, and then, and only then, can you believe and repent, for the remission of your sins." This would be another gospel!

This new gospel—of spiritual impact upon spirit, is as cold as death, and, therefore, never quickened into spiritual life man, woman, or child, so far as the Apostles have reported progress in their labours. Spiritual impact, or impressions, without faith in the testimony of

the Apostles of Christ, is a metaphysical whim of injurious tendency, and without aid or countenance from any heaven inspired man.

"*Means to ends*," are as old as the creation of the universe. They are as necessary in recreation as in creation—in regeneration as in generation. It is the most eminently prominent fact in the records of the Bible from the first to the last period of Sacred History. "By *his spirit* he has garnished the heavens, *his hand* has formed the crooked serpent," or the milky-way. His Spirit and his hands have founded the universe. So the poetry of Job indicates. Peter, too, affirms that "by the word of God the heavens were of old, and the earth standing (or consisting) out of the water, and in the water, by which the world that then was, being overwhelmed with water, perished." "But the heavens and the earth which are now, *by the same word*, are kept in store, reserved for fire against the day of judgment and perdition of ungodly men. He can create and He can destroy, by his omnipotent word. Where the word of a king is, there is power; and where the word of God, the King of kings is, there is omnipotence. Naked spirit working upon or manipulating naked spirit, is nowhere affirmed in the inspired annals of the universe. It is only extant on the metaphysics of speculative and peculative philosophers.

We cannot but regret to see a mind we once esteemed full of promise, dwarfing itself by the baseless visions of a dreamy philosophy—a philosophy falsely so-called.

In the Common Version it reads:—"Beware lest any man spoil (or make a prey of you) through philosophy and vain deceit, after the tradition of men, after the rudiments (or elements) of the world, and not after Christ" (Col. ii. 9-10.)

In the Lord's intercessory prayer, he emphatically uses these words: "*Sanctify them through thy truth, thy word is the truth.*" There is, indeed, no sanctification, properly so-called, but *through the truth*, "no sanctification of spirit" without "the belief of the truth"—that is the gospel. The gospel believed is the power of God unto (or in order to) "salvation." Hence, the grace of God precedes faith, repentance, baptism, the remission of sins, and the

residence of the Holy Spirit as the Holy Guest in the heart of the Christian!

We build on a sure foundation when we affirm that—the grace of God is the originating cause, the sacrifice of Christ the meritorious cause, faith, repentance, and baptism, the instrumental causes of a sinner's salvation—the fruits of which are righteousness, holiness, and peace.

We do not wonder, that some of the readers of the speculations of Bro. Russell have come to the conclusion that he maintains that true believers may yet work miracles, and that this power is still needed and may be yet expected. I have not seen this in these identical words, yet I confess that my fears have been, and yet are, that his progress is in that direction. His positive and dogmatic confidence in his own intuitions, and his philosophy of spiritual influence, are evidently in that direction, and that he is not one of us, is too manifest to be doubted by any discriminating and attentive reader of the outpourings of his dogmata. He has turned aside into vain janglings, and cannot legitimately be regarded as one of us. He is evidently now a schismatic, and as such, cannot be esteemed and regarded as a brother in communion with us.

A schismatic, or, as sometimes called, a *heretic*, was found in the churches planted by the Apostles; concerning these, he spoke in decided terms. Paul, to Timothy and Titus, gave directions in such cases (see 1 Timothy, vi. 5, Titus iii. 10, &c.) Nothing strange, or unprecedented in the Apostolic age, has happened to us. There was "an empty and deceitful philosophy," bold enough to withstand Paul and his associates. That same spirit yet lives. And no fleshly relation, no worldly consideration, no partial or special regard, could induce a true Christian to wink or connive at any one who will, in the pride or vanity of his own opinion, divide and scatter the family of Christ, contrary to all the teachings and preachings and exhortations of the Holy Apostles, and all this to make room for his cherished dogmatism.

He gives us his position in his own philosophical terminology. He first selects as a topic—"The spirit shall convince the world." He objects to "a round-about theoretical interpretation upon this direct and unqualified lan-

guage, which explains it as meaning that the Spirit accomplishes this conviction only through the word." He adds, "there is no such declaration as this in Scripture." "Spirit operating through the word" is wholly unscriptural language, and is purely theoretical in its character. The very opposite of this, indeed, would be more in accordance with Bible ideas, and the truer doctrinal declaration would be—the word operates through the Spirit; for Paul, Ephesians i. 22, speaks of "*obeying the truth through*" (by means of) "*the Spirit*." "When the Spirit is declared to do this or that, the primary significance of such language is, that the Spirit accomplishes whatever is predicted of him in his own person, and by his own personal presence, without the intervention of secondary instrumentalities." Such is the marrow and fatness of his adopted theology.

The words used by our young philosopher in this case, to say the least, are quite as theoretical as those which he repudiates. And this is quite a "round-about theoretical interpretation upon the direct and unqualified language which explains it as meaning that the word accomplishes this conviction only through the Spirit." And with him we may add—"There is no such declaration as this in Scripture." This beating the air is rather a waste than a redeeming of time.

The word operating through the Spirit—"the word the cause, and the Spirit the means"—is a trifling with the words of the Lord's prayer, John xvii. 17, "Sanctify them through thy truth, thy word is truth."

From the first act of the drama of creation to the last, the Author and Builder of the universe employed his Word, and not his Spirit, as the instrument. This is not only a palpable fact, but a most significant one.

All power known to man in nature, providence, or grace, is resolved, and only resolvable, into pure will. This is power absolute, to speak philosophically. Beyond this there is no definite or definable power. Hence, Jehovah Elohim, in the grand drama of creation, exclusively employed the imperative mood. And in the same mood he calls and "commands the things that be not," as though they actually existed.

Such is the sublimity of the divine

conception, in contrast or antithesis with all Grecian, Roman, or Anglican conceptions. "Let there be light, and light was," and is, and evermore shall be, while the volition that gave it birth and being is yet unchanged.

The *ne plus ultra*, or the grand and final ultimatum of the creation drama, as far as revealed in Holy Writ, is the creation of a new heaven and a new earth, in which righteousness, holiness, loveliness, and happiness shall flourish in unfading beauty and glory.

But while the remedial system continues extant—and that must be till the Lord returns—no change of dispensation or administration is promised; and therefore none is conceivable. Bro. Russell's day dreams of a new age of miracles, which I am informed he preaches, is a pleasing dream to a sickly and desponding heart; but it is a dream and no more: and such is his newly vamped and dressed speculation on spiritual impact or contact, in order to a new heart, a new spirit, and a new life.

His recent readings have been unfortunate. His plea for miracles is rather an alarming symptom; still it is borrowed from Rome, and therefore, there is some hope that he may restore it to the real owner. His German readings have not been fortunate. The facts, precepts, and promises of the Divine Teacher, without any such empty, imaginative, and deceitful philosophy, constitute the marrow and fatness of the word of life, and are all-sufficient to make the man of God perfect, thoroughly furnished for every good word and work.

We know no man "after the flesh," and still less those "who give heed to seducing spirits and doctrines concerning demons," and who assume that if we had more faith we could work miracles and cast out demons, as did the Apostles to sustain and maintain their commission. When any one allows his idealities to riot in such excesses and extravagances, it is our painful and sorrowful duty to remonstrate as publicly as the brother or alien who gives out, prints, and publishes such visions and imaginations.

His positions, expressed in his own words, are these:—"We cannot have one theory of spiritual influence for the Christian and another for the sinner. If the Spirit operates through the word

in conversion, it must operate in the same way in the sanctification of the Christian; and then how unmeaning do the strong expressions of the New Testament become which speak of the Spirit dwelling in man, and making man his temple and habitation! Again he adds, "He *always* works internally, and that is never called the Spirit's influence which is exerted merely through secondary agencies." These are his own definitive words. They are perspicuous, definite, and precise, and quite intelligible. It is, then, strongly affirmed as a fact, true and veritable, that the Holy Spirit alike positively enters into the heart of saint and sinner, and by actual impact, or by positive impression, operates *immediately, without any instrumentality, or means*, upon the naked spirit of man; just as the potter's hand manipulates or moulds a vessel out of the dead cold clay!

Again he affirms, "that that is never called the Spirit's influence which is exerted *merely* through secondary agencies." This "*merely*" is, in his style, out of place. When Jesus says:—"Sanctify them *through thy truth*, thy word is truth" (John xvii. 17); he ought not, according to this theory, to have added—"through thy truth," for that indicates an *indispensable instrumentality*. He certainly presumes not

to say that "*through the truth*" does not indicate any instrumentality! And if he admits that sanctification is consummated *without the knowledge and belief of the truth*, then the Saviour's views and his views are in direct and positive antagonism. It would require more than any miracle reported in the New Testament to reconcile his theory with the teachings of our Saviour on the premises.

The conclusion of this intercessory prayer makes "*the declaration of the Father's name*," or character, indispensable to the enjoyment of the love of God on the part of saint or sinner. It is in these words:—"I have declared to them thy name and will declare it;" in order to, or, "that the love wherewith thou hast loved me, may be in them, and I in them" (John xvii. 26.) Without faith in such a declaration of love could we by any possibility enjoy it?

"We cannot have one theory of spiritual influence for the Christian and another for the sinner." Hence, we affirm that the Holy Spirit works *through* or *by the gospel* upon saint and sinner, and upon neither but *through* or *by* the word, preached and believed.

But circumstances insuperable command me to lay down my pen for the present.

A. C.

WHAT THINK YE OF CHRIST?

In the Gospel by Matthew it is written, Jesus put the following questions to the Pharisees—"What think ye of Christ? whose Son is he? They say unto him, the son of David. How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he then his son? And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions" (xxii. 42.)

It is very evident the Jews, as a nation, expected the Messiah, who should be a mighty one, "whose name should be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isaiah ix. 6)—thus picturing to themselves the return of those days when they lived prosperously,

and all nations acknowledged their supremacy. They felt their need of The Christ, i. e. The Anointed One, whom they understood to be the promised Messiah or Deliverer. They were living under the Roman yoke, which, in many particulars, was not easy to be borne; consequently, they drank in largely those promises which spoke of, or shadowed forth, the coming of him who should sit on David's throne, reign victorious, deliver them from the thralldom of foreign rule, and establish a kingdom, if not the greatest on earth, certainly not the least—a kingdom that should have no end. The Saviour, knowing as he did what their expectations were, very properly put the questions, "What think ye of Christ? whose Son is he?"

Unhappily for the Jews, they dwelt upon those parts of the ancient Scrip-

tures which spoke of things so much desired by them, that they overlooked other portions which as certainly referred to humility of birth, sorrow, care, suffering, and death. Hence they could not understand that he must suffer before he was glorified. Jesus subsequently said to the two disciples going to Emmaus, "O fools, and slow of heart to believe all that the Prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" (Luke xxiv. 25, 26.) Isaiah speaks very plainly concerning the sorrow, humiliation, suffering, and death of Messiah; then of his glory, riches, and honor; yet they did not understand that their Deliverer was to be a sufferer before he was glorified; nor could they understand how he was David's son and David's Lord. Hence the Saviour's question put them to silence.

Jesus said he was the Son of God, and they knew him to be the son of Mary; and neither understanding the Prophets, nor the purposes of God in redemption, they could not harmonize these two facts, and so rejected him as their Messiah, finally putting him to death for having made the assertion. The Jews are correct types of too many who live in this enlightened age, who suppose that truth can be measured by a yard-stick, and testimony proved by weight and measure. The decrees of Jehovah are sure—the promises and threatenings of the Lord are certain; and although they may not be so clear as we might desire, nor so evident that we could not disbelieve them even if we would, yet they may be implicitly and confidently relied upon, if we would but exercise more faith and less reason, believing unreservedly in the wisdom, power, and goodness of God. It does, however, clearly appear, that Jehovah promised a Deliverer, the Messiah, who should control the mind, subdue the heart, and ultimately redeem body, soul and spirit. This the Jews did not desire, would not believe, and therefore could not accept. They thought differently about Christ—they wanted a King, a Ruler, a Mighty One, whose name and power should be felt over the whole world; consequently they reasoned according to their notions, repudiating the testimony which God had given by his Prophets, and finally rejecting Mes-

siah himself. But Jehovah approved him, raising him from the dead, and exalting him to his own right hand, there to reign until his foes become his footstool. The Apostle Peter said, "This Jesus hath God raised up, whereof we are all witnesses: therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts ii. 32, 33.) The Apostle Paul says that the believer has redemption "through his blood, even the forgiveness of sins"—"for in him dwells all the fulness of the Godhead bodily, and ye are complete in him." He was "delivered for our offences, and raised again for our justification;" and "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9.)

Reader, what think you of Christ?—whose Son is he? Do you believe that he is the Son of God, the Saviour of the world? If not, on what grounds do you reject the testimony of God? Is it because you cannot understand how God was manifest in the flesh—how he suffered, bled, and died? Rest assured, in the first place, God did not suffer, bleed, and die; yet most certainly was manifest in the flesh. Hear the news from Heaven's heralds, singing "Glory to God in the highest, peace on earth, and good will toward men." Why? "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord" (Luke ii. 11.) If you regard testimony, listen to Jehovah introduce his Son. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he (John the Baptist) saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased" (Mat. iii. 16.) If you believe in the existence of God, the great Creator of all things, you need not doubt for one moment that "the Word was made flesh, and dwelt among us." It may be that you cannot understand it, and no wonder,

for great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (1 Tim. iii. 16.) It would be madness to give up so noble, so holy a theme, because we are unable to comprehend it. If we were to banish from our minds all that we cannot fully comprehend and clearly understand, might we not — or rather, should we not—be compelled to give up the greater part of our present knowledge, and sink into degrading ignorance of God, the world we live in, and of ourselves? Can we fully define the properties of matter, mind, soul, and spirit? I think not. And who doubts that man is possessed of these? Can we understand how, by the word of Jehovah, light shone out of darkness—how He caused the earth to bring forth grass, and the trees their respective fruits—how He created the beasts of the field, and the fowls of the air; and having reserved the grandest of all His works, to complete the order, and to stamp with dignity and power all other operations, He formed man out of the dust of the ground, and breathed into him the breath of life, whereby he became a living soul.

If such creative power be ascribed to God, who can rationally doubt His power, or call into question His wisdom, when, to redeem a guilty world—the blood of bulls, and of goats, and the ashes of an heifer, mingled with all the self-righteousness the world could produce, having failed—He took upon himself the form of a servant, passed by the nature of angels, and appeared in the fashion of a man, humbled himself, and became obedient unto death, even the death of the cross. This certainly is an exhibition of matchless love; “for scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love toward us, in that while we were yet sinners, Christ died for us” (Rom. v. 7.) Have we not great cause to think highly of Christ, and to say, if God had not reconciled the world to himself, no ransom could have been found for the guilty? What think you of Christ? Is he a Prophet, Priest, and King? Yes, he is the Prophet of all prophets, the Priest of all priests, and the King of all kings.

Moses said, “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people” (Acts iii. 22.) On the Mount of Transfiguration Peter, James, and John heard a voice from heaven saying, “This is my beloved Son, in whom I am well pleased; hear ye him” (Mat. xvii. 5.) To hear Jesus is to hear the Apostles and Evangelists, who have written that we might believe that Jesus is the Christ, and that believing we might have life through his name. We must turn our attention to the teaching of Jesus, and mark distinctly his lessons and example. We see the very first act of public life was to fulfil all righteousness; he submitted to the baptism of John, thereby acknowledging the ordinance to be from heaven, and not of men; as well as presenting to his followers an example of piety, reverence, and subjection. His prophetic character was remarkable, not only as a teacher, but as a foreteller of future events. The past, present, and future were alike clear and plain to him. Let us notice an instance or two of his foreknowledge. “And he said unto them, behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, the Master saith unto thee, where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went and found as he had said unto them (Luke xxii. 10.) “When Jesus came near the city of Jerusalem he wept over it, and said, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave within thee one stone upon another: because thou knewest not the time of thy visitation” (Luke xix. 41.) This prophecy was fulfilled to the very letter by Titus,

the Roman General, in the year 70. Josephus informs us, that Titus built a wall around the whole circumference of the city, in order that he might compel the Jews to surrender by famine. The wall was nearly five miles in length, and was furnished with thirteen castles or towers, having been completed in the short space of ten days. Titus gained his object; the Jews were defeated, their temple was literally destroyed, and the very ground was ploughed up on which the temple stood.

Jesus said, "The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again" (Mat. xvii. 22.) Judas, one of his disciples, sold him for thirty pieces of silver, and delivered him up to the Jews; but, repenting of what he had done, he took back the money, saying, "I have betrayed innocent blood," and went out and hanged himself. They led Jesus forth to judgment, and thence to Calvary, where they crucified him. He was buried in Joseph's tomb, but God raised him again on the third day, and showed him openly; not, indeed, to all the people, but to chosen witnesses. Thus not only fulfilling his own predictions, but accomplishing what all the Prophets had spoken concerning Messiah, the Christ.

His teaching was remarkable, his manner and matter astonishing every one who heard him. Even his enemies admitted that "never man spake like this man." He spake like one having authority, and not as the scribes. Hear him in that pattern of sermons. What a flow of love, of feeling, of eloquence bursts forth when he utters the language—"Blessed are the peace-makers—blessed are the pure in heart—blessed are the merciful—blessed are the meek—blessed are the poor in spirit, for their's is the kingdom of God" (Mat. v.) He enforced the duty of forgiveness and forbearance, without which no disciple can truly love God or his neighbour. Alas! how short we come, and how important the question, What think you of Christ? He forgives us our trespasses, he pardons our iniquities, and blots out all our sins. Not, indeed, by "works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus iii. 5.)

Reader, have you thus been pardoned? Have you thus been renewed by water and the Spirit? Have you put on Christ? Have you been buried with him by baptism into death? If not, think on Christ—ask yourself whose Son he is—and then let those words of the Great I Am, move you to hear Jesus as your Prophet and Teacher, in whatsoever he shall say unto you.

The priesthood of Aaron was changeable, because death suffered them not to remain; but the Great High Priest, even Jesus, hath an unchangeable priesthood, because death had no dominion over him; wherefore he is able to save to the uttermost those who come unto God by him, seeing he ever liveth to make intercession for us. He is the Mediator of the New Covenant, which he endorsed in sorrow, suffering, and death, ratifying it with his own blood: for it is not possible that the blood of bulls and of goats should take away sins. "But Jesus, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. Let us then draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 22.) What think you of Christ? Is he the kind of priest you want? Do you feel your need of an Advocate before the throne of God? Can you trust the efficacy of his blood? Do you believe that he is the Lamb of God, who taketh away the sin of the world? If so, have you applied that blood to your case? Has your heart been sprinkled from an evil conscience, and your body been washed with pure water? If not, remember there is no other sacrifice, nor any other name under heaven, given among men, whereby we must be saved. There is no other name, no other sacrifice, no other priest; therefore, be persuaded to flee from darkness into his marvellous light, and from the power, and dominion, and slavery of Satan, into the peace, and joy, and liberty wherewith Christ makes his people blest and free.

What think you of Christ? Is he your King? Does he reign over you? Are his laws your delight? Are you swift to obey what he commands? Are you ready at all times to say, "Speak, Lord, for thy servant heareth?" Or, are you opposed to this Ruler? Be as-

sured, your opposition will not alter one decree of Jehovah, for he has said, "Yet have I set my King upon my holy hill of Zion. Therefore, kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Psalm ii.) Pilate asked Jesus if he were the King of the Jews; Jesus answered, Thou sayest it (I am) but my kingdom is not of this world. No, the kingdom of God is a kingdom of righteousness, of joy, and of peace. Hence Jesus did not come with earthly pomp and fading grandeur, but with humility, grace, and truth. Wicked Jews and Gentile sinners reviled him, saying, Let Christ, the King of Israel, descend now from the cross, that we may see and believe. But not so: it was to bleed and die that the Lord of angels came. Hence he could not gratify them by any such evidence, but remained on the cross, bearing their reproach, until "it was finished," when he gave up the ghost. Now he sways the sceptre—now he wields the sword of power—now he is honored, and all power in heaven and earth is given to him; he is seated at his Father's right hand, there to reign till all his enemies be made his footstool. This Saviour and King has sent ambassadors into every realm and to every creature, with the joyful tidings, that "he who believeth and is baptized, shall be saved," whilst he who refuses to believe in God's Anointed One, shall be condemned.

What think you of Christ? Is he your Prophet, your Teacher, your Priest, your Mediator, your Ruler, your King? If not, surrender at once, body, soul, and spirit, to him who died the just for the unjust, in order that he might redeem to himself a people who should be zealous for good works, and present them faultless before his Father's throne. If you are not under the government of this Anointed One, it is high time that you began to inquire into the facts concerning his life, teaching, miracles, death, and resurrection. Is he, or is he not, the Son of God, the Saviour of the world, the Christ, or the Anointed One of the Father? Surely God has spoken the truth, when he said, "This is my beloved Son, in whom I am well pleased"—and to confirm this testimony mighty miracles were performed, such as cleans-

ing the leper, healing the sick, giving feet to the lame, causing the dumb to sing, opening the eyes of the blind, stilling the raging tempest, feeding the hungry, and raising the dead to life. God's word was further confirmed in the resurrection of Jesus, and the proclamation of the gospel by his Ambassadors, "God also bearing them witness both with signs, and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will." Indeed, there is every evidence presented that any reasonable man requires, and proof in abundance to any sincere seeker after truth.

If we were to ask the Prophets and the Fathers what they thought of Christ, we should hear Moses replying in the Book of Deuteronomy (xviii. 18)—"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him." No doubt the prophet alluded to in this passage was the Christ (See Acts iii. 22.) "Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompence of the reward." "And God said to Abraham, I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. xvii. 7.) The Apostle Paul applies this promise to Christ. He says, "Now to Abraham and his seed were the promises made; he saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ" (Gal. iii. 16.) That Abraham expected something more than the land of Canaan is clear, "for he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10.) Job says, "For I know that my redeemer liveth, and that he shall stand the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (xxv. 19.)—David says, "The Lord hath sworn, and will not repent, thou art a priest for ever after the order of Melchisedec" (Psalm cx.) Isaiah prophesies, "For unto us a child is born, unto us a son is given, and the government shall be

upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (ix. 6.)

Doubtless, too, the Fathers and the Prophets had strong faith in the promised seed of the woman, who was to bruise the serpent's head, and thereby wound a vital part, which should eventually end in death. The Apostle says — "The last enemy that shall be destroyed is death." Jesus has conquered the deadly foe in his own domain, having burst the bands of death. "When he ascended up on high, he led captivity captive, and gave gifts unto men." He will come again, and bruise Satan under his people's feet ; for as he was raised from the dead by the Spirit of God, so shall his people be, when everlasting thanks will be given to God, through Jesus Christ the Lord.

As the time approached for the fulfilment of the promise, all men were musing in their hearts respecting John, whether he was the Christ or not ; and they sent Priests and Levites to him, enquiring who he was. He confessed that he was not the Christ, but that he was sent before him to prepare the way. Shortly afterward John pointed to Jesus, and called upon the multitude to "Behold the Lamb of God, who taketh away the sin of the world." Jesus entered upon his mission, and the people said, "He teacheth as one having authority, and not as the Scribes." Certain officers were sent to apprehend Jesus, but his words so affected them that they returned and said, "Never man spake like this man." When, by a few

words he had stilled the storm, his disciples said, "What manner of man is this, that even the winds and the sea obey him?" His whole life was devoted to acts of benevolence and deeds of mercy ; and although the hungry had been fed and the sick healed, and not a single instance appears in which any were sent empty away, yet, at the instigation of the chief priests and the rulers, the people cried "Away with him, crucify him." But on the day of Pentecost many sadly mourned their great mistake, when Peter told them that "God had made that same Jesus whom ye have crucified, both Lord and Christ." They cried out, "Men and brethren, what shall we do ?" Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. Then they that gladly received his word were baptized" (Acts ii. 36.) Whatever might have been their opinions previously, they thought differently now, concerning the Anointed One ; they gladly acknowledged him to be their Lord and Christ.

Reader, this is the step we recommend you to take. If you have not given yourself to Jesus — if you have not honored his institutions, nor kept his laws, at once acknowledge Jesus as your Lord and Sovereign Ruler ; let him lead and guide you by his word, and whatsoever he commands that do, and then he will give you a crown of life, that will never fade away.

R. MUMBY.

REQUIREMENTS OF THE CHURCHES.—No. IV.

PERSEVERANCE.

To build and launch a vessel only to leave her in port, is not the wisest of things. To plough the soil and sow the seed, without watching and waiting for the harvest, is rather unfarmerlike. Were such things done by sailors and landmen, the doers should find the sum total of the profit of their labor in their own disappointment and the scorn of their fellows. But men are not so unwise in the things of this life. Human folly shows itself in such absurd proportions only in relation to the life to come. There it is that professing themselves to

be wise men become fools. The variety of utterly inadequate endeavours to the securing of the great good which are constantly being put forth by men of every clime and age, evinces that human wisdom in this respect, is merest folly. But unfortunately this foolishness does not confine itself to the unconverted. Even after a man has escaped the mists of human complications, and finds himself in the clear atmosphere of the great fairway to heaven, he not unfrequently exhibits his old follies in new phases. He begins well,

but ends ill ; if he can be said to end at all what he has begun. He attempts a good thing, but does it so badly as almost to invert the proverb, that "what is worth doing, is worth doing well." Hence the constant failures, the many abortions of effort, the ever recurring changes that characterize the individual and associated life and labour of Christian men.

Is there any remedy for this ? Are we to account it one of the fixed characteristics of our present imperfect and changeful state ? Are we to account it of a kind with the many abortions under which all nature labors ? The first months of the year give promise of an early Spring, but soon the gardens are strewn with the fallen frost-bitten buds ; and further on branches that were white with blossom yield scarce a piece of fruit ! Is it under a similar and equally unalterable law, that the intentions of a good man's life far outnumber his accomplished efforts ? Are we philosophically, if not stoically, to make up our minds to allow as things we cannot help, talents lost for want of using, resolutions unperformed for lack of courage, arrangements carefully considered but never practiced, efforts begun but seldom consummated ? By no means.

We cannot alter the laws of nature, and it is well we cannot ; but it is left us to determine whether we shall act nobly or ignobly under their general operation. By different action under the same laws, one farmer has a good crop while another has a poor one. And in the same way, one branch on the true vine bears much fruit while another bears but little.

But what in innumerable instances forms a principal cause of unfruitfulness, is the want of sufficient perseverance. With many the deficiency is not in effort, but in continuance of effort. It were better in many instances to have fewer efforts. One well-sustained endeavour is better than a dozen unfinished schemes. Those who have been notably wise in winning souls, have very generally been characterized as persons who had made up their mind to effect a given issue. No amount of discouraging circumstances seemed to have any power to prevent the prosecution of the cherished enterprise. One particular unconverted companion, friend,

or relative, has engaged the thoughts of some such Christian ; the idea occupying the mind, becomes a desire and then a purpose, and forthwith action is taken. A word is fitly spoken ; but apparently in vain. It is taken unkindly. But still the heart, nerved by divine sympathy and heavenly resolve, retires not from the conflict but for strength and prayer, and the first recurring opportunity is again seized. According to circumstances the living voice is aided by epistle and tract : or by invitation to the preaching or church meeting. Yet all this and much more may for months, or even for years, yield not the least blossom of promise. Still the motto is *persevere* ; and as in thousands of cases, when for the moment the person who had engaged so much desire, and prayer, and effort, is unthought of, the happy intelligence comes that the rebel has kissed the sceptre of mercy.

If, then, in such apparently hopeless cases, perseverance is at last so rewarded, how much larger might be the number of Zion's converts, were all her sons and daughters to exercise but ordinary continuance in well-doing ! We are persuaded it is for lack of this, to a great extent, the churches do not see much more fruit of their labor. It seems as if it were expected that a single word, or tract, or discourse, should do the whole work. But any one who knows the number of difficulties that stand in the way of a sinner's full and unreserved decision for Christ, multiplied as these are by family, church, business, and local connections and prepossessions, must be aware that in most cases it is only after a hard and protracted struggle that a full surrender can be accomplished.

Knowing this, as all of us do who have attained the liberty wherewith Christ emancipates his disciples, we ought to be prepared for the obstacles that prevent a more easily achieved victory. Our resolves and plans, individual and collective, should partake far more largely of the necessary persistency. No war can be waged successfully whose difficulties are not taken into account, and whose prosecutors are not armed with the necessary determination to conquer.

Be it understood, then, and felt and resolved, and let the resolution be as solemn and deep as the heart's own

depths, that in order to the successful issue of the life-work of the Christian, perseverance is a primal and perpetual requisite.

It is so, first to the believer's own salvation. The exhortation is no exceptional one, which says, "Cast not away your confidence, which has great recompense of reward, for ye have need of patience — perseverance — that after ye have done ye might receive the promise." And it is only he who, giving all diligence, adds to his faith courage, and to the other virtues of the Christian character superadds that ever most necessary requisite, perseverance, to whom it is said, "For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

And as with the Christian himself, so with his works of faith and labors of love. If the Lord has said of the believer, "But if he draw back, my soul shall have no pleasure in him;" he has also said of the laborer, "No man having put his hand to the plough, and looking back, is fit for the kingdom of

God." And if we have such warnings to deter us from being hindered in our well-doing, we are not without the most abundant encouragement to the most patient, perseverant continuance therein. But one in this place is enough: — "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Were these things weighed according to their intrinsic weight, the annals of the churches would be saddened with fewer backsliders—the younger membership would be more diligent, constant, and perseverant in their heavenly studies—every branch of ministry would be waited upon with increased tenacity and assiduousness—efforts for the young and the unconverted generally would be greatly more continuous and unwearyed—meetings public and social would show a larger and steadier attendance; and by consequence of the whole, the work done would be far greater in amount, much superior in quality, and greatly more abundant in result. Amen.

Edinburgh.

T. H. M.

SPIRITUALITY OF WORSHIP.

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

ALLOW me to present your readers a few reflections made ready to my hand by one who has drank deep at the spiritual fountain of our Lord.

God is a Spirit, and the only devotion compatible with his nature, is that which flows from the souls of his worshippers. In prescribing the ritual part of a religion, he is to be regarded as consulting not the spirituality of his own, but the materiality and infirmities of our nature; as relaxing the demands of his *heavenly*, to meet the necessities of our *earthly*. But as his only aim, in thus suspending the requirements which are proper to his nature, is to engage and assist our souls in his service; so the religion which attains this end with the fewest forms, is regarded by him as the most perfect. It is more congenial to his spiritual nature, and less ensnaring to our formality. On this principle it is that the Christian dispensation, which, when compared with the Jewish, ranks so much higher

in moral excellence, was assigned to the hands of Jesus to bestow as an incomparable better gift. And of the heavenly state, where devotion is carried to the highest perfection, John informs us that he saw no temple therein: it is dispensed with there, as an unnecessary appendage. The worshippers there are independent of time, and place, and circumstance. By such restrictions they would deem their worship impeded and disfigured. Devotion there, divested of all its earthly vestments, is reduced to its pure essential elements, the soul of religion enters there alone, and hence the superiority and perfection of the worship.

The ritual of the Jews, indeed, prescribed a multitude of perpetually recurring observances. But though burdened with ceremonies, it was highly significant of all that is spiritual and essential to the present economy. That its rites were not necessary to salvation must have been evident to the reflecting Israelites, from the fact that many had

been saved before they were prescribed. To secure and vindicate the spirituality of the divine worship was one of its chief and avowed objects. For this the Almighty proclaimed himself a jealous God. Hence, too, the rigorous prohibition of graven images ; the certain and awful punishment which followed every lapse into idolatry ; the frequency with which he directed his prophets to correct their formality by partially disparaging the appointed forms of their service, "desiring mercy and not sacrifice, and the knowledge of God more than burnt offerings ;" by insisting on the emptiness of ritual worship, unless accompanied by the sacrifice of a contrite spirit ; by reminding them during seasons of captivity and war, when the observance of their rites was not in their power, that if they still retained the piety of the heart, they possessed the essence and core of true religion ; all of which combined to preserve and promote the spirituality of their devotion. Piety, indeed, has always been composed of the same elements, and issued in the same result—the production of spiritual men. For this, the legal economy may be said to have travailed and been in birth. Yet, however laborious the process, and elementary the character it produced, it could be satisfied with nothing less. Disowning and rejecting the formalist as a reproach, it acknowledged for its offspring none who bore not its spiritual impress ; and equally with the gospel, reserved its ultimate rewards for the "Israelites indeed." Over every gate of the temple, it may be said to have exhibited this inscription, "He is not a Jew who is one outwardly ; neither is that circumcision which is outward in the flesh : but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men, but of God."

But though that economy contemplated the pure and cordial worship of God, yet spirituality was not its characteristic. It was light only in comparison with the surrounding darkness of ignorance and idolatry. As viewed from heaven its devotion must have appeared remote, laborious, and material. Its name, to be descriptive and appropriate, could only be taken from its ritual character ; hence it is denominated, "the hand-writing of ordi-

nances ;" "the law of commandments contained in ordinances ;" "a figure for the time then present ;" "which stood only in meats and drinks, and divers washings, and carnal ordinances ;" and for a similar reason its disciples call themselves *the circumcision*. Each of the supernatural doctrines it taught was veiled. It contained truth only in the seed or the husk. Its most striking and instructive parts were only figures of the true. The law made nothing perfect. It left the Adorable to himself in shadow. Like its own awful and unapproachable veil, it at once *contained* and *concealed* ; investing the spiritual with material forms, and placing the glorious in distant obscurity.

But it was only meant for a temporary purpose : being imposed until the time of reformation by Christ. In the execution of his office he gradually repealed the whole ceremonial. Go, said he, and learn what that meaneth ; I will have mercy and not sacrifice ; thus virtually discountenancing the ritual of their religion, he exalted character into supreme importance, implying its independent sufficiency, and the possibility that under a new dispensation it might exist alone. By dispensing with all pomp and state in his own person, and demanding regeneration as the only qualification for the kingdom of God, he taught that religion was henceforth to prove its independence of forms ; that, dismissing all its earthly allies and appendages, it was to rest its claims on its own intrinsic merits ; to walk the earth in unattended majesty, indebted for all its attractions and triumphs to the invisible Spirit alone.

His prediction of the entire destruction of the temple, intimated the approaching purification of religion. The temple was the fixed and only home of the ceremonial institute. During the early history of that institute it had been migratory ; "I have not," saith God, "dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle." The erection of the temple gave to it a locality, consolidation, and repose ; was the appropriate token and promise of stability ; and accordingly around the sacred fane the nation settled and built a home in reliance on that stability. The unqualified predic-

tion of its fall then involved the abrogation of its peculiar rites. The prophecy of its former demolition, only involved the suspension of these rites ; for it was accompanied and even preceded by a promise of its restoration. But Jesus, by announcing the destruction, the utter erasure of the temple from the face of the earth, without any reserve for the future, intimated the irrevocable nature of its fall, the visible repeal of the religion which dwelt in it, and "the bringing in of a better hope by the which we draw nigh unto God."

By announcing that he was greater than the temple, he virtually displaced it with all its contents, and remained himself in the place it had occupied ; and by proclaiming himself "the way, the truth, and the life," he intimated that all the typic rites had found the prototype and fulfilment in himself, and that henceforth all the offices of the church would be absorbed and centered in himself alone. Hitherto the worship of God had been conducted, so to speak, at a distance, believers approaching him only through intermediate forms ; but Jesus annihilated that distance and dispensed with these forms, supplying them with the license of his own name ; he constitutes each of them a spiritual priest, leads them direct to an immediate audience with God, and placing them around the footstool of mercy, commands them to "ask and receive, that their joy may be full." When solicited to decide between the respective merits of the Jewish and Samaritan rituals, he intimated that the time had arrived when the question ceased to be important, since both of them were about to be annulled and superseded ; the hour cometh, said he, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father seeketh such to worship him.

In harmony with this representation, the disciples of Christ are distinguished as the true circumcision, who worship God in the spirit. He introduces them into a church from which he has swept every vestige of the ancient rites. He allows them to restore none of these rites, nor to substitute aught in lieu of them, at the awful peril of his displeasure. When they come into his courts, he requires that nothing be laid upon his altar but spiritual sacrifices ; that nothing appear before him but our spi-

rits communing with his Spirit. He looks for an assembly of human hearts, of naked human hearts ; and when he beholds them engaged, delighted, absorbed in his worship, he contemplates an object far more acceptable than the flaming sacrifice of a whole world.

And the quality of the provision which he has made for his worship, perfectly corresponds with the spirituality of its nature and requirements. He has placed it under the entire superintendence of the Holy Spirit, whose aid he instructed his disciples to consider as absolutely necessary and all-sufficient. A convert from Judaism must have felt an amazing change, in passing from its crowded and pompous ritual to the severe simplicity of the Christian church. In a literal sense, he exchanged the gorgeous magnificence of the temple for the bare and unpretending plainness of *an upper room* ; and in a spiritual point of view, he did the same. But then, among the new and numerous advantages arising from the transition, it might be said that he found that room to be within the veil. He left the rites to stand in the presence of the God. He emerged from the cloud of incense to find himself alone with the great Spirit of the new dispensation. Likewise also the Spirit, he could say, "helpeth our infirmities." Employed by Jesus, the Divine Spirit whom he departed to send compensates for the loss of material sanctuary, by erecting the soul of the believer into a living temple. Having cleansed and consecrated, and kindled on its altar a sacred fire, he himself condescends to assume the office of conducting its worship. Acting the part of its highpriest and intercessor, he prepares and presents to God the welcome sacrifice of a broken and contrite heart. He calls the thoughts, and affections, and desires away from the world, and conducts them like a band of humble worshippers to the throne of God ; constraining the soul and all that is within it to bless and praise his holy name.

O, righteous Father, for the sake of thy well beloved Son, grant to thy humble servant, and all who may read, through the assistance of thy Holy Spirit, ever present with thy people, the power to render thee the spiritual homage which is thy due.

C. D. H.

PASTORAL OFFICE IN THE AMERICAN CHURCHES.

"I am distressed for thee, my brother Jonathan" (2 Sam. i. 26.)

THE lament of David over Jonathan slain in the battle, is one of the most pathetic portions of the Old Testament. How gushingly does young David pour forth his manly sorrow for that much loved, faithful friend, whose love towards him was of such a character that it is written, "Jonathan loved him as his own soul"—

"How are the mighty fallen,
And the weapons of war perished."

I am also distressed for Brother Jonathan. I do not mean the valiant son of Saul, whose blood reddened the Mountain of Gilboa. Deeply as one may be touched by his sad story, it is for a living Brother Jonathan that my present sorrow is felt. I mean our Brother Jonathan over the water; the other side of the Atlantic, as the Britons say.

To be explicit, I have read certain letters from America in the *British Harbinger*, and am thoroughly impressed from what they contain, and from other statements made in past numbers of the *Harbinger*, that many of the American churches have retrograded from the simplicity of the Gospel.

For instance, take the following extract from the October number of the *Harbinger*, page 506:—"Our American churches have each their preacher, who is engaged and paid by them, and, of course, monopolizes the speaking in the church, thereby absorbing the time and opportunity which would otherwise result in developing the gems which lie hidden in some rude and unpolished caskets in the church."—Why this is worse than Methodism; for that system of human policy recognizes a strong staff of local preachers, in addition to their paid men. But I would fain hope that there must be some mistake in the matter. It is difficult to suppose that *all* the American churches are thus placed in dependence on a paid preacher for their spiritual support. Surely this is not the case at Bethany, and in those churches of which our esteemed brethren, Franklin, Fanning, Henshall, and others are members. Yet this practice must have become alarmingly general,

or our brother, from whose letter the above extract is taken, would not use the language he does. Speaking of the paid preacher, our brother says, "who, of course, monopolizes the speaking in the church." Does not this statement clearly show the connection between payment of pastors and monopoly of speech?

In New York, things appear in a more favourable light, for by Letter I. inserted in the July *Harbinger*, we are informed that there are a number of young speakers in the church; but in the same letter it is stated, that "they (the New York church) pay our Bro. Stark, as their pastor, 1200 dollars per year." Thus we find the objectionable practice of paying pastors (contrary to the instructions of Paul to the elders at Ephesus) is in vogue amongst the New York disciples.

However, to return to the letter first quoted from page 506. It is stated that the American brethren, "when particularizing their chief officer, are less timid than our British brethren, to denominate him bishop." But why have a chief officer, and make an invidious distinction between him and his fellow-elders? For I notice there are two elders in the Allegheny church, concerning whom our brother writes—Why not call them *both* bishops? I fervently trust that the wholesome timidity of the British churches in this respect will always exist; indeed, if it were to be otherwise, the British brethren would just have to eat their own words. No one can attentively read the articles in the *Harbinger* on the Pastorate, without perceiving that the payment of pastors, and making individious distinctions between them, involves a direct and flagrant contradiction of the principles for which the Disciples both in America and England have so long contended.

Let me notice another practical objection, which is afforded by the same letter. Towards the end the writer says:—"The pastor of this church (Allegheny) has been out West for several weeks; therefore, as no brother felt qualified to address the congregation

which usually came, the house was not opened in the evening." "Tell it not in Gath." Here, indeed, is a pretty state of things — a church numbering 200 members, blest with two elders, has to close its meeting-house in the evening because their paid man was away out West!

After that, I should think, the daughters of the Philistines would indeed rejoice, and the daughters of the uncircumcised triumph (1 Sam. ii. 20.)

I think I have a right to protest against this state of things, inasmuch I have, in conjunction with others, for some years past, proclaimed the Gospel and the things concerning the kingdom of God, in this part of the world—the

colony of Victoria. We have no paid men, not even an evangelist; and yet we have seen the work of the Lord prospering in our hands.

Let me, then, beseech our American brethren, and particularly the Allegheny church, to suffer my words of friendly criticism and remonstrance.

I can say of Brother Jonathan, "Very pleasant hast thou been unto me." How many precious truths have been unfolded, useful letters inculcated, and stirring sentiments uttered, by our American brethren. I feel personally indebted to them, and therefore the more earnestly implore them not to let their fine gold become dim. S. H. COLES.

Brighton, Victoria.

LOVE.

LOVE, in its purest aspect, is at once the deepest and most exalted feeling of which any being is capable. The mind cannot conceive, the universe cannot contain a nobler element. Nay, God himself, the infinitesource of all wisdom, power, and glory, possesses no higher quality, or one which to the same extent permeates the being of Jehovah. It is a principle girt with true nobility—noble in its origin, noble in its operation, noble in its results, and great because eternal. Its heights unaided man cannot scale, its depths he cannot fathom, its breadth he may not grasp, nor comprehend its nature. Thus wonderful is love! So great is its glory, and so pure its nature, that among the gorgeous palaces, the proud spirits, the high-flown intellects of the *world*, it finds no fitting abode, no great chamber in which it may be entertained. Once on a time, in an age long past, earth in her primal beauty and innocence was favored by this fair guest—was the undisturbed abode of love. And all was happy then. Man and his Maker met face to face, reciprocating love; and glad was the song he raised, and loud the praise he sang. Beautiful picture! But ah, how soon defaced! Too soon, alas! did joy and confidence give place to fear, glory to gloom, and order and harmony to discord and chaos, until love sickens and sighs as she beholds her once fair home a wreck; and as she sighs looks heavenward, spreads her wings, and — Nay, there is yet a rest-

ing place—Enoch walks with God, and she nestles in his bosom awhile, until "he was not, for God took him." And even now, while the heavenly dove lingers, there still is found one place where she may abide, for Noah is found righteous; and with him she rests, and through him she pleads, till his venerable locks are laid with his fathers, and she flies away;—away, through air and clouds, till the eye grows dim with watching, and sight fails to ken her goal. But we have a telescope, powerful, far-reaching, and by its aid we trace her radiant way, her heavenward flight—and as we look, we learn that the dove has returned to the ark—the stream to the fountain—love to the bosom of God, for "God is love."

Justly had the sons of men suffered, if the windows of heaven had been for ever shut; ingratitude had then received its due reward. But no! this is not in the nature of love; the great heart of God melts at the sight of perishing humanity, and again He kindles the flame of love, and Abraham is found faithful. Nor does He kindle only, but stoops to fan the flame; and blessed be His name, ever and anon He pours the kindly oil, until the flame widens, and ascends, and radiates: the light is seen, the sound is heard, and sweet is that sound, as it tells of the coming day. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that

publisheth salvation." Sweet music falling on the ears of weary souls, and causing hope to spring and blossom as of yore, and making animate with joy. And thus burned the love of God, burning without consuming, yet unquenchable, till "in the fulness of time" the climax was reached—the full and abundant glory shining forth through the God-man—"God in Christ, reconciling the world unto himself, not imputing their trespasses unto them." O, mighty love! O, condescension great! And

how it thrills the soul of God's humble child, to know that the moving principle of his *new life* is God-derived. 'Tis a sweet consolation, while living in the exercise of love, to feel in the image of our Father. May the love of Christ constrain us thus to judge, that if one died for all, then were all dead; and that he died for all, that those who live should not henceforth live unto themselves, but unto him who died for them and rose again. J. O.

Wigan.

OPEN COUNCIL.

LETTER FROM MRS. CAMPBELL.

Independence, Mo. Nov. 10, 1859.

DR. A. W. CAMPBELL.—Dear brother,—To-day, we arrived at this beautiful city, in the far-off West, not far from the border of Kansas. We were taken to the house, situated near to the church edifice, of Dr. William Stone, one of the sons of the venerated Barton W. Stone. We were warmly greeted—after which we soon repaired to the very commodious house of worship, belonging to the brethren. Mr. Campbell addressed the audience in attendance with much strength and ease, although we had in the morning travelled from Liberty, a distance of twelve miles.

It is just six weeks this afternoon since we left home. Through the watchful care and tender mercies of our Heavenly Father, we have been preserved in health and safety through all our journeyings. I could not give you a tithe of the variety of scenery and circumstances through which we have passed; all of which have been peculiarly pleasant and interesting.

We arrived at the City of St. Louis on the morning of the 1st of October. We were met at the Planter's House by Bro. J. O. Carson, and taken to his residence. Since leaving St. Louis, we have had only two slight showers of rain. The weather all the time has been unusually fine. Bright days of sunshine and balmy zephyrs have blessed us. Indeed, Mr. Campbell has been congratulated, times without number, upon the agreeable state of the weather, in contrast with the cold and bitter blasts he encountered when he last visited Missouri.

In connection with the object of aiding Bethany College to rise above the calamity that befel it, you are fully aware that it is the high aim of your brother, to improve the favourable opportunity of sowing, as he expresses it "*broad-cast*, some of the good seed of the Messiah's kingdom."

This, in the kind providence of God, he has been permitted to do, with a liberality of *soul*, and liberty of speech, not surpassed, if equalled, in his younger days. This has excited, not a little, the wonder of his friends, when they think of his labours, both mental and physical, for years past. For my own part, I am constrained to say that "it is the Lord's doing, and marvelous in our eyes." How often, how very often, within the past year, have I been led to think how short-sighted we are, and how limited our vision, in regard to what is best for us. He who, "from seeming evil, is still *educing good*," has educed a vast amount of good, from what appeared to us, a dark cloud in our horizon, a calamity from which it appeared scarcely possible to rise. The clusters of glory and blessedness that may accrue from it, I am impressed, cannot in time be computed. If the redemption of but one of the race of Adam, from *sin* and ruin, shall have been accomplished through Bethany College having fallen into ashes and ruin, it will more than recompense the loss. But when I recollect that it has been made the occasion of *many thousands* hearing the announcement of the gospel during the past year, which might not have been had the calamity not have occurred, I am induced to consider it a blessing in disguise! It is not likely, unless something like this event had happened, that Mr. Campbell, at his advanced age, would have travelled the thousands of miles which he has, and would have spoken with so much earnestness to thousands of his fellow men, upon the *all-absorbing* themes of the original gospel.

Without the slightest interruption from ill health, or any other cause, he has been able to make the present tour. He has spoken some forty discourses, and has, by special request, addressed four or five academies, male and female, besides his many conversations on the interests of the

Redeemer's kingdom. Neither speaking nor travelling appears to diminish his strength, which, I hope, will be continued to him throughout the tour.

The places visited, up to the present, are as follow:—St. Louis (where we spent several days, and visited the "Mercantile Library.") We there saw a large stone from the ruins of Nineveh, with one of their idol gods carved upon it; also many other things of interest to us.

From St. Louis, we proceeded to Clarks-ville, Painesville, Louisiana, Frankford, New London, Hannibal, Palmyra, Houston, Shelbyville, Paris, Santa Fe, Mexico, Sturgeon, Huntsville, Chillicothe, St. Joseph, Savannah, Bloomington, Weston, Leavenworth City, Platte City, Camden Point, Smithville, Gilead, Liberty, Independence, Missouri City and Lexington, are our next points. How many other places we are to visit, I am not yet apprised. We shall be governed much by the weather and other circumstances.

I have become acquainted, during my travels, with many excellent brethren and sisters. They are, indeed, to me, innumerable. Many of them are deeply inscribed upon the tablet of my memory, and cherished in my heart. It is said to be a distinguishing feature amongst our brethren, that they "love one another." It is truly a Scriptural characteristic; may it abound more and more!

I wish I could give you a full description of this country. Its spacious fields and open prairies, you cannot imagine. The richness of the soil, the largeness of the growth of the crops of every kind, is remarkable! But above all, the swarms of fellow-beings to be seen everywhere, on public occasions, arrested our wonder. Whence came the troops? was, with me, a question often occurring.

We met with many brethren and friends from Kentucky. My husband remarked, "that Kentucky was the mother of Missouri, as Virginia had been the mother of Kentucky." This State is evidently destined to grow and increase; the soil yields so bountifully for the labor bestowed. To my mind, there appears enough territory in Missouri, were it cultivated, to feed half the United States.

Mr. Campbell's vision has been greatly enlarged in travelling over the new made roads across the prairie. He had not before an adequate idea of their vastness! The prairie on fire, is a grand sight—it can scarcely be imagined. We saw it for miles; sometimes it would appear as though the iron horse was running into it. We were obliged to go by night from Chillicothe to St. Joseph, so that we had a good opportunity of seeing what can never be seen upon our romantic hills!

In Kansas, we visited the City of Leavenworth. Its rapid growth, its many fine houses, its ten thousand inhabitants, with all its comforts and refinements, have not been exaggerated. It looks as though it had been built by magic! Only think of it. I was told by General Enstin that it was just five years since he carried his printing press, and set it up under a large tree, from which he published his paper, the *Leavenworth Herald*; not a single house being then on the ground upon which the city now stands.

Mr. Campbell, owing to his brethren's house having been burned, preached to a large and attentive audience in the "Stock-ton hall," of that city. That morning a prairie wind visited the city. It lifted the white sand, and blew it about like drifting snow.

On our entering into the city, its contour and beauty, and that of the adjacent country around, brightened by the setting Sun, were, I confess, to my vision, exceedingly pleasing. There was a soft mellow-ness on the face of the heavens that gave a charming appearance to every object around.

While passing Fort Leavenworth, on the environs of the city, it created no little interest to the eyes of all our company. One of them exclaimed, that "Uncle Sam was rich to keep up such a magnificent establishment!" Numerous houses were erected, and new stone buildings were in progress. Multitudes of horses and mules were to be seen, and thousands of red and green painted waggons were standing in requisition. Soldiers were to be seen on parade, preparing themselves for the horrors of war! I could but *heave* the sigh of lament over the whole affair—and thought of the glorious time yet future, when nations shall "beat their swords into plough-shares, and their spears into pruning-hooks; and study war no more!"

At Leavenworth city, we were welcomed to the house of Capt. James C. Stone, one of the first class of graduates of Bethany College. He had been looking out for us at the river, and had just returned as we drove up.

We have met during the past year, many old and recent students of Bethany College, in the many places which we have visited, and *never in one instance, did they cast a cold look, or give a weak shake of the hand!* They have hearts possessed of noble principles and generous feelings, which gave expressions to their salutations. I feel a peculiar interest in them that cannot be eradicated by time or distance. Mr. Campbell speaks of them with a fatherly affection.

I have been happy to learn that there is a fine class of students at Bethany await-

ing their President's return. It has been reported to us that the new Professors are giving great satisfaction to all.

I am hoping to return to dear old Bethany shortly—the memory of whose surrounding hills and valleys, are embalmed in more hearts than mine.

I think Mr. C.'s health promises to endure throughout the tour.—His appetite is good, and he sleeps profoundly. There is a number of places yet to visit. We hope the weather will continue favourable. I have not yet, Doctor, said anything about the aid that Bethany College is receiving. The friends are cordial in every place. Not a dissenting voice is to be heard, as respects its claims. But it is here, as Mr. Campbell found it last Spring amongst our Mississippi and other friends in the South—the failure of crops was the cry everywhere. Still, it will justify *now*, as it did *then*, the time and labour of the tour. We have had Bro. Proctor a short distance with us. Bro. Hopson, of Palmyra, met Mr. Campbell at Clarksville. He has been truly effective in aiding the cause of the mission.

I was not a little amused at the suggestive and wise method practiced by Bro. Hopson. He was frequently asked, "What was Bro. Campbell's age?" It was published in the *St. Louis Republican*, (in mistake) that he was an octogenarian. In order to gratify the brethren and others, he informed the crowds when addressing them, in behalf of Bethany College, "That Bro. Campbell was amongst them in his 71st year," &c.

Bro. Allen met us at Paris. His preaching, and that of Bro. Hopson, were attended with much good. Some 13 or 14 confessed faith and obedience to the Saviour. Bro. Allen is an ardent preacher, and a warmly devoted friend to Bethany College. These two brethren have done good service for it. The Missouri friends, in response to their solicitations, will no doubt, before the close of this call upon their generosity, be instrumental in putting many bricks into the walls, and of placing many volumes on the shelves of the library of Bethany College. Still there will be more required. It is a work of no small magnitude to erect a building on so splendid a scale, as the future prospects of Bethany College clearly indicate.

The brotherhood will be lawfully proud of it, when it shall have been completed.

Many have been raised up in Bethany College to do good service for the Lord and his people. I trust that in the future many more will arise—men of *strong minds* and *pious hearts*—who shall be enrolled beside our Procter, our Lord, our M'Garvey, our Carlton, our Robinson, our Henderson, our Mong, our Dunning, our Earl, our Wilkes,

our T. F. Campbell, and H. H. Haley, and a host of others, too numerous to mention. Many, in other states, are labouring as effectively, but those named are now engaged in heart and soul, in this immediate part of Missouri. Now, I would add, ought not the brethren to take courage, and send up many more to be educated to labour in the great harvest-field? For how could their increasing flocks and herds, and the munificent productions of their rich soil, in crops of various kinds, be better appropriated than by setting apart a goodly portion for so heaven-inspired an object—as that of educating *mind* for the Lord's cause and people?

The "truth," as advocated by our brotherhood, is upward and onward. It must prevail. It is the Bible, *apart* from ALL theories and speculations. The Lord grant that, as they grow in numbers, they may grow in piety, in devotion, in consecration, and in *all spirituality* of heart and life!

Your brother unites with me in much affection to yourself, wife, and family, and in love to the brethren generally, at Bethany.—Your sister in the hope of eternal life,

S. H. CAMPBELL.

REPENTANCE BEFORE FAITH, & REMISSION OF SINS BEFORE EITHER.

THE following dialogue between *Sincerity* and *Reckless* will, I think, be found interesting to your readers. J. W. H.

Sincerity.—Ah, good morning, Neighbour Reckless.

Reckless.—Sir, your most obedient.

S.—Well, Neighbour Reckless, I was at your meeting yesterday and heard you preach.

R.—Indeed! How did you like my discourse?

S.—There were some positions that did not meet my approbation.

R.—Ah, Indeed! Pray, what were they?

S.—I understood you to say that repentance precedes faith. Did I correctly understand you?

R.—Yes, Sir; I took that position. What else?

S.—I understood you to say that the preposition *for*, in Acts ii. 38, has the retrospective signification, and not the prospective one, as the Disciples foolishly contended. Did I correctly understand you?

R.—Yes, Sir; I took that position too. What of them?

S.—This of them: If the two positions are true, remission of sins obtains without either faith or repentance.

R.—This is a strange conclusion to which you have been driven from my positions. I would like to know the process

by which you have arrived at your conclusion.

S.—Answer me a few questions, and I will endeavour to show you the method by which I have come to my conclusion.

R.—Proceed.

S.—Can any law or commandment be obeyed before it is given or made known?

R.—Certainly not.

S.—When Peter commanded the inquirers on the day of Pentecost to “repent and be baptized,” had they repented and been baptized?

R.—They had not; for the law had not been given.

S.—Very well; if they had not repented when the Apostle said, “Repent,” &c. they had no faith: for you say that repentance precedes faith. Now, you have admitted that those inquiring Jews had not repented, and your position is, that repentance precedes faith; consequently they had neither repentance nor faith. If the preposition *for*, in the passage alluded to, has the retrospective signification, meaning “because of,” then the meaning of the Apostle’s language is this: “Repent and be baptized, every one of you, in the name of Jesus Christ, *because you have already received the remission of your sins.*” If they had received the remission of their sins before Peter commanded them to repent, as your construction of the preposition shows; and if repentance precedes faith, as you stated yesterday: then my conclusion, that remission of sins obtains without either faith or repentance, is legitimate; and I cannot see how any escape from this conclusion can be made. Have you discovered the method by which I have arrived at this conclusion?

R.—I have discovered that you are a Disciple. I will have nothing more to do with you. Good bye.

S.—Farewell, Mr. Reckless. I believe you have a very appropriate name.

THE TERM “DAY.”

The term *day* is first mentioned in Gen. i. 5, “And the evening and the morning were *one day.*” Not the *first* day, as King James’ Version reads, but *one* day. The ordinal number is used in the Hebrew, not the cardinal. (See Chaldee Paraphrase; Josephus Antiq. Jud. lib. 1, cap. 1; the Version of the LXX.; and the Clementine, or commonly named, Sixtine Vulgate.) On the other days of creation, as time had begun to exist, the *second*, the *third*, &c. are used, thus pointing out the progress of time, which did not exist till the commencement of the *one* day—proving clearly to myself, as yet, that the law of the creation respecting time, which law was given

by God, was, that morning should succeed the evening, light follow darkness, and both united should form a *day*. I am not aware that any other part of Scripture annuls that law, and it will not do to plead the license or self-pleasure of man as a reason for change, for in direct opposition to him stands the law of God.

Exodus xii. 18 shews that the seven days of unleavened bread were reckoned from the *evening* of the 14th day to the *evening* of the 21st day of the month.

Lev. xxiii. 5 shews that the Passover commenced on the *evening* of the 14th day of the 1st month.

Deut. xvi. 6 shews that the evening commenced at the going down of the Sun.

The paschal lamb was killed between the two evenings, that is, between three o’clock p.m. and nine o’clock p.m. according to our reckoning; or, as the Jews would reckon, between the tenth hour of the day, and the third hour of the following evening. The 10th, 11th, and 12th hours of the day (morning) were by the Jews named the 1st even, and 1st, 2nd, and 3rd hours of the following evening (of the next day) the 2nd even.

The Passover was eaten on the 2nd even, on which even our Lord ate of it, and instituted the Lord’s Supper. It was on this same evening, that so many memorable scenes occurred, terminating in the betrayal of Christ.

On the morning of the same day, He was tried and condemned to be crucified. From the 6th hour of this morning to the 9th hour (that is, from 12 noon to 3 p.m.) darkness covered the land. Soon after which he yielded up His spirit, and was placed in the tomb on the 1st even. For the 2nd even, or the commencement of the evening, ushered in the Sabbath, which, on this occasion, was at the beginning of the feast of unleavened bread, and therefore a high day.

After being in the tomb the whole of the 7th day, and the *evening* of the 1st day, our Lord rose again from the dead early on the *morning* of the 1st day. On this same day he appeared to his disciples and Mary. In eight days from this he appeared to the disciples in the same place as on the previous 1st day, thus directly countenancing the observance of the 1st day. And we may well notice here, that He who set apart the 7th day as a day of rest after the work of creation was finished, could alone alter that day, and ordain that the 1st day should be the distinguishing mark of the completion of the work of redemption. But the succession of mornings after evening remained unaltered. It is immutable until the end of all things.

Acts xx. 7, the disciples met to break bread on the first of the week. It is appa-

rent from reading this passage carefully, *either that they met at the commencement of the first evening of the week, and that Paul discoursed until midnight, during which Eutychus was killed by falling from the third story, and was brought to life again* — (following which occurrence Paul broke the bread, and it was eaten: then resuming his conversation till break of day, or the morning of the first day, he departed); — *or, that the disciples met on the morning of the 1st day; if so, Paul's discourse would continue till midnight of the 2nd day, and consequently the bread would be broken on the 2nd day.* I am strongly inclined to the first opinion, for taking into consideration the difference between the climate of this country and theirs, I cannot see, at present, why they could not meet with more ease than we should on the evening of the 1st of the week.

Compare the 27th verse of Acts xxvii. with the 34th verse of the same chapter, and it is obvious that Paul considered the *night* of the 14th day already gone, for he speaks of the 14th *morning* afterwards.

I conclude, therefore, from these passages alone, that the scriptural import of the word *day* is the succession of morning after evening, and that there is no command of God, after creation, that authorizes any one to alter such succession.

It is plain that on the *first* of the week the church met to break bread, but on what portion of the day, whether evening or morning, I conclude is immaterial, for no certain instructions, past the observance of the first of the week, are given by the practice of the early Christians.

It is in nowise remarkable, if we should consider that the Eastern Christians met on the evening of the *first* day of the week, if we constantly bear in mind the vast difference in the atmospheric influences of their climate and ours.

To argue that we must observe the breaking of the loaf at the same period in time as the Eastern day commences, is to argue without due consideration of the astronomical merits of the question.

What I contend for is, that in our idea of the import or meaning of the word *day*, we are radically wrong. We say that night follows day, or, more strictly speaking, we place part of the night after the conclusion of one morning, and the other part before the commencement of the next morning. *The strict, scriptural definition of the term day should be, the portion of time included between two SUNSETS*

If I am wrong, put me right. Produce scriptural evidence to the contrary, so as to satisfy and convince me, and I will gladly bow to its decision.

HENRY BRITAIN

RIFLEMEN WANTED.

WANTED, an unlimited number of loyal and energetic men, to fill up the ranks of various regiments in the army of His Majesty, the King of kings and Lord of lords. Conditions of enlistment run as follow:—

1st. That every person offering himself as a candidate shall swear allegiance to the King, that he will defend his cause to the utmost of his power, and that he will devote all his time, influence, power, and skill, to his service.

2nd. That he must be willing to use all the weapons of warfare to the best of his ability, and to go through his discipline with a desire to learn and obey his Commanding Officer, so that he may be ready prepared for action when called upon.

3rd. That he be willing to undergo any hardship that he may be called upon to endure, such as persecution for the sake of the cross of Christ, famine, sword, pestilence, imprisonment, false accusation, the scoffs of an ungodly world, and all the reproaches of the sectarian world: that he be willing to be called any name that they called his Great Captain, such as Beelzebub, a false prophet, a deceiver, and so on.

4th. That he be willing to fight against all invading foes, such as the following:—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like things.

5th. As there is a three-fold deadly foe to encounter, all the courage they are possessed of will be required. They must be willing to use the shield of faith, and the sword of the Spirit, which is the Word of God. There will be no carnal weapons required.

6th. Observe, all who are engaged in this mighty siege, and serve their time with honour, will be entitled to, and will receive, an everlasting pension, and a crown which will never fade away.

Recruiting parties wanted, to go into every city in the world.

Ardwick.

J. STOPFORD.

WORLDLY ENTERTAINMENTS.

I HAVE determined to name a subject, which has for some time engaged my attention, and caused me many painful reflections. Is it, think you, consistent with the Christian profession, to give entertainments such as the world loves to attend? *Comic singing*, recitations of poetry and pieces, attended with music, for instance. To me it savours so much of the world, that I fear it is a sign, amongst those who

take a part in it, of a desire for a return to the "flesh-pots of Egypt." And to such a word of exhortation may, by the blessing of God, be productive of good. I hear, to my great concern, that this evil has crept into Christ's church. It *certainly* does not agree with the teachings of our Saviour and his apostles; indeed, I cannot turn over the leaves of my Bible without meeting innumerable commands and exhortations to keep ourselves unspotted from the world—not to have our conversation in the world, but to be holy, as He who hath called us is holy. We are to exhort one another daily—to let our speech be always with grace, seasoned with salt—to let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. And whatsoever we do in word or deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by him. We are told not to grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption. Could any one, conscientiously, enter his or her closet before going to such an entertainment as I have named, and ask God's blessing? Could Christ's pure and holy presence be solicited? What pleasure could it give Him to see his children unite together to make each other, and those members of the world who were present, *laugh*? For what are *comic songs* but such a purpose. How much of the conversation amongst those who assembled there, would tend to spiritual, or even moral improvement? The more I reflect upon it, the more am I convinced that it is contrary to Scripture, and therefore a great evil which has crept in amongst us, that any little social enjoyment amongst the disciples of the meek and lowly Jesus, should be thrown open to the world, and be of such a nature as to give *them* pleasure and amusement; seeing their treasure is not in heaven, therefore their enjoyments are not holy. What fellowship hath Christ with Belial—what communion hath light with darkness? Continue in prayer, and watch in the same with thanksgiving—walk in wisdom towards them that are without, redeeming the time. Love not the world, neither the things of the world. What must the world think of those who profess to be in Christ—to have put off the old man with his affections and lusts, if they see them following after the vain amusements which give *them* pleasure, falsely so called? Is it not reasonable to suppose that their conclusion will naturally be this—that the pure and undefiled religion which is preached to them, must lack that abiding satisfaction, that life-giving influence, that soul-sustaining power which we all, who love the

Lord in sincerity, know that it contains? Again, I say, I deplore the evil, and earnestly pray that it may be put away from our midst, that those who now sanction such frivolity, either by their presence, or by taking an active part in it, may be brought to see that it is contrary to Scripture, and if continued will, in all probability, lead to grosser errors. Great sins do not thrust themselves upon us all at once; it is by little and little that a person first goes astray—therefore our Lord's command, "Watch and pray, lest ye enter into temptation." I know more than one who were staunch supporters of the truth, who, by allowing one error after another to have room in their hearts, now deny even the divinity of Christ, and are walking in open infidelity. And is it not possible that any of us might fall from the truth? Let him that thinketh he standeth, take heed lest he fall. I do not feel myself competent to teach, but as a word will sometimes be sufficient to recall an erring one, if spoken in season, I trust, if you deem these few thoughts worthy a place in the *Harbinger*, that the blessing of God will rest upon them. I offer them in love and humility, knowing my own liability to error. A.

Feb. 5th, 1860.

AN ANSWER FOR THE BAPTISTS.

QUESTION, What does Paul mean when he says, "he was not sent to baptize?" ANSWER, That he was not sent to be the head or leader of a party. This we contend is the only natural answer which can be given to the above question. His declaration has nothing to do with the Christian ordinance of baptism. It cannot, therefore, be quoted to show the non-importance of it.

There are at least two arguments in support of this answer. First, it is in harmony with the New Testament style. Second, it is in exact accordance with the subject upon which he is writing to the Corinthians.

We have, fortunately, at least one definite instance of one having been sent to baptize, in the case of John the Baptist. He was sent to baptize (John i. 33.) He was, therefore, the head of a party, and those who were baptized by him were called his disciples by the sacred historians (Mat. ix. 14, Mark ii. 18, John iii. 25.) His baptism could only be received from his own hands. His disciples did not baptize (Mat. iii. 6, Luke iii. 7, John i. 28, iii. 28, Acts i. 5.) In John iii. 22, this is strongly supported: "Jesus made more disciples than John, though Jesus himself baptized not, but his disciples." This is noted as a singular fact; and the inference is, that in general

the leader of a party administered the initiatory rite himself, rendering it thus more imposing, honorable, and attractive. That Jesus, who left the administration of baptism to his subordinates, should make more disciples than one who, having also a divine mission, deputed it to no one, was therefore worthy of note by the writer. There is a great charm in receiving ordinances from great hands, even in our day; and although the person of Jesus, as well as his mission, were infinitely exalted above those of John, this did not so perfectly account for the increase of the number of the disciples of Jesus beyond that of John's, as to make the first unworthy of recording. Jesus is evidently regarded as standing at a disadvantage before the people compared with John.

John, then, was sent to baptize, was the head of a party, and his converts were called legitimately by his name. All this Paul, in regard to himself, repudiated.

We might cite Moses as another instance. The Israelites were baptized into Moses in the cloud and in the sea. Hence he was their leader, and his name is given to a code of laws, which though divine, bore his name with the consent of Heaven. Paul had no such position or honor.

It was a common practice among the Pagan philosophers, to have their disciples named after them. The distinctions in their theories might not have been very great, yet they delighted in the honor, and their followers delighted thus to honor them. This practice was evidently introduced into the Christian church, and we may see to what an extent sectarianism had obtained among the Greeks, when the slight differences which existed in style and mode of expression between Peter, Apollos, and Paul, sufficed to divide the church into parties. Christ himself had his own peculiar manner, and thus might become a pattern for slavish imitation. It is evidently in this sense that Paul uses the words, "Every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." There may be a kind of imitation of Christ even which will make a man a self-righteous judge and pedantic pretender. These four famous names certainly represent four different styles. Let a man beget and cherish a passion for any of them above another, and he begets strife. Nominal differences soon become real ones, and heresies are the result. This beggarly element of the world ought to have no place in the church of Christ. Those who yield to it should be asked the three questions Paul asked the Corinthians, Is Christ divided?—Was Paul crucified for you?—Were you baptized into the name of Paul?

The subject of leadership is most cer-

tainly that Paul is dealing with in the presence of a vicious manifestation of it in the Corinthian church. Hence the three questions, each addressed to all, for all had been baptized. It is very singular though, that Paul individually baptized so few of them, seeing the church was founded by him, and under his teaching many of the Corinthians believed and were baptized (Acts xviii. 8.) Paul, however, must have foreseen the evil which was imminent, from the debased practice of the philosophers, and saved himself from the possibility of being afterwards reproached as the leader of a party, by abstaining from administering the ordinance with his own hands. If they still chose to call themselves after him, fancying a difference in style or thought, he was not to be blamed, and he could say, he thanked God that he had baptized so few of them, that they must all see he repudiated leadership, Christ having sent him not to be a leader, not to baptize and make disciples as John did, but to preach the gospel in common with Apollos, Cephas, and all the Apostles.

The connection, then, proves abundantly that Paul was not speaking here of the Christian ordinance of baptism at all, but of a baptism which would have made the individual baptized a follower or disciple of him. He was a great man, specially called to be the Apostle to the Gentiles; but although he was, he was not vested with any greater authority than the rest of the apostles. So great was he, however, that he may be excused for saying to the Corinthians, that he really was not sent to baptize and be a leader. Indeed it would appear as if this contingency had been specially guarded against by Peter opening the door for him, planting the first seeds of the gospel among the Gentiles, and plucking the first-fruits from among them. In spite of all this, however, the heathen leaven extended its baneful influence into the church, vitiating it, and leading weak-minded and strong-headed men to divide themselves into parties and set up to themselves leaders, bringing scandal to the name and cause of Christ, and necessitating the bold and vigorous rebuke of Paul, "I thank God, I baptized none of you." No more cutting reproof could be have given, than that he was glad it was not he who had baptized them into the Christian church. Those whom he had baptized were evidently faithful among the faithless. Crispus, Gaius, and the household of Stephanos, are honorably mentioned by him, disproving at once the assertion, that Paul was not sent to preach faith, repentance, and baptism for the remission of sins; or that he slightly regarded the ordinance.

We say, then, most unhesitatingly, that

those who endeavor to oppose our advocacy of baptism as a pre-requisite to church fellowship, by quoting the words of Paul, are entirely misapplying his language, and are endeavoring to make him say not only that which he did not mean, but that which would be opposed to the whole tenor of his preaching and writing.

The supplement of the word "only" after baptized, has been suggested by some who recognize the indispensability of the ordinance. But this would not at all agree with the subject on hand, or with Paul's conduct: because the associating of baptism with other things which he was sent to do, could not destroy the necessity he would still be under of administering it. Baptism is placed here in positive opposition to Paul's mission to preach the Gospel, and not in apposition, as such a supplement would require. By such a construction the whole force of Paul's rebuke is lost, and he fails, indeed, to be in harmony with himself, and would still convey the idea that there was virtue and leadership in the hand of the administrator.

We must turn to the terms of the Gospel Paul was sent to preach, to ascertain if baptism formed any part of it. These are not enumerated in this passage, but are found in many other places; such as when Jesus spoke to his disciples, after he rose from the dead — no common occasion; or when Peter preached on Pentecost — a noteworthy occasion also. These are quite enough for me, I confess.

One idea this passage teaches us, namely — that no particular official character is necessary to qualify one to administer baptism, the Christian ordinance. Any intelligent able Christian may do it. Paul might be quite indifferent about doing it himself, consequently knowing that fact. But that is very different from making him express a total disregard for it altogether.

Will Thomas Coombes oblige by refuting this answer, if he can; or will he admit he was wrong in quoting Paul as he did in his last letter? M. KER.

A. CAMPBELL'S VERSION OF THE NEW TESTAMENT.

Just a quiet question or two. Can you, or can any of your readers, tell me how it is that in A. Campbell's translation of the New Testament, 1 Cor. vii. 21, is thus given:—"Were you called, being a bond-man? Be not careful to be made free." In the Greek I find not these words, "to be made free." Though Macknight gives them, he does let us know they are not in the original. Why does A. C. insert them? And this without any intimation that they are not the words of Paul?

Again: in the Epistle to Philemon, at the 16th verse, Paul tells Philemon to receive Onesimus, "not now as a servant," or, as a slave if you will; but A. C. makes Paul say, "no longer as a slave only." Who gave him or any other man the right to put in that word "only?" According to this New Version he is to be received as a slave: yet not as a slave *only*. "Love not the world," says John: who will dare to alter that to "Love not the world *only*."

Then as to the translation of *doulos*. Sometimes we have "slave" and sometimes "servant." We all know that now-a-days these words have widely different meanings: so different that our servants would soon "give notice" were we to call them "slaves." I can fancy the Virginian slaveholders must like occasionally to see this word "slave." Well, if it be right, let it be there. But we don't read, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your *slaves* for Jesus' sake" (2 Cor. iv. 5.) We don't read, "Moses was verily faithful in all his house as a *slave*" (Heb. iii. 5.) We don't read, that the angel in the Apocalypse said, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the *slaves* of our God in their foreheads" (Rev. vii. 3.) Neither is this given as our prospect in the heavens, that there "his *slaves* shall serve him" (Rev. xxii. 3.)

Now, if the *doulos* in the New Testament necessarily means what our word "slave" means, as some affirm, why not in these instances, as in others so translated?

I think these are proper questions. And especially so as our Brother Campbell in his Preface writes:—"I do most solemnly declare that I would not give one turn to the meaning of an adverb, preposition, or interjection, to aid any sectarian cause in the world."

I ought to say that my references are to the edition published by G. Wightman, (4s. 6d) 1838. If the English printer be in error, then let the English printer answer for it.—I am, dear brother, yours very sincerely,

SANDERS J. CHEW.

Gerrard-street, Birmingham, Feb. 14.

[NOTE.—Some fifteen or sixteen years ago, a pocket edition of Mr. Campbell's Testament, revised and corrected by the late W. Jones, of London, was stereotyped and published by J. Haddon, Castle-street, Finsbury, since also deceased. This edition has precisely the same renderings as those to which our brother refers. The edition named was last issued in 1848, and

is now out of print; but as the same passages occur in several other translations, the queries are equally applicable to them all. Perhaps the letter may catch the eye of Bro. A. C. and lead him, in one or other of his essays, to place on record, in the pages of his *Harbinger*, an answer to the above communication.—J. W.]

AUTHORITY AND INDEPENDENCE OF CHURCHES.

BRO. OLIPHANT, Editor of the *Christian Review*, (from which periodical we extract the subjoined queries and response) contends that there is no authority whatever given to one disciple more than to another—that the facts, commands, promises, and admonitions given to the disciples of Jesus, being matters of privilege, are intended for the mutual instruction and edification of the whole body—for the promotion of holiness and love, and not for the exercise of authority over others, as is invariably the case with those who follow the traditions of men.—J. W.

Every well regulated state or kingdom possesses both a legislative and an executive power or authority. The constitution of the kingdom of Christ, so far as legislation is concerned, is monarchical, or kingly, the Lord Jesus being King of Zion's hill, and the sole Lawgiver in his kingdom; but the executive power of this kingdom is in the church, and of course somewhat democratic. 1st, Each congregation is a voluntary association united upon the truth for mutual benefit, all members having equal rights, powers, and privileges. 2nd, Each congregation is fully authorized to interpret or expound the Bible for itself, preach it, attend to its own discipline and government, choose and appoint its own office-bearers, as well as receive and exclude members. No church can continue long in a healthy state without such authority being exercised in it; and if the churches do not possess this authority, I ask who possesses it? Thus far of the authority of the churches. 3rd, The acts and deeds of churches are not subject to be appealed from, revised, or reversed by any court or tribunal on earth, by whatever name it may be called, each church being accountable only to Jesus Christ, its King and Head. Thus far of the independence of churches. J. S.

RESPONSE.—The preceding is brief, and the subjoined is also brief:—

Each human government is to some extent unlike every other; and not one of them, either in legislative or executive

powers, is like Christ's government 1, Every saved man is constrained or drawn to Jesus by love; and any number thus constrained by divine affection, are, as a consequence, drawn together by him; hence, they neither meet nor act on the voluntary (self-choosing) principle. "We love him because he first loved us." 2, Each church being built upon, directed by, and subject to Jesus, all phrases like "its own" officers, are, in a marked sense, inapplicable. Hear Peter:—"The elders that are among you." And Paul:—"The saints at Philippi (the church with its own bishops?—no, but) with the bishops." "The Holy Spirit hath made you overseers." 3, The acts of churches, if illegitimate, are to be reprov'd by authority on earth—the authority of the college of apostles, now found where it has always been, in their word. As one believer has no authority, and as a hundred times nothing is no more than nothing, so a church of a hundred members has the same authority as one believer; hence, there is no power in a church, except that of rebellion, to resist the apostles' word. Inspired authority corrected churches in Europe and Asia: the like authority, through any teacher skilled in it, or without a teacher as a living instrument, should correct churches in British and Republican America. Fearful doctrine to all despots, rude or genteel, great or small, whether of the one-man order, or of the democratic class! The Lord knows that none of us know enough to rule ourselves (Matt. xviii. 2-4 Luke ix. 46-48.)

D. O.

A ROYAL CONFESSIOIN OF FAITH.

In a public record, written in the year 1718, and enrolled amongst the archives of the Duchy of Holstein, is found the following summary of the belief of the Prussian monarch. It is inscribed, "Confession of Faith of His Royal Majesty the King of Prussia," and doubtless belongs to Frederick William I. who reigned from 1713 to 1746, and whose warm interest in Protestant Evangelical truth is well known. It was he who afforded an asylum to the persecuted Protestants of Salzburg, and to the Moravian brethren when they were driven out of Bohemia by Hapsburg tyranny, lending itself as usual to the Jesuits. Just a century after it was written, another Frederick William of Prussia gave expression to the Catholic spirit which pervades it, by consummating the so-called union between the Lutheran and Reformed or Catholic churches of his dominions, thus worthily commemorating the Tercentenary

of the German Reformation, by putting an end, so far as that was within the power of an earthly ruler, to its most crying scandal. But it is not only in this respect that the royal believer was in advance of his age. The free, anti-hierarchical, truly Protestant tone of the document, is equally worthy of admiration. It is so closely akin to the noble utterance of Robinson, which the *Christian Spectator* has taken for its motto, that we reckon confidently on the thanks of our readers for laying it before them. It runs thus :—

"I. I BELIEVE not what the Pope commands me to believe, nor even in everything which Luther, Beza, and Calvin have written. But I believe in the triune God, and I make his holy word the revealed ground of my belief; and what does not agree therewith, such should never be believed by me; no, not even if an angel from heaven had written it.

"II. I believe, also, that through Christ's blood and death, through his wounds and wholesome merit, I and all pious Christians can and must be saved.

"III. And since salvation or blessedness is to be found in no other name, but only in the saving name of Jesus Christ, therefore I cannot call myself Lutheran, or Papist, but I am and call myself a Christian.

"IV. As to the eternal election of grace and predestination, this is my simple belief: that the mercy of God has called all men to salvation, and that the reason why all men are not saved is not for want of calling, but because of men's obstinate wickedness, who, as it were, spurn with their feet the proffered grace of God. For which cause they are condemned in their hearts' wickedness and sins, by the righteous judgment of God.

"V. With respect to good works, I believe this: that whosoever there is an upright and true faith, there good works must also necessarily be found. For faith and good works can no more be sundered than the light from the Sun, or heat from fire. That men should be able by good works to merit heaven, is a damnable opinion, seeing that it is of grace, in true faith, and through the merit of Christ we are saved. And of what avail should the merit of Christ be to us, if we could be saved by the merit of our own works?

"VI. As to baptism and the holy supper, the whole of my simple belief is this: just as in baptism I am not washed with water only, but am washed from my sins through the true blood of my Lord Jesus Christ, and am received into the everlasting covenant of grace with God the Father, Son, and Holy Ghost, even so in the holy

supper I am fed at Jesus Christ's table of grace, not with bread and wine only, but with the true body and blood of Christ; and through his power I am made partaker of all the benefits which the Lord Christ hath purchased with his holy passion and death, and, consequently, am made an heir of everlasting life. And this also is my belief, that he who believes on God, and seeks his salvation in Christ's blood and death, and lives a Christian life accordingly, can be saved.

"VII. In the next place, I leave to every man the liberty of his belief, and show by this writing, before the face of God, that I will live and die by this simple confession of faith, and that it is not for me to make cold, warm, or lukewarm. This I leave to the judgment of all conscientious and peace-loving men.

"VIII. I do not make myself responsible for the deserts of the souls and for those of the parsons, seeing that I have been in a position to learn from experience that all their juggleries tend not so much to the honor of God and to the furthering of our salvation, as merely to their own honor and the respect in which they may be held by men.

"IX. I have a reasonable scruple against calling myself Papist, Lutheran, or Calvinist. Nevertheless, inasmuch as of mere custom and the opinion of the world the simple name Christian does not suffice, without a man's holding to some church and to its confession, and being obliged to avow it, and since the pure, unsophisticated Reformed religion is most in accordance with my religion, therefore, *per mundi errorem*, I can also call myself Reformed, although I do not see why my confession of faith given above should clash with the pure and unsophisticated doctrine of Luther. Nevertheless, I cannot give myself the name of a Calvinist, but I abide a Reformed Christian. For a Reformed Christian is one who is delivered from all error of doctrine, and who abides in the faith which I have witnessed above; but a Calvinist is one who makes the doctrine of Calvin a rule of faith.

"X. And since Calvin also was a man, and to err is human, so was he also liable to err. With this reserve, however, I hold Luther, Calvin, and others to have been chosen instruments of God, who, by the power of the Holy Ghost, escaped from the darkness of Popery, and have testified to us the right way to eternal life. But, since they were both men, the one as well as the other was liable to err. For this reason, I believe the teaching of none, save in so far and so long as it agrees with the true Word of God."

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

WATER AND THE SPIRIT : *a Few Thoughts on John iii. 5.* By DAVID WARDLAW SCOTT.—London : J. B. Bateman.

THIS remarkable pamphlet is by one whose words and deeds evidence his piety. It is singular by reason of its many truthful statements upon the kingdom, all of which terminate in a practical denial of that which is established by the clearest possible proof. An early page shows that the author starts with some apprehension of the Lord's meaning—

"It will be well, before proceeding further, to see the force of the word here translated *born* (*γεννηθῆναι*). The verb *γεννάω* has two significations: for want of better terms the one may be called *causative*; as Abraham *begat* (*ἐγέννησε*) Isaac; the other *demonstrative*, as Elizabeth *shall bear* (*γεννήσει*) a son; and the confounding of this difference has greatly hindered the right understanding of the passage in question. I think that I cannot better express my meaning than in the words of a dear brother in the Lord, Dr. H. of Edinburgh—

'In the natural birth, as before remarked, it is one thing to be begotten, and another to be born: and it is not less so in the spiritual birth. The two statements which Christ makes in these all-important declarations are themselves entirely different:—Unless *begotten*, an individual cannot *see*—unless *born*, he cannot *enter*. He is to be born of water, or baptized: and as little could a child in the natural birth be born through water into the world without previously having been begotten, as can an individual, according to Christ's declaration and the divine will, be really and properly baptized without having previously been begotten from above. Hence this conversation of Christ strikingly illustrates His commission. The seeing and entering here are parallels to the making scholars and baptizing: and beyond dispute, this is an additional and most striking declaration, in Christ's own words, as to those who alone are the proper subjects of the sacred rite.'

"The attempt to make 'of water and of the Spirit,' read, 'of water even of the Spirit,' will not, I think, bear strict investigation. The original is as plain as words can make it, *ἐξ ὕδατος καὶ Πνεύματος*, 'of water and of Spirit.'"

Passing a further quotation from Dr. H. — with which the author does not entirely agree, and which teaches that

before conversion man consists only of soul and body, that in conversion the spirit is born, so that afterward he has body, soul, and spirit — (what strange fancies men palm upon their fellows!) we read—

"Let us now gather up the fragments :

1. "A Jewish Ruler is told by Jesus in the most solemn manner, that if any one is not begotten (generated) from above, he cannot *see* (*ἰδεῖν*) the Kingdom of God.

"2 If any one is not (manifestly brought forth) of water and the Spirit, he cannot *enter* (*εἰσελθεῖν*) into the Kingdom of God. From these statements we may learn,

"3. That, as the natural babe must be first *conceived* in the womb before it can live, so the babe in Christ must be first *begotten* by the Spirit before he can *see* the Kingdom of God; and, as the natural babe must be *born* into the world, through water, before it can *visibly* manifest its personal existence as a member of the human family, so the babe in Christ must be born into the church, by water and the Spirit, before he can *visibly* manifest his personal existence as a member of the kingdom of God."

"Scriptural baptism invariably takes place *after* belief; e. g. 'He that believeth and is baptized shall be saved' (Mark xvi. 16); 'Then they that gladly received his word were baptized' (Acts ii. 41.) See the cases of the three thousand on the day of Pentecost, the Eunuch, Paul, Lydia, the jailor, &c. (Acts ii. 37-43, ix. 17-18, xvi. 14-15-32-34) from the whole of which we learn that baptism is the public profession of private belief—the visible act whereby believers do visibly receive remission of sins (Acts ii. 38, and xxii. 16); in other words, 'the answer of a good conscience towards God, by the resurrection of Jesus Christ,' (1 Peter iii. 21) clearly proving that the baptism of *infants* or of *unbelievers* is nothing but a vain mockery, as they cannot answer for themselves, and to suppose that *others* can answer for them, is something worse than folly—it is sin. Hath not God declared that 'Every one shall die for his own iniquity?' Jer. xxxi. 30, Ezek. xviii. 20.)"

Here is an unusually plain statement of scripture truth, marred in the latter part by the author's attempts to mend the Word of God. After shewing what really is necessary to entrance, he is evidently conscious that his belief and practice do not fully accord, and instead of at once suspecting them, he casts about for some softening element.

"Scriptural baptism *invariably* takes place *after* belief." Quite true—but how does the author prove this? By citing, "He that believeth and is baptized shall be saved." But if the order of the words prove that baptism follows faith, does it not also prove that belief and baptism are in order to salvation? Again, "Baptism is the *public* profession of *private* belief—the *visible* act whereby believers do visibly receive the remission of sins." Now the addition made to the inspired record by the words *private* and *visible*, instead of giving light, furnishes a cloud which serves as a covering for the author's error. Baptism is nowhere in Scripture presented as a confession of belief. "With the *mouth* confession is made unto salvation." The Apostles had five items in order to remission—faith, repentance, confession, invocation, baptism. The author throws two into one, and thus makes them four. Then again, that baptism was the public confession of private belief, is contrary to known facts. In all cases the faith was declared before baptism, and thus by the required confession belief became as public as it could be made by baptism. We pray the author—whom we love for his work's sake—to speak as do the Scriptures, and then he will not say, Baptism for the public reception of remission before privately received. His expression, "the visible act whereby believers do visibly receive the remission of sins"—implying (what he elsewhere states) the previous invisible reception—is unscriptural in style and untrue in import. Baptism is a visible act, but not a visible reception of remission—pardon is received in the act, but that which passes in the mind of God is not visible.

The passage last cited is followed by proof that baptism is immersion. Also, by an important, though common, mistake—that of confounding the *quicken- ing* of the sinner, which is attributed to the Spirit, with baptism in the Holy Spirit. That men are *now* quickened is true, but that any one has been *baptized in the Spirit* since the baptism of Cornelius, cannot be proved. The kingdom of God further comes into notice—

"The kingdom of God on earth was intended to have a *visible* as well as a spiritual reality: hence in that wondrous prayer of Jesus to the Father before he suf-

fered, He thus poured out his soul for believers—That they all may be *one*; as thou, Father, art in me and I in thee, that they also may be *one in us*; *that the world may believe that thou hast sent me*. And the glory which thou gavest me I have given them; that they may be one even as we are one: I in them, and thou in me, that they may be made *perfect in one*; and that the world may know that thou hast sent me; and loved them as thou hast loved me" (John xvii. 21-24.) From this it is clearly evident that Christ prayed that his redeemed should be gathered together into *one visible body*. Now, into this *visible body* our Lord directed that there should be a *visible* entrance, even through the *waters of baptism*. By this way He himself entered, and, without exception, every believer in the early church. 'They that gladly received his word were baptized' (Acts ii. 41.) 'But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women' (Acts viii. 12.) The very last commission our Lord gave to his disciples was to *disciple* (*μαθητεύειν*) all nations, baptizing them (*βαπτίζοντες*) (not the nations, but those who are disciplined, or who believe from among the nations) into (*eis*) the name of the Father, the Son, and the Holy Spirit' (Mat. xxviii. 19.) Jesus says, 'He that believeth and is baptized, shall be saved: but he that believeth not shall be damned' (Mark xvi. 16.) Observe, here, the belief *comes before* the baptism, not after it, as most Christians would have it now.

"There is still, however, a difficulty in connection with the text in question, which, as far as I am aware, has never yet been satisfactorily explained. Let us now humbly endeavour to seek its solution. This difficulty arises from the very express statement of Christ, 'If any one is not born of water and the Spirit, he cannot enter the kingdom of God.' This declaration is so explicit, and the fact of persons unbaptized as believers being saved is so undoubted, that many have thought that the expression 'of water' (*ὕδατος*) must here have a *spiritual*, and not a *literal* interpretation. Now this inference is drawn, as before hinted, not from the *construction* of the passage, but from the *emergency* of the case, and a conclusion so arrived at is generally, to say the least of it, to be received with great caution. * * * We learn that baptism by immersion in water was, and still ought to be, the one *visible* mode of entrance of believers into God's *visible* church or kingdom on earth. So long as we have God's meaning of a word, either sufficiently clear of itself, or explained from other parts of Scripture, as is that

before us, man's interpretation is of little moment; still as a corroborative testimony it may perhaps be well to state that the *literal* meaning of the word *water* in this text is that which, almost without exception, has been held by the church in all ages, whether by those of its members adopting believers' baptism or infants sprinkling."

Here one observes something like the clear notes of truth. "It is evident that Christ prayed that believers should be gathered into one visible body"—"Our Lord directed that there should be a visible entrance, even through the waters of baptism—"They were to disciple, not the nations," but "believers out of the nations"—and baptism is "into the name."

Admitting the possibility of the salvation of believers who see not baptism, the author introduces an objector who urges—"You say that a believer can be saved without baptism—how do you reconcile this with the statement, that unless he is born of water and the Spirit, he cannot enter the kingdom of God?"

"Not all who have been saved have entered the kingdom or church of God on earth, a family in which there are certain relationships which Abel, and Noah, and Abraham, and Moses, and even John the Baptist did not receive.

"These men, as well as others of whom we read in the Old Testament, were full of faith, were quickened by the Spirit, and were saved by the sacrifice of Him whom they saw afar off, even Jesus; and they will doubtless be partakers of the first resurrection, and of the heavenly glory. 'But,' as Mr. Trotter justly remarks, 'all these are represented to us in God's Word as *individual servants of his—not as members of a body*. They were men of faith. Their devotion and obedience shine brightly in the pages of the inspired record. But there is not such a thought suggested by all that is said of them as that they were members of the body of the church. * * * 'I say unto you,' spake Jesus to the people, 'Among them that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of heaven is greater than he' (Luke vii. 28.) From this is it not clear that even the greatest, such as John the Baptist, may not enter into that particular community which constitutes the visible church or kingdom of God on earth, even although they undoubtedly are saved? * To enter as a *visibly acknowledged member*, into the kingdom of God, requires certain conditions

to be fulfilled, and these are doubtless those declared by Jesus in the passage now under consideration, '*Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*'

"The objector may probably to this statement remark, 'This is a hard saying, who can bear it? Episcopalians, Presbyterians, Wesleyans, Independents, Friends, indeed all who have not been baptized after belief, are thus, although they may be saved, excluded from the kingdom of God. So saying, thou reproachest us also.'

"I reply, It is not for me to reproach any, but I dare not alter what God has written. 'This is my beloved Son,' spake the voice on the holy mount, 'hear ye him;' and that Son has declared, 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.'

"Still, it appears to me that those saints who are unbaptized as believers, yet *belong* to the church although they have not *visibly entered into it* in the appointed way through the waters of baptism, for they have been baptized by the one Spirit into the one body, and are, therefore, members of Christ. But I cannot help thinking that, like the volunteer previously referred to, the saint who has not been baptized as a believer, is not publicly recognized by Christ as in full, orderly fellowship with his church on earth, and also that he will 'suffer loss' in glory, through his not having obeyed the primary command as to the mode of entrance into the kingdom of God."

Here, again, we have safe journeying on something like scriptural ground—but when the author has gone all the way, he suddenly darts off into a neighboring slough. This is no doubt owing to a burst of kindly feeling and to the diverting tendency of his own practice. Look at the strange conclusion following the annexed positions:—1, Without baptism none can enter the kingdom or church. 2, Believers unbaptized may be eternally saved, as will be John and Abraham, but without entering the kingdom. 3, But these were *not members of a body*—not members of the body of the church. 4, Such believers are not recognized by Christ, as in full orderly fellowship with his church, and will *suffer loss* in glory. 5, Episcopalians, Wesleyans, and other unbaptized believers, are excluded from the kingdom of God, which the author terms the *one body* or church. After all this, strange to say, we read—"Still it appears to me that unbaptized believers yet *belong* to the church, al-

though they have not *visibly entered into it* in the appointed way, through the waters of baptism." They *have entered*, or they have *not entered*. The author says in effect — They have *NOT entered*—they are not born of water and Spirit, and unless so born a man cannot enter, yet they *HAVE entered*, "for they have been baptized by one Spirit into the one body, and are therefore members of Christ." Whence comes this confusion? From putting an *unnecessary* interpretation upon *one* text of Scripture, by which it is made to contradict the Apostles who wrote it, oppose the Lord's plain teaching, and teach what no other verse in the Bible sets forth. Our author writes, "The *special* baptism of the Lord Jesus is that of the Holy Spirit, in distinction to that of John—to this distinguishing baptism, I think reference is made in 1 Cor. xii. 13, where it is said, 'By one Spirit we are all baptized into *one* body.' It is this baptism *of* the Spirit which alone truly saves." This interpretation of the text opposes the plain statement of Paul, who taught the Ephesians that just as we have *one* Lord, *one* faith, *one* God, and *one* Spirit, so we have *one* baptism. It opposes the Lord's saying, that the kingdom cannot be entered but through water, and makes the author absurdly teach that they are baptized without water *into* that body into which without water they cannot enter. It makes the Holy Spirit the baptizer, ("by one Spirit we are baptized") which is not taught in any other passage. Cannot the author see that the baptism of this text is the *one baptism* of Paul, in water, into the name and body of the Lord—*BY THE SPIRIT*, because consequent upon the Holy Spirit's teaching, and an act of obedience resulting from that change of heart affected by the Spirit-given and Spirit-attested word?

In conclusion, the author inconsistently pleads for the reception of unbaptized believers to the fellowship of that kingdom into which he says they have not entered, and on account of which omission he thinks they will suffer loss in glory. That some refuse such, he says, "with sorrow I admit; but such is not the fault of the doctrine, but of those who do not give that doctrine its proper place; in other words, of those sectarians who make baptism, and not

belief in Jesus, the test of communion." But the point here raised is a very simple one. According to our author, the Lord has on earth one visible church or body, into which, without baptism, no one can enter—the only sanctioned fellowship in this church or body is that of members (those who have entered)—the unbaptized have not entered, therefore, are not members, and consequently not entitled to fellowship. Is the Lord's table in his kingdom? Unquestionably! Then must men enter the kingdom in order to approach the table. But we know that some believe and love the Saviour—what of them? Our author has answered, "There are relationships to the body into which they have not entered—they may suffer loss in glory, though saved"—so they may, and must suffer loss on earth—not because we "make baptism and not belief in Jesus the test of communion"—but because that communion is *in* a kingdom *into* which the Lord and Brother Scott say they cannot enter without baptism.

Heartily we approve the last page—

"If we are content with a lower standard, we despise the privileges to which God has called us by His grace, and are not walking in conformity to the will of Him who prayed that we might be One in Him, as He is with His Father. The desire of Christ is that His church should be *not only spiritually one* in Him, but *visibly one* before the world, as witnesses for Him (John xvii. 21-23); living epistles known and read of all men (2 Cor. iii. 2-3). If Christians prefer meeting in the sects of man's appointment, rather than in the one fellowship, simply in the name of Jesus, they are guilty of heresy or schism—they divide the church, not discerning the Lord's body (1 Cor. iii. 3-4, and Eph. i. 22-23.) In these days there is much *acknowledgment* of this sin, but alas! it generally *ends* there. Confession does not produce the fruits it ought, even the *forsaking of sin*, and consequently we find that men still continue 'miserable sinners,' instead of becoming rejoicing Christians. 'I have given you an example,' says Jesus, 'that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye *know* these things, happy are ye if ye *do* them' (John xiii. 15-17.)"

But does not Friend Scott "content himself with a lower standard," when he admits to privileges in the king-

dom those who have not entered it? Is he not, however unknowingly, guilty of heresy when he keeps up division in that body which should be one, by compelling some of us to refuse fellowship with those with whom he gathers, because he, without authority, introduces persons whom he declares have not entered the kingdom. "Verily, verily, the servant is not greater than his Lord"—and we can find quite as much authority for the Pope's dispensation, as for that of our esteemed but erring author.

PLEA FOR A REVIVAL OF THE RELIGION OF JESUS. — *Wilson, High Street, Edinburgh.*

THE above is the title of a short paper, designed to attract attention to certain views of the Lord's kingdom, by an allowable play upon the word *Revival*. The Revivals of which we have all been reading are not intended, but a restoration of belief in certain truths preached by Jesus and his Apostles. In answer to the question, What is a Scriptural Revival of Religion, the tract says—

"It is humbly submitted, that the only answer which would satisfy an inquiring mind, bent on knowing the truth, is—THE FAITH AND PRACTICE OF THE FIRST DISCIPLES. Not the ideas of the nineteenth, or any other century since the Apostles fell asleep, but the 'one faith,' 'the truth as it is in Jesus.' Whatever may be the measure of truth possessed by any portion of the professing church, it is surely no disparagement to any party to take the doctrine of the Great Teacher himself, and of those who had the advantage of his personal instruction, with the subsequent enlightening influences of the Holy Spirit, rather than any form of faith which may have obtained at any time since the apostolic age. This, moreover, is the course enjoined by the Apostles. When certain men had crept in unawares, and threatened to corrupt the infant church, about 33 years after the ascension of Christ, we find Jude exhorting to 'earnestly contend for the FAITH ONCE DELIVERED to the saints.'"

Good, so far—only go not too far back. For THE FAITH AND PRACTICE of the first churches, we must keep on this side the day of Pentecost—if we go beyond that day we shall get the faith and practice of Jews, and not those of the members of the body of Christ—we shall get, not the order of a Chris-

tian church, but that of the order of a Jewish synagogue—not baptism into the name of the Lord, but circumcision—not the gospel of this dispensation, as preached by Paul, (see Cor. xv.) but a gospel peculiar to the closing days of the last Economy. Into this error the tract has fallen.

"Taking up the inquiry as to the faith and practice of the first disciples at this point, it becomes necessary to ascertain what was the faith once delivered to the saints. In other words, what was publicly preached as the GOSPEL OF SALVATION by Jesus and the Apostles.

"Notice first, here, that the only gospel publicly preached by Jesus himself, was what is styled 'THE GOSPEL OF THE KINGDOM OF GOD,' or more briefly—'THE KINGDOM OF GOD.' Thus he said—'I must preach the kingdom of God to other cities also; for therefore am I sent' (Luke iv. 43.) 'Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel' (Mark i. 14-15.) This was the burden of Jesus' preaching to Israel—Repent, or change your minds, and believe the gospel, or good news, concerning the kingdom of God; for that kingdom is at hand. A crisis in the course of events has come; the divine power, after a season of withdrawal, is again put forth—much will depend on the reception my message gets at the hands of the nation as such; in any event see to your own salvation—repent ye and believe the gospel. Such was the preaching of Jesus.

"The preaching of the Apostles, during the Lord's ministry, was precisely the same as that of their Master."

Now, if the author had merely intended the *faith, practice, and gospel of salvation* peculiar to the time which preceded the using of the keys by Peter, the above would be well enough—but he means *that faith and practice to which we should return*. The gospel of this dispensation was not preached by the disciples of Jesus during his ministry—it contains the truth that Jesus is the Christ, and the fact that he died for our sins—he commanded them to "tell no man that he was the Christ," and his death for sin had not taken place. The gospel—the *present* gospel of the kingdom—was first proclaimed by Peter after the resurrection, and pouring out of the Holy Spirit. A gospel—that is, *glad-tidings*—the gospel of that time was preached while Jesus

was on earth—it was, “The kingdom of God is at hand.” But what says our tract? That it has not yet come, and will not until our Lord’s return.

“Our Lord, shortly before the conclusion of his ministry, taught that the kingdom of God should not be established until his return from the right hand of God to the earth. ‘He spake a parable because he was nigh to Jerusalem, and because they thought that THE KINGDOM OF GOD SHOULD IMMEDIATELY APPEAR. He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, occupy till I come. . . . And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him,’ &c. Those who had been faithful were rewarded, while those who had neglected their duty were punished. Thus the setting up of the kingdom of God is contemporary with the distribution of rewards and punishments at the return of Christ from heaven.”

Surely this parable teaches clearly the opposite of that which it is cited to establish. They understood that the kingdom was at hand—(though it was not so *immediately* near as thought, they understood not anything of his approaching death, &c.) — he instructed them upon their responsibilities. The parable sets forth that the nobleman *went into a far country to receive a kingdom*—the tract that he must *come back again to receive it*. We hold it that he was to receive it when away, as Jesus has done. Hence, says Paul, “We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels, CROWNED with glory and honor.” His coronation had taken place when Paul wrote to the Hebrews—he is Lord of lords and King of kings. But the parable is more explicit still—“And it came to pass, that when he was returned, *having received the kingdom*, then he commanded those servants to be called,” in order to reward them. This does not imply his coming again in order to receive the kingdom, but a coming after he had received it to reward his servants. In keeping with this Paul taught the Colossian Christians that they HAD BEEN translated into the kingdom of God’s dear Son. The same Apostle declares that Jesus “must reign until he hath

put all enemies *under his feet* (1 Cor. xv. 25)—and the Psalmist shews that this is to be done while he is sitting at the right hand of God — “Sit thou at my right hand until I make thine enemies thy footstool” (Psalm cx.)

Want of space, however, admonishes us to conclude, which we shall for the present do, perhaps to return to the subject next month.

WORTHY OF NOTICE

In our last upon Revivals it was intimated that our views were fully expressed, and that more might not at present be expected. By this, however, it was not intended that others who may have some good thing to say, should not be heard. *The Interpreter* has an article on the subject well worthy of notice, the latter part of which cannot be too highly commended. As its leading idea, though recognized, has not been fully exhibited in our previous papers, it shall be reproduced. After alluding to the rapid and remarkable extension of religious feeling by which Revivals are distinguished, and to the common impression that this result is owing to an extraordinary outpouring of the Spirit upon the particular locality which is thus blessed, it continues in the words following:—

“Assuredly no such theory is needed, either to *explain* revivals, or to give God the glory of all that is good in them. Why can they not be regarded simply as *proofs*, which indeed they are, of the mighty power of social influences, when brought to bear, as they ought to be, in *favour* of religion, instead of being used, as they ordinarily are, in opposition to it?

“This is, as we believe, after all, the *great secret* of such movements. As the excitement proceeds, and spreads from house to house, and from breast to breast, it affects, more or less, almost everybody it comes in contact with. ATTENTION to the subject of religion, in whatever way it may be viewed, is, then, the *rule*; at other periods it is the exception. In ordinary times, all society seems to be in league against everything like religious *earnestness*; to display agitated feeling on such a topic is to risk being regarded with pity or with scorn; emotion, therefore, if ever excited, is instantly suppressed, and the subject of it too often rapidly cools down to the average warmth or coldness of the religious atmosphere by which he is surrounded.

"But in a time of revival all this is changed; emotion is honored—smile meets smile, tear responds to tear, and a *force*, so to speak, is generated, of almost resistless character; but it is a force which partakes largely of human infirmity.

"Ought we then to clothe such movements with the miraculous or semi-miraculous character which is so often claimed for them? Could not the same power be brought to bear in favour of truth and righteousness, without the theological exaggerations of which we complain; without even the risk of exciting hysterical affections; without, in short, any *unnatural* disturbance either of mind or body?

"We think they might; since what is usually considered wonderful in periods of revival is, after all, but the *normal* condition of a rational being. The man who is insane is not the man who suddenly awakes to living convictions in relation to the unseen world, but he who habitually lives in utter forgetfulness of them. Why, then, should not this fact be recognized as fully every day as it is in periods of religious excitement? If it *were* so, the social principle, instead of being, as now, habitually exercised to suppress religious feeling, would be employed to promote it.

"In one sense, England is, at the present day, in *favour* of Christianity; for Infidelity is generally regarded as vulgar and disreputable. Few men would wish either their wives or daughters to form intimate friendships with avowed unbelievers. But all this is merely conventional. *Nothing is more unpopular in general society than a living religious thought.* Christian people have quite as strong a dislike to such an utterance as others. The discussion of a disputed doctrine, or a vexed question of ritualism—of a favourite preacher—of any given number of evangelical or non-evangelical platitudes, is quite another thing. These, if adapted to the particular circle in which a man at the moment finds himself, are seldom regarded with disfavour. Nobody objects, simply because nobody is disturbed by them—they are thoroughly superficial—they move no depths in the human heart—they interfere with no man's tranquillity—if they excite any feeling at all, it is that of mere partizanship, which is generally acceptable when on the right side. Godliness (for we like that old word better than its modern equivalents) is, on the other hand, deemed *too ecoteric* to be spoken of. It is, therefore, generally treated as sceptics now-a-days treat the Bible—bowed to with an affectation of respect, but regarded as far too sacred for the common gaze. Alas! that this coldness should ever be partially excused by the empty phraseology, the in-

sincerities, the sectarianism, and the bigotry which are too often *mixed up* with religious profession.

"But nothing can justify such a course. For who can deny that both above and beneath all outward unveracities—deep down in the hearts of multitudes, there are thoughts and feelings bearing on loyalty to Christ and duty to man, which are habitually suffocated out of regard to the false delicacies which, as a rule, govern society? A Revival, as it is termed, scatters all these falsities to the winds, and in doing so, removes one of the greatest stumbling-blocks in the way of the rapid spread of Christianity. Then, may it be truly said, 'They that fear the Lord speak often one to another, and the Lord hearkens and hears.'

"What we really want is a *healthy* state of public opinion in relation to religion. Then, and not till then, will all excitement and extravagance, the result of reaction, pass away, and the 'still small voice' of God will be heard above the turbulence of the world, and in spite of the worldliness of the church."

And now, reader, are you a Christian? If so, what are you and the brethren with whom you worship doing in the direction indicated by the words just quoted? Do you say, "The church here has not made progress of late—we want an outpouring of the Spirit—or, we do not expect to do anything until we get help from an efficient evangelist?" In Revival seasons "*ATTENTION to the subject of religion is the rule—at other periods it is the exception.*" But that attention must have a beginning—can often be traced to a *first few*, and by the all-seeing eye to *one* heart. If, dear reader, you were to make attention to the Lord's will the one prevailing thought—in the family, in business, and in leisure—if by word, but more so by deed—you urge this course upon the church, and wait much upon the Lord in earnest prayer, can you suppose it unlikely that some one heart, 'ere long, will beat in unison with your own? Can you suppose that when one is thus gained, the two can continue in the course prescribed, and not influence others? Impossible! Tell us not that you want preaching talent and efficient evangelists, (these are precious gifts, truly) but what you really want is devotion to the Christ who devoted himself to death for you.

D. K.

"THE NEW SECT IN BIRMINGHAM" (!)

THE letters under the above heading, reprinted last month* from the *Nonconformist*, have been followed by one from "A Deacon," which should also be placed before our readers:—

"BOND-STREET CHAPEL, BIRMINGHAM.

"To the Editor of the *Nonconformist*."

"Sir,—Allow me to reply briefly to the letter of R. H. J. respecting Bond-street chapel.

"I ask who has a better right to the chapel than the church that meets in it? R. H. J. considers the denomination has; but what is the distinctive principle of the denomination?—That every church has a right to manage its own affairs. He refers to 'the method which obtains among Congregationalists.' Well, what is that method? To 'protest against subscription to any human formularies as a term of communion' to manifest 'their jealousy of subscription to creeds and articles, and their disapproval of the imposition of any human standard, whether of faith or discipline.' 'They believe that human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians:' 'that the New Testament authorises every Christian church to elect its own officers, to manage all its own affairs, and to stand independent of, and irresponsible to, all authority, saying that only of the Supreme and Divine Head of the Church, the Lord Jesus Christ;' and 'that no church nor union of churches has any right or power to interfere with the faith or discipline of any other church, further than to separate from such as in faith and practice depart from the Gospel of Christ.' I quote from the 'declaration of Faith, Order, and Discipline,' issued by the Congregational Union in 1833. Concerning the Baptists, Mr. Horace Mann affirms: their churches are 'as independent of each other as the churches of the Independents.'

"From the tone of his letter, I presume R. H. J. would scarcely agree with 'the method which obtains among Congregationalists,' but that he would rather bring it in that we should not be so independent and irresponsible, saving that only of the Supreme and Divine Head.

"It may be a proper thing to bring others besides us to trial, if the 'sufficient, certain, and infallible' rule of faith and practice be the 'Bible and the Title Deeds,' or I may say the *Titte Deeds and the Bible*.

* Written for insertion in last number, but omitted from want of room.

"An examination of the Fen Stanton records, as published by the Hanserd Knollys Society, may convince R. H. J. that in going back to what they deem the practice of the Apostles and early Christians, the Bond-street church is much more like the baptized churches of the seventeenth century, than it was before. In those records he will find a plurality of Elders—baptism without delay, upon confession, and without an 'experience' before the church—mutual teaching, and the discountenancing of the singing of God's praise by unbelievers. He will not find there any deference to human creeds, not any pew rents, not any begging of ungodly persons to support Christ's cause: neither will he find there that 'Brother Henry Deene' is styled the Reverend, or that any one of the churches called itself a 'Baptist' church. The Baptist churches of 1859 can claim but little kinship to the 'baptized churches' of 1644—1720.

"We are satisfied with calling ourselves a Church of Christ, and so were they. Why should not those now called 'Baptists' be? And why should they prefer to wander from the good pattern? Even tried by the Baptist Confession, we should stand better approved than many of them. And tried by the practices of the godly baptized believers of the seventeenth century, we should stand approved — *Baptists* condemned.

"We are no 'new sect,' but of the sect which was inaugurated on the day of Pentecost (see Acts ii. 38-42.)

"We hold our faith and our conscience more dear to us than the bricks and mortar of our chapel; but until some more Christianlike, or, at least, more common-sense reasons than those of R. H. J. shall teach us otherwise, we can and shall, with a clear conscience, hold our chapel also.—With thanks for your space, I am, Sir,

A DEACON OF THE CHURCH OF CHRIST,
Meeting in Bond-st. chapel, Birmingham.
32, Icknield-street, Dec. 12, 1859.

With this letter before us, and also more facts than are contained therein, we seriously say, that a number of the older Baptist chapels (now so called) ought to be given over to us. Since writing the above, the *Nonconformist* has inserted the annexed reply, and closed the enquiry.

"BOND-STREET CHAPEL, BIRMINGHAM.

"To the Editor of the *Nonconformist*."

"SIR,—I have read, and re-read, the letter of 'A Deacon of the church of Christ,' &c. in your last number, but must confess my inability to understand in what respect it is a reply to mine; except so far as the

retention of the chapel is now made quite clear.

"The question at issue lies in a very small compass, and to meet it by no means necessitates an appeal to so many antique authorities as 'A Deacon' has resorted to, and which looks like an evasion.

"The case is simply this:—

"Did those parties who built Bond-street Chapel design it exclusively for use by those who call themselves 'Baptists,' according to the received meaning of that denominational term; or did they not?

"Do those now in possession hold the same views? If they do, the matter is settled, and I have not another word to say. If they do not, by what code can retention be justified?

"The inquiry, 'Who has a better right to the chapel than the church that meets in it?' is a piece of casuistry so illogical, and so worldly, that I am astonished it should have been made.

"I would inform 'A Deacon' that not merely the principles of the gospel, but English law, reasons very differently, taking cognisance of antecedents, and *right* of possession; and so far from possession constituting the right, as 'A Deacon' seems to suppose, such processes are existent as Writs of Ejectment."

"If 'A Deacon's' law be sound, Trust Deeds are nullities, and so newly-framed churches may as well be advised to save themselves the expense of making them; since, if their successors should choose to turn Irvingites, Mormons, or Catholics, they still continuing, according to their own view, a 'church,' may properly remain in possession of their chapel.

"'A Deacon' has extensively quoted *authorities*, to prove his case, and demolish mine. So completely, however, is this beside the mark, that I must decline to follow him: your columns being, in my opinion, by no means a proper place for the discussion of those views which have been so recently embraced, and which, beside, are by no means relevant to the question I have mooted.

"I formerly stated, men are free to think and believe what they please, and I am the last man who would wish to interfere with them for so doing. Only, 'A Deacon' must not imagine that, because I decline to answer him in the *Nonconformist*, as to whether what he believes is 'old,' or 'new,' therefore his conclusions, based as they are upon assumed premises, are unanswerable.

"I merely call public attention to this matter, because a principle is involved, and an important one too.—I am, Sir, your obedient servant, R. H. J.

"December 24th, 1859."

It appears to us that R. H. J. has

altogether failed to make out his case—that he has abandoned the main points of his former letter, and only replied lest he should seem what he is—a defeated one. The main point of this reply is the question, Did the builders of Bond Street Chapel "design it exclusively for use by those who call themselves Baptists, according to the received meaning of that denominational term?" Do the parties now in possession hold the same views? "*The same views!*" On what—and the same as held by whom? This is our question! In Birmingham there are several, so called, Baptist churches that send representatives to, and are acknowledged by, the Midland Association. These churches differ in the following and other particulars. One or more receive at the Lord's table only baptized persons—others receive the unbaptized. Some will admit only the immersed to membership—one, at least, admits unimmersed members. Most of these churches support a pastor—one will not have a pastor, and will not pay a preacher. Some of these churches say that the Lord's table is in the church—one teaches that it stands outside the church, and that the members go outside to commune with those believers whom they will not admit to membership. Generally it is held that church membership is important—the pastor of one church teaches that it is of little or no use. Most of these churches elect their pastor, and dismiss him when they please—one boasts that church meetings have no power over him, that members have nothing to do but pay or go, that the house is his, and he will keep it straight, and that, except in the matter of infant sprinkling, the Church of England supplies the best specimen of church order. From some of the pulpits Calvinism is taught—in one or more its opposite; and in one, at least, both Calvinism and the converse of it. Now to be able to make this statement, we have not glanced at any church out of Birmingham. This is *Baptist harmony*. Some one has said, "Discord is harmony not understood"—but really the harmony of this Association of Baptist Churches is *discord*, though R. H. J. don't understand it.

The Bond Street Church has resolved to call itself *Christian*—others can call it *Baptist*, if they please. If they

mean what the word originally signified *a baptized church*, the Bond Street Church is that—if they mean something else, what is it?—which of these Birmingham churches shall define it for us? When it is defined, let it be shewn that the builders of the chapel in question tied it to such views and practices, and then, when the claimants present themselves, if the Bond Street Church is possessed of common honesty, the chapel will be handed over.

In his former letter R. H. J. argued mainly on the violation of the principles of Independency, but now that "A Deacon" has given him those principles in authorized words, he declines to follow, and by no means thinks the *Nonconformist* a proper place for discussing the very point which he introduced. All of which merely means, he has not a word to say. His reply to the question, "Who has a better right to the chapel than the church which meets in it?" is a false issue. "A Deacon" did not affirm the right of the church on the ground of possession, but on the ground that *changes had not taken place, which the principles of Independency*, by which R. H. J. would have the case tried, *would not sanction*.

But this must suffice. To this tessellated Midland Association of Baptist Churches we may pay further attention.

The above having been written for insertion in the last number, but omitted from want of space, we are enabled now to add, that the friends in Bond-street Chapel have offered to submit their claim to retain that place of worship, to a testing by trust-deeds, the customs of Baptist churches, &c.—to which they have been urged by Baptist ministers in Birmingham—provided said ministers will bring their doctrines and practices under the same test. Of course men so orthodox, so uniform in faith and practice, will find such offer most congenial, and forthwith fall in with the proposal. When they do we shall report progress. D. K.

RISE & FALL OF THE PAPACY.

UNDER the above heading, and dated Jan. 10, 1860, two letters, signed Daniel Macafee, Lisburn, are before us. From the first we shall give an extract or two, and the second (without being under-

stood as falling in with every item) we give with but little omission. That the three kingdoms which have fallen by the *little horn*, will 'ere long be taken from the Papacy, is indicated by the Word of God and the state of Europe—and both seem to point, not so much to the Pope's loss of civil authority by some one act, as to the wasting and consuming of his dominion. How completely the recommendation of the Emperor of the French agrees with the prediction of Daniel! The one says, give up the revolted states, and we will help you to retain the remainder (vain help!)—the Prophet says, they shall consume and destroy to the end. Mr. Macafee expects that the anticipated congress will take away part of the Pope's dominion. Whatever the congress may do, should it assemble, there is little room to doubt that the Romagna will soon be free.

LETTER I.

"The kingdom of sin has always been a most religious and zealous kingdom. Its arch-founder, Satan, tried his hand to reign without religion among the Antediluvians, but found he could not keep up a succession in opposition to the reign of righteousness. When Christianity was introduced, his kingdom was assailed, its idolatry was overturned, and the chief spirits of darkness must have been puzzled how to succeed. To carry it on in the old form was out of the question. Some new plan must be tried. All hell was on the watch. This continued for ages. They saw wealth corrupting the church under Constantine. Pride took the place of humility, external that of internal religion, and the spirit of the world the true spirit of the gospel. Now was the time to organize the kingdom of sin afresh, and carry on the opposition to the kingdom of Christ in a new form. Satan looked for a foundation on which to raise a slow but finished superstructure. He found it in Rome, the capital of the world, and centre of the ancient idolatry.

"He knew that the grand principle of the Gospel was justification by faith; his grand principle is justification by works. He clearly saw that around this principle he could gather up idolatry of every form, rake all existing heresies into this focus, and gloss up a system of sin into the semblance of Christianity, without any of its essential qualities. He therefore tried his plastic hand anew, gave prime attention to the work, and in course of time saw his masterpiece completed. In our Lord's temptation he was taken up into a high mountain, and shown all the kingdoms of

the world and the glory of them. 'All these things will I give thee,' saith Satan, 'if thou wilt fall down and worship me.' Jesus said unto him, 'Get thee hence, Satan, for it is written thou shalt worship the Lord thy God, and him only shalt thou serve.' He was unsuccessful with our Lord, but he evidently succeeded with 'his vicar on earth.' Let the reader judge. Let us just glance at a few of his vicars, and the kingdom of sin will appear in all the glory that can beam through the mantle of Satan.

"In 1073 Gregory VII. ascended the throne. He became lord spiritual and temporal over all the earth. He set himself up as supreme judge of all affairs, ecclesiastical and civil. All benefices, kingdoms, states, and revenues, were at his disposal. As a proof of this, he excommunicated Henry III. in 1076. His successors possessed the same power, and exercised it for ages. The following short list of excommunications may suffice as a specimen. Thus in 1120, Calixtus II. deposed Henry IV.; in 1160 Hadrian IV. Frederick; in 1195 Celestine III. Henry V.; in 1219 Innocent III. Otho; in 1220 Honorius III. Frederick II.; in 1535 and 1538 Paul III. anathematized Henry VIII. of England; and in 1570 Pius V. cursed to perdition Queen Elizabeth. In fact, history furnishes about 64 Emperors and Kings that were deposed by the Popes. In 1197 Innocent, on ascending the papal chair, found the promise of Satan amply fulfilled, and had no reason to complain of his patron. He enjoyed the glory that others accumulated. Then was the reign of the leaden age. Gross darkness covered the earth—darkness that was felt. The pure Gospel was unknown; the Scriptures, buried in traditions, fables, and lying legends invented by monks, were the gospel of the day; and superstition stretched her gaunt wings over a prostrate world. Civil and religious liberty were strangers on the earth, and even the social circles were influenced and ruled by the Pope's militia, composed of monks and friars. Morals were as low as superstition was high; literature had died out under the rule of the Popes. Many priests could not write their names, and hence the sign of the cross is still perpetuated, as a remnant of former ignorance. The Popes aimed at universal rule, and for ages it was attained. The idea was colossal, and yet it was realized. Had this system not been checked, the world would have become like Sodom and Gomorrah.

"Constantine divided the empire into four provinces, and he must be bishop of the chief one. The chief city of each gave the title of 'metropolitan' to its bishop. The bishop of Rome was the greatest, because it was larger and more famous than the others. Constantine must fashion the

territory of the church according to the plan of the empire; and hence each metropolitan must be called an 'exarch' or 'patriarch,' in imitation of the Pretorian prefects. These exercised authority over the metropolitans, and presided in diocesan synods. The bishop of Rome was now a patriarch; but still others were so as well as he. The scheme devised by the subtle architect has succeeded thus far. Here it is, saith Satan; let there be a *primate* over the patriarchs, and the tower of Babel will be complete. The bishop of Rome was appointed, and thus the popedom was prepared for all the operations described in history. Still the little horn of Daniel is small, or the second beast in Rev. xiii. is but the mere skeleton of the first beast. The first is the Roman empire, the second the Papacy. The second, like a vampire, is to suck the blood of the first, incorporate its vitality, religion, and tyranny into its system, grow fat and full, and perpetuate its existence for 1260 years."

LETTER II.

"In my last letter I traced in the briefest manner, the rise and progress of Papacy. The rapid sketch was primarily founded on history. Let us now turn to revelation. In this case we shall confine attention to the 7th chapter of Daniel's prophecy, one of the most wonderful books of inspiration. It contains the history of four empires—1. The Babylonian—a lion with eagle's wings, indicative of rapacity, cruelty, and rapidity of pouncing upon nations as a prey. 2. The Medo-Perkian—a bear, hungry, voracious, all-devouring, exhibiting spoliation and robbery. 3. The Macedonian—a leopard, depicting variety, courage, rapidity, exhibiting the conquests of Alexander the Great. 4. The Roman Empire—diverse from all others—teeth of iron, nails of brass, devouring, breaking in pieces, stamping the residue with his feet, and having ten horns. These represent the ten kingdoms into which the Roman Empire was divided. Out from, or among these, arises the horn or kingdom of the Papacy. Mark the divine description, 'Behold there came up among them another little horn, before whom three of the first horns, or kingdoms, were plucked up by the roots, or fell before him. In this horn there were eyes like the eyes of man; his look was more stout than his fellows; he was diverse from the first, and his mouth spoke great things, or words against the Most High. He is to wear out the saints of the Most High, think to change times and laws, and they shall be given into his hand until a time, times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.'

"Now let the reader mark every characteristic. The beast of the Roman Empire or kingdom indicates the nature of the little horn, as it grew out of him. It is therefore not of a heavenly, but an earthly origin. In Revelations xiii. the same beast is represented as having arisen out of the sea, or from the agitating troubles and commotions of nations. The second beast of John's Revelation is to exercise all the power of the first, and arises stealthily and imperceptibly out of the earth. This one and the little horn exhibit the same power under a different symbol. Each grows and progresses. The Papacy was not the creation of a day. It was the growth of ages. Like a tree, horn, or beast, it grew to full maturity. It arose out of the ruins of the Roman Empire, and the corruption of the times. Let us mark the indications suggested by the prophet. 1, It arose by degrees, as mysteriously as the growth of an animal's horn. 2, Three kings fell before it, and the popes fell into their dominion. This constitutes his present possession. 3, As the fourth beast was different to the other three, so the little horn or kingdom is stated to be different from any of the ten horns or kingdoms. The Papacy was different in its constitution, uniting the spiritual and temporal power. 4, It had eyes like the eyes of man. The Papacy claims universal episcopate, oversees all bishops, sovereigns, and nations. This indicates the perspicacity, foresight, cunning, and prying disposition of the whole ecclesiastical agency. These eyes penetrate into the secrets of the confessional, the affairs of families, the organization of parties, and the councils of nations, all for the good of the church. 5, His look was more stout than his fellows. It was steadier, more piercing, confident, arrogant, and enchanting, like the eye of a serpent, than that of any of his fellow-rulers. Hence, its glance has penetrated emperors, kings, princes, judges, bishops, and men of all classes. 6, He had a mouth speaking great things. He did this in excommunicating emperors and kings, laying kingdoms under an interdict, stopping baptisms and sacraments, shutting up heaven, opening purgatory and hell, dividing the earth between the Spaniards and Portuguese, as a boy would divide an orange, and interdicting the circulation of the Divine Word, cursing to perdition all who would disobey. 7, He speaks great words against the Most High. He does this in claiming his titles, such as King of kings, our Lord God the Pope, the most holy who carrieth the most holy, the victorious man of God in his See of Rome, the Lamb of God, the Infallible, and, to crown all, his Holiness. Thus, he is represented as sitting in the temple of God, exalting himself above all that is called God,

dispensing laws and judgments for both worlds. What a pity such a mighty deity should tumble down, that Dragon should fall before the ark! That man who can weep for him would require a dozen of eyes to weep for his own sins. 8, He thinks to change times and laws. Thus, the Sabbath ending after mass, holy days, times of fasting, as in Lent, and Fridays, extra fasts, feasts, and jubilees, canonising saints, dispensing pardons, granting indulgences, imposing new articles of belief, denying the evidence of sense in transubstantiation, forbidding priests to marry, and decreeing the immaculate conception of the Virgin Mary in direct opposition to the Word of God. 9, Wearing out the saints of the Most High. This was done in every conceivable form of persecution. One million of Albigenses and Waldenses perished in France alone. From the rise of the Jesuits in 1480, nine hundred thousand individuals obnoxious to Rome were slain in little more than an age. Not long after the massacre of Paris, seventy thousand Huguenots were destroyed on account of their religion. It is calculated that from the year 1518 to 1548—a term of thirty years—~~not~~ less than fifteen million of Protestants perished by the Inquisition, the common executioner, and the sword. Thus Rome tried to wear out the saints of the Most High, never dreaming that God would wear her out. 10, The reign of the little horn is limited to three prophetic times and a half. Each time is a year of 360 days; hence, the whole is 1,260 years. This is the set time. It is now near at hand. The free institutions of Britain have produced their influence on the world. Sardinia has followed the example; the states of Rome have followed in the train, and the Pope is thrown aside by the oppressive heaviness of his own people. Thus the doom of Babylon is come, 'and her days shall not be prolonged.' The present year may commence what '64 or '66 will complete.

"To complete this view, let us glance at the providential arrangement depicted by the Prophet, in effecting this purpose. The providential reign of the Divine Being is portrayed in the glowing language of the day of judgment. The Ancient of Days sits; his throne is like the fiery flame; his wheels like burning fire; thousand thousands minister unto him, and ten thousand times ten thousand stand before him: the judgment is set, and the books are opened. One like the Son of Man comes in the clouds of heaven and to him is given dominion and glory, and a kingdom, that all people may serve him. Such is the preparation for the trial of Antichrist. If Christ is to reign over all people, the reign of the little horn must end. But will there be no human agency employed in this work?

God will judge alone in the last day; but, in the rule and judgment of his providence, he employs the agency of man. In all probability, this is indicated in the words marked in *italics*:—‘But the judgment shall sit, and *they* shall take away his dominion, to consume and destroy it, unto the end.’ Who, now, are meant by the relative *they*? Where is its antecedent? It was left for time to determine. Who knows but it may be found in the coming Congress? The Ancient of Days will preside, and overrule—the records of nations will be opened up—the trial of the little horn will take place—and it will be found that his reign must come to an end. If this be done by the coming Congress, then it will constitute the judgment; and *they* are the parties included in the prophecy uttered 2415 years ago. Two things are noted as being done. They shall take away his dominion, put an end to his rule in the Romagna by a judicial decree. Second—consume and destroy it unto that end. The same parties that are employed by Providence to begin the work, will be used as instruments to finish it. According to this idea it will not be totally destroyed by the judgment passed, but thrown into a state of consumption, that will end in complete destruction. How marvellous is the providence of God in its workings among the nations! In the year 479, Odoacer overturned the Western Empire, and was proclaimed King of Italy.

In 493 Theodoric upset the reign, and established the kingdom of the Ostro-Goths. In 553, the Eastern Empire, supported by the Lombards, put an end to this reign, and under Justinian it was governed by an officer called the Exarch of Ravenna. The Pope, getting alarmed at the growing power of Aistulphus, the King of the Lombards, appealed to Peppin, King of France. He re-conquered the whole, gave the Pope his present dominions, which was confirmed by Charlemagne, the son of Peppin. This was completed in 744. Thus, three kings fell before him, or in his presence; and from that period his Holiness wore the triple crown. One ruler of France, and a noted one, gave the Pope his dominion, and now Napoleon III. another ruler of France, is the chief agent in taking it away. The history of Napoleon I. is like a romance of nations; but the chief design of Providence in relation to him was to prepare the way for the present emperor, that he might effect the ultimate design of God in putting an end to the temporal rule of the Papacy. This will leave the Pope but one leg to stand on, the rotten one of infallibility. He will soon appear upon crutches, soliciting the charities of nations, and singing:—

“Pity the sorrows of a poor old man,
Whose trembling limb has borne him to your door,
Whose days are dwindled to the shortest span—
Oh! give relief, and heaven will bless your store.”

ITEMS OF NEWS.

CLERKENWELL (LONDON.)

I am happy to inform you, that on the 22d of January, I immersed one who has labored as a London City missionary for 14 years. For 20 years he had been connected with the Wesleyan Methodists—a sect possessing more zeal than knowledge, and certainly full of old wives’ fables. I rejoice now to find him by my side, worshipping God in spirit and in truth, according to the Divine plan, inasmuch as he is the very man who some years since stirred me up to the necessity of diligently studying the Word of God. He meets with the brethren and sisters assembling at 16, Great Warner-street, Clerkenwell, where they now number 10. Although the church is small, the neighbourhood is densely populated, even to the number of 100 families in a row of 12 houses, all living in a state of spiritual destitution. Our brother, who is quite *au fait* at domiciliary visitation, is laboring

now as an evangelist, visiting from room to room, arousing the people from their lethargic state, and shewing unto them the way of life.

Believing that this news will be refreshing to the churches, I write in order that my brethren and sisters may rejoice with me. J. M. DAVISON.

CRICCIETH.

I am glad to inform you that an addition of thirteen has been made to the church at Criccieth, ten having been immersed, and three restored. December 29, 1859, one was immersed; January 8th, four; on the 15th, three; on the 29th, one; and on the 5th of February, one. W. J.

LEICESTER.

The following handbill, copies of which have been freely circulated, will convey to our readers some intimation of pro-

ceedings in this town, and the engagements of Bro. King in connection therewith :—

"Temperance Hall, Leicester.—'The poor are not found in great numbers in those places of worship, and I have often discussed with ministers of the Established Church and members of Dissenting bodies as to the reason. It is, I think, unfortunate that we cannot, in these days of luxury and civilization, resort to the simplicity of the early Christians.'—*Lord John Russell*. 'Must we be content with that poor substitute for apostolic fellowship in the Gospel, let us agree to differ; or an evangelical alliance which, transient and incomplete, betrays a sense of want without satisfying the craving?'—*Bishop of Adelaide*. 'It will, we think, be generally acknowledged, that neither our Lord's day services, nor such church meetings as are most common among us, attain the end we seek.'—*The Freeman (the Baptist organ)*. 'Something must be done, or Popery, Infidelity, and general Atheism will yet awfully increase.'—*Rev. John Angell James*.

—The revival of New Testament Christianity being absolutely necessary to the union of believers and the conversion of the world, the necessity, practicability, and duty of returning to Christianity as instituted in the beginning, and thus finishing the work on which Luther and others have labored and suffered, and to which a numerous host have devoted themselves, will (n.v.) be advocated in the above Hall. —Lord's-day evenings, February 26 and March 4, at 6-30, Lectures by David King, Author of 'Christianity, the Apostacy, and the Restoration,' Editor of *Quo Warranto?* &c.—Subjects: 1, 'God's Voice from Italy to British Protestants.'—2 'The Journey from Jerusalem to Rome, and from Rome to Jerusalem.' Also, on Monday and Wednesday evenings, February 27 and 29, and March 5 and 7, at eight o'clock, on 'Christian Union' and 'Christianity as it was and is.' After the Monday and Wednesday Lectures, opportunity for questions will be given.—Lord's-day mornings, 10-30, Disciples will attend to the Apostles' Doctrine, the Fellowship, the Breaking of Bread, and the Prayers. —The Sunday Evening Lectures in the Large Hall, the others in the Lecture Hall.—Admission free: no collection."

MARLBOROUGH.

We have been favored with a visit from Bro. Chew, of Birmingham, and have the pleasure of stating, that three males and one female confessed the faith after his address, and have since been

added to the church by immersion. Since our last communication, we have immersed four others, making in all an addition of eight. In this village the Word of the Lord is arresting the attention of sinners, converting some and confuting others. As a church we are walking in peace and love, the effect of which is seen in large gatherings from the neighborhood, the room being frequently found much too small for their accommodation. The brethren have come to the unanimous conclusion, to build a room sufficiently large to meet the requirements of those who may desire to attend the proclamation of the gospel, and at the same time accommodate a flourishing Sunday School. The brethren are poor, and would gladly accept any sum of money from those who love the Lord, and desire to see His work prosper in this locality. Bro. R. Mumby, Market-place, Nottingham, is appointed to receive contributions.

MIDDLESBORO'-ON-TEES.

It is with some degree of pleasure that I now write you respecting the congregation here. The brethren being freed from recent anxiety and trouble, are in the enjoyment of peace, and are no longer in fear of strangers being disappointed by the introduction of untaught and speculative questions. As disciples we are endeavoring to edify one another, and to hold forth the word of life. Already good fruits are seen, and within the last few weeks one male and one female have confessed Jesus, and been baptised by his authority, into the name of Father, Son, and Holy Spirit. May the Lord keep them to the day of his appearing.

J. HUTCHINSON.

NEWTOWN (ASHFORD, KENT.)

On Lord's day, February 5, we baptized one into the name of the Father, Son, and Holy Spirit, who is now going on his way rejoicing. May many more become obedient to the truth in this town and elsewhere. W. SMITH.

PORTMADOC.

Three males have been baptised and added to the church in this place, viz. one Sept. 18th, one October 2nd, and

one December 18th, 1859. We now number about forty. We are about to erect a meeting-house, which is much wanted by the brethren and congregation. Though, to some, we may be objects of contempt, we trust that we shall be strengthened by the grace of our Lord Jesus Christ, to fight our way through this valley of tears to the eternal home.

W. JONES.

SWANSEA.

Since I wrote you last month, five more have been baptized into Christ. We attended a prayer meeting held in the Bethesda Baptist chapel, in this town, to whom we delivered a short address on John iii. 5 and Mat. xx. 19. After which, we immersed three of the above number in the baptism of the chapel, in the presence of many spectators. The minister and church most cordially expressed their approval of our remarks on the ordinance of baptism, assuring us that they would be happy to afford us the use of the baptism whenever we might require it. We again joined them in prayer on the Saturday evening last, and baptized one in the name of the Lord. Yesterday, Mr. Jones, the minister, immersed 18 into the name of the Father, Son, and Holy Spirit. We hope they will yet learn to observe all things whatsoever our Lord has commanded. Two English Baptist churches in this town practice what is termed "Open Communion." By request of our Baptist brethren, we published 2000 copies of a tract on "Open Communion," extracted from the *Christian Baptist* and the *British Millennial Harbinger*, showing its inconsistency, with which the church referred to are much interested, purchasing 1000 copies for distribution. (The tract is given on the cover of our present number.) We rejoice to say, that our room is comfortably full on Lord's day evenings. Brethren, pray for us!

February 14, 1860.

E. E.

WAKEFIELD.

You will be glad to hear of success in the Lord's vineyard. A year ago the brethren residing in Wakefield, but meeting at Ossett Common, determined to open a room for Christian worship in Wakefield. We did so, and shortly after an intelligent young man embraced

the truth as it is in Jesus. Since then we have had the pleasure of witnessing others make the good confession. On Jan. 28 the wives of Bros. Exley and Lockey, together with three young females, were all buried with Jesus in the waters of baptism, that they might receive, by faith in the blood of the Lamb, the full forgiveness of all their past sins, and henceforth walk in newness of life. On Lord's-day, Feb. 12, another young woman was immersed into the ever-glorious and adorable names; and on the 18th of February we had the high gratification of seeing three others take upon themselves the Christian profession by putting on Jesus in baptism, for the remission of sins. One of them is the daughter of our much-esteemed brother, Elder Corbridge, who, with her husband and another intelligent man, were baptized as above. We are in expectation that, before long, several more will confess the faith.

H. E.

WORTLEY.

We are progressing very well in our new room. On January 1 we baptized two, on the 11th one, and on the 31st two others. On February 9th we baptized a woman 63 years of age, on the 14th three others, and on the 19th one. Within the last fourteen months we have baptized eighteen into the name of Jesus. There is a plentiful harvest at Wortley, if we had only laborers to gather it in. If we had Bro. King or Bro. Chew with us, we should soon have our room filled; but we do not see that it is possible to have either of them with us at present, and therefore we shall endeavour to make the best use of the instrumentality we have. Brother Chew, when here in January, baptized a brother who was speaking for us last Lord's day, and who would be a great help to us if he resided at Wortley, but he lives ten miles distant. We hope to be refreshed often by his presence.

G. ROBERTS.

HINDMARSH, VICTORIA.

Since I last wrote, two months ago, twelve disciples have been immersed into the holy and divine names, upon a confession of their faith in the Christ, the Son of God. A very pleasing feature in connection with the above is,

that whilst so many are entering into the ark of the New Covenant, by the heaven-appointed way, the number at the door does not seem to decrease. We discover more of Pentecost in this steady advance of the simple truth, than in the loud vociferations and ravings of modern revivalism. Men and women hear the word of God, and do it. Pardon and the gift of the Holy Spirit, the Comforter, are promised by the Saviour to all who obey him. No need, now, to plead to God to come down and have mercy, for His mercy is so abundant in Christ Jesus, that whosoever accepts him as the Saviour, shall not perish, but have everlasting life. The uplifted, suffering Saviour, is to draw men to God. May the time soon come, when all man-made bonds of union and communion shall be broken, and all the zealous advocates for Christ, unite on the Word of God alone.

Dec. 15, 1859. H. WARREN.

MELBOURNE, VICTORIA.

On Wednesday, November 24, I arrived at Warnambool by steamboats. I remained about ten days, and gave nine lectures on the way of salvation and "the things concerning the kingdom of God." Our meetings, after the two first nights, were encouraging. Night after night numbers attended and listened earnestly. A public testimony was given to the fulness of the proofs from Scripture of the principles and precepts taught in the lectures, with the single exception of dissent from the testimony, that the Jews will yet return to Palestine. The testimony was the more valuable, because made by an intelligent, consistent, pious Independent. Doubtless the seed sown will vegetate and appear fruitful. — I baptized one female, on making the good confession, on the morning of the day that I left. The church there consists now of six members, two males and four females. Both males are from Wales; one of them, Mr. Roberts, used to address large meetings in the Welsh language at home, but his English is so broken that he does not attempt to speak in public. They are therefore under the disadvantage arising from the want of one to proclaim the gospel to the world. The distance from Melbourne is about 160 miles, which cost

me, going and returning, in the cabin, £7, and takes about 17 hours each way. — Warnambool lies high above the Pacific Ocean, which is only about a mile distant, has a beautiful bay, and much of as good agricultural land as is known in the colony. Fields of wheat were numerous on the road to Belfast, which is about 18 miles from Warnambool, and runs along at various distances, averaging probably about a mile from the sea. I do not remember ever having seen better crops of wheat than I saw in the vicinity of Warnambool. Bro. H. R. Thomas, chemist, Warnambool, thinks if any English farmer, or any wishing to come to farm connected with the Disciples, such could scarcely do better than Warnambool. He thinks such a one might benefit the church.

R. S.

MILANG (SOUTH AUSTRALIA.)

Although personally unknown to you, yet presuming on our fellowship in the Gospel, I send you a few lines. — It is a pleasure to know that some progress is being made in the good cause here. — In this place we number 20 members, of whom it may be truly said, that they dwell together in unity. We meet on the first day of the week, to partake of bread and wine in remembrance of our crucified but now exalted Lord, and are looking for his appearing a second time without sin unto salvation. — We hold two meetings on Lord's days for proclaiming the gospel, and have abundant reasons to thank God and take courage. It is our intention to preach the word, whether they will hear or forbear. Secarianism here is in the full meridian of its earthly glory; yet with all this, we occasionally meet with more thoughtful persons, who are willing to give heed to God's word, and attend to the things spoken therein.

G. PEARCE

NEWTOWN (SYDNEY.)

Since I last wrote we have received seven into the church, 4 males and 3 females; six were by immersion, and one from another church. — Our Lord's-day evening meetings for discussion are well attended, and very encouraging, though we meet with opposition on baptism and the work of the Spirit. We expect to obtain a more suitable place of meeting in the city. T. GOODIN.

April, 1860.

MODERN SPIRITUALISMS.

"Necromancy,"* or *divination by the spirits of the dead* — and the modern word "*spiritualism*" are equally destitute of scriptural warrant or authority. They are not once found in the Christian or Jewish Scriptures. They are a fungous growth on the rotten tree of a decayed or corrupted Christianity. Even the word *spirituality* is not once found in Holy Writ. It is merely tolerable in antithesis with the word *carnality*, but without divine or scriptural use or warrant.

Still, we maintain the position that, "if any man have not the Spirit of Christ, he is not his." But "the Spirit of Christ," or "the mind of Christ," is the poles apart from our spiritualisms and spiritualities. We, indeed, find the words "Spirit of Christ," but twice in the Apostolic Scriptures. Once it simply indicates "*the mind of Christ*," as used by Paul (Rom. viii. 5.) In 1 Peter i. 11, it indicates the spirit of inspiration. Little, however, can be inferred from this formula, because in the Sacred Writings we find "the spirit of adoption," "spirit of Antichrist," "spirit of bondage," "spirit of burning," "spirit of counsel," "spirit of divination," "spirit of error," "spirit of fear," "spirit of grace," "spirit of glory," "spirit of jealousy," "spirit of judgment," "spirit of knowledge," "spirit of meekness," "spirit of slumber," "spirit of understanding," &c. These Hebraisms in our idiom, are a mere conversion of adjectives into nouns — as a meek spirit, a knowing spirit, a slumbering spirit, a divining spirit, &c.; for a spirit of divination, a spirit of slumber, a spirit of meekness, a spirit of knowledge, &c.

There has been, ever since the Protestant Reformation, a tendency in one

school, to materialism, and in another, a tendency to spiritualism. We, however, still have both matter and spirit in our respective personalities.

There is, indeed, a species of trinity in man as in God. Man has a body, a soul, and a spirit — in one personality. He has a *sooma*, a *pseuchee*, and a *pneuma*, in his own individuality. These, indeed, are as distinct in sense as in sound. Not one of the three can be transmuted into either of the others, till the curtain falls upon the present drama of the Christian institution. At present, we know ourselves only in part, and only in part can we interpret ourselves in our mysterious and divine mechanism. The Gospel, indeed, contemplates the regeneration of man in his whole constitution and mechanism. A spiritual body can have an eternal life commensurate with its own spirituality. Hence, we must be physically regenerated at the resurrection of the just, and transformed by the renewal of the body as well as of the spirit.

"Before the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise."

There are, in the history of humanity, two regenerations, one in the beginning of his spiritual life, and one at the commencement of his eternal life; for we shall wear or bear the image of Adam the second, as perfectly as we now bear the image of Adam the first, as he was when exiled from the presence of his God. Hence, the necessity of understanding and realizing the evangelical doctrine of regeneration.

There are two regenerations presented to our contemplation in the Christian Scriptures. Both of these were clearly propounded by the Great Teacher while sojourning in the world. The regene-

* A word derived from *necros* in its root — *no-see, without a heart*.

ration chiefly prominent in the present dispensation was, by the Messiah in person, propounded to Nicodemus, the then prominent teacher of the Jewish nation. It was to be, and is, effected by "the water and the Spirit." It is preliminary to introduction into the Christian kingdom, as now existent. The other as precedent to admission into the everlasting kingdom of Prince Emanuel, which is called "*the regeneration*," or "the resurrection of the dead." To the school that Christ himself educated, he once said, "You who have followed me, shall, at the regeneration—or resurrection (the second regeneration) sit on twelve thrones judging the twelve"—the whole "tribes of Israel."

As assessors, as inferior officers of justice, concurring in, and consenting to, the final and irrevocable sentence shall they sit with him, and concur in the final sentence—"Come you blessed," "Depart you cursed," &c.

Such is our exordium to the investigation of that *ignis fatuus*—modern *spiritualism*. The meteor shines only as it rises from the marshes. The low grounds of obliquity and corruption, are peculiarly favourable to the decomposition of animal or vegetable substances—and to the production of an inflammable gas, generated in the brains of sickly fanatics. This "*Will with the wisp*," as vulgarly called—this "Jack with his lantern," is a false light, "a perfect phantom of a bewildered imagination," seeking rest and finding none.

This new fangled spiritualism is not from heaven. It is of the world beneath, not from the world above. Satan transforms himself into an angel of light. He patronizes this spiritualism, but his spiritualism is a satire on the Bible. "God," says Paul, "who at sundry times, and in divers parcels, spake in times past to the fathers of mankind, has, in these last days, spoken to us by a SON, whom he has constituted heir of all things," by whom "he ordained" or

constituted the ages, or the dispensations of his remedial grace. He crowns him "Lord of all," and gives to him the Holy Spirit without measure as his ambassador. Hence, he plenarily inspired his apostles, and sent them into all the world to announce his coronation and investment with absolute authority over heaven and earth—angels, men, and demons all being under his control. As the first fruit, or the first act of his reign, he sent, as his primary ambassador and the special advocate of his cause, the Holy Ghost, who visibly appeared upon the persons of his called, educated, and commissioned apostles on the very day programmed by the descent of God on Mount Sinai, in Arabia, when from his right hand issued the fiery law—on this day the promised Holy Spirit—the *Holy Guest*—visibly appeared in clearly separated and well delineated tongues of vivid light and power, bright as the lightnings of heaven. Simultaneously the consecrated twelve were inspired with the word of life, and arose to address a miniature world—men of every nation and dialect of earth—proclaiming the soul-stirring fact, that the recently crucified Jesus of Nazareth was then enthroned in glory, as LORD OF ALL, being constituted the rightful sovereign of the whole creation, and the henceforth dispensator of the Holy Spirit to become the Holy Guest of his mystical or spiritual body—the church of the first-born from the dead, and prince of all the princes of earth.

Three thousand conquests crowned the glories of that day.

This is the last of the twelve *three thousands* enrolled on the pages of the Holy Scriptures. The first of them is inscribed upon the pages of the Law. They perished by the sword of steel in the hands of the Levites, commanded by Moses, because they had created and worshipped a golden calf (Ex. xxxii. 28.)

Thus rebelling against God and his servant Moses, under that fiery law which he had received, three thousand

men were made an eternal monument of the justice of his incensed majesty and of the provisions of his law. What an antithesis between the spirit of the Law and that of the Gospel! Those under the latter were immortalized because they heard the gospel; the former were destroyed because they disobeyed the law which God, by the hand of his servant Moses, had delivered to them!

Those three thousand monuments of the rigid justice of the theocracy, and these three thousand monuments of the abounding grace of the Christocracy, are most instructive lessons, demonstrative of the spirit of the Law and of the spirit of the Gospel. Thanks be to God that we are not placed under the stern justice of the fiery law, but under the sin-abounding grace of the gospel of the grace of God.

But, alas! this glorious gospel has been so mystified and perverted by "an empty and deceitful philosophy," that with a fearful multitude of those who preach and teach it, it is accounted "*a dead letter*," until again accompanied, preceded, or quickened by some super-added physical or supernatural impulse or operation of an abstract spiritual agent, they call the Holy Spirit. Half the preachers, at least, that we have heard, outside of our own community, are more or less addicted to theorizing or speculating upon certain spiritual impacts, impulses, or accompanying influences as indispensable and essential to the favourable or salutary reception of the testimony which God the Father has given to our Lord and Saviour Jesus the Christ.

Hence the factitious spiritualisms of the living age, are but the wild offshoots from the roots of this "dogmatic orthodoxy."

As a fruit of these spiritualisms, there has been generated a prolific race of factitious "peepers and mutterers," with their well trained "*mediums*." Despatches from *hadees* are, in several regions, as current as some of our bank

notes. But they are, one and all, base and palpable impostures.

No prophet, apostle, or evangelist, named in Holy Writ, ever spoke or wrote such stolid nonsense as they express. But unless a man fully repudiates the Bible—the whole Bible—repudiates Moses and the Prophets—rejects the Lord Jesus Christ, his apostles and evangelists, as impostors, he cannot, for a moment, hearken to them.

Did not Paul the Apostle—the Great Apostle to the Nations, unambiguously say—Though any one—"we, or an angel from heaven, preach any other gospel than that which we have preached, let him be *anathema maranatha*;" *let him be accursed until and when the Lord comes*? To corrupt or pervert the Word of Life, to subtract aught from it, or to add aught to it, incurs the most terrific anathema that ever sounded in human ear.

Let us take a lesson from the evangelical prophet, Isaiah—"And when they shall say unto you, seek unto them that have familiar spirits—and to wizards that peep and that mutter: should not a people seek to their God?—should they seek for the living to the dead?" or rather, should they seek to the dead for the living, to inquire of them as to their own or another's future destiny? "To the law and to the testimony" let us look for our own destiny.

"Blindness to the future" of our earthly destiny, or that of those we love, "is kindly given." He is as foolish as wicked who would seek to know of himself, or of others, what God has wisely and benevolently reserved for himself. Hence, in the valedictory address of Moses, speaking by inspiration, he says, "There shall not be found amongst you" *a medium*—"one that useth divination—a consulter with *familiar spirits*, a wizard, or a *necromancer*; for all that do such things are an abomination to the Lord" (Deut. xviii. 10-14.)

Every approach to this impertinent curiosity is, in fact, if not in form, treading upon forbidden ground, and is justly obnoxious to the reprobation of God.

Evoking or imploring intelligence from the dead, as to their destiny or ours, or seeking it through any other medium than the public revelation of God, in his written law and in his gospel, is, in fact, superlatively irreligious and immoral; and is, in no respect, advantageous, but always disadvantageous to us. It is, indeed, not only impertinent and unprofitable, but also impious and profane. Harken to the Lord—"Seek to them that have familiar spirits? Should not a people seek to their God? Shall the living seek to the dead?" "To the law and to the testimony" (of God) "if they speak not according to this word, there is no light in them" (Isaiah viii. 19-20.) This is tantamount to eating "the sacrifices of the dead" (Psalm cvi. 28.) "They joined themselves to Baalpeor and feasted 'on the sacrifices of the dead.'" "Thus they provoked the Lord to anger; and a plague came upon them."

This is, in effect, deifying men after death. Are the spirits of the dead omnipresent? Is the spirit of Franklin, of Washington, of Wesley, or of any dead man omnipresent? If not, can they be present in London, in Paris, in Washington, in New York, in Boston, and in the midst of a thousand other circles, at one and the same moment? What stupidity—or rather, what hideous credulity! Of all the hoaxes or mesmerisms practiced upon human credulity, this caps the climax! At ten o'clock last night there were a thousand circles in these United States—and over a thousand circles outside of them, and at one and the same time, the spirit of Franklin, of Calvin, of Luther, of Wesley, were in attendance, answering questions propounded to them! What man, of common sense

and a little reflection, could believe it?

Of all the responses that have been given from the infernal or supernal regions to any circle, touching human destiny, we have yet to hear the first one reported that any person not initiated could believe or appreciate, as coming from any intelligent spirit in the universe.

Has not blindness to the future of time and human destiny, as respects this life, been kindly given to man? Has not the way to heaven and immortality been fully opened to human vision, by the express and intelligible oracles vouchsafed to man by God's beloved Son and his holy Apostles?

What need we more than that which the Holy Spirit himself has spoken to us through his inspired Evangelists and Apostles? Did not THE ORACLE of God himself depose, that if man, constituted as he is, "hear not Moses and the Prophets, neither would he be persuaded, though one rose from the dead;" and rehearsed to him his whole experience? In that case, more doubts would arise as to the credibility of that one man, than could arise as to the testimony of Moses and the Prophets, of Jesus and his twelve Apostles. The testimony is so overpowering, so overwhelming all rational doubts, that untold millions of the wisest and the best of men that have ever adorned humanity, have fully accredited it; and multitudes untold have sealed their testimony to the claims of the Lord Jesus with their blood.

The triumphant conquests of the gospel, in their innumerable multitudes, seal the lips of every impartial man. None but those desperadoes, whose sins have seared their consciences and hardened their hearts, can, for a moment, doubt, or deny, its divine origin and its transcendent claims.

But we find in our professed Christian communities not a few who are properly called, at least, in one accepta-

tion of the word, *spiritualists*. They are in slight shades somewhat diverse from one another. They make a prominent distinction between *the Word* and *the Spirit* of God. It is plausible, because there is a difference between the word and the spirit of man, and of God.

The Lord Jesus Christ is "THE WORD OF GOD," who became man in order to redeem man. He was in the beginning of the universe; nay, he was "THE BEGINNING," by whom, and for whom the material and the spiritual universe was created. The universe, spiritual and material, was not only created "by him, but for him." "He was before all things, and by him all things consist," exist, and stand together. He is the beginning and the ending, "the Alpha and the Omega," the "first and the last."

The universe, spiritual and material, is the work of his Almighty hand. All things were created *by him*, and *for him*, and therefore he is Lord of all. His full-orbed glory is found in *Jehovah Elohim*. With Locke, the great moral philosopher, we read, Exodus vi. 3, "By my name *Jehovah* was I not known to Abraham, Isaac, and Jacob?"

We, therefore, read this verse as follows:—"I appeared to Abraham, Isaac, and Jacob, by the name of *God Almighty*, and by my name *JEHOVAH* was I not known to them?" It occurs but six times in the Holy Scriptures. Five of these are connected with *Jirch, Nissi, Shalom, Shammah, Tsiddken**—found only in the Jewish Scriptures. Half of its occurrences are found in the writings of Moses. God's ineffable glory is expressed only in this awfully sublime name.

Spiritualistic theories in our modern sects have entrenched themselves in an

inappreciable nomenclature. God always works by means. Hence, the creation drama was a speech. God always works by means since first he formed the world. *Has he ever wrought by any other instrumentality than his word?* If he has, the Bible has concealed it!

Hence, the gospel is the power of God unto salvation to all who believe it. And what is the *gospel*? Let us quote the etymological definition of the word, according to the most erudite lexicographer of our language. Webster defines the word from the Saxon etymology of it—"Godspell—God—good, and spell—history, narration, word, speech, that which is uttered, announced, sent, communicated—answering to the Greek—*euaggelion*, a good, or joyful message." He adds, "it is called the *gospel of God*" (Romans ii. 1); "the *gospel of Christ*" (Romans i. 16); "the *gospel of salvation*" (Eph. i. 13)—"a history or narrative of the birth, life, actions, death, resurrection, ascension, and doctrine of Jesus Christ." He is minus only in one point. It does not culminate in the ascension of Christ; for angels and spirits ascend to heaven. He lacks the capital idea, which was not the *ascension* of Christ, but his *coronation* as *Lord of the universe*—"angels, authorities, principalities, and powers," celestial, terrestrial, and infernal, were placed under his absolute power. Unless he uses the word "*doctrines*" as teachings, we would also demur at this term, because "*doctrines*," in the original tongue, in the plural, are connected with "men and demons"—and never in the plural form in reference to the teachings of the Lord Jesus Christ. We find "*the doctrine*" (*didachee*) thirty times in the Christian Scriptures: always singular, never plural, when connected with Jesus Christ. It is once found in the plural "with diverse and strange doctrines." But these are the doctrines of men.

Didaskalia, a different word, is found

* *JEHOVAH JIRCH*, "The Lord will see or provide." *JEHOVAH NISSI*, "The Lord my banner." *JEHOVAH SHALOM*, "The Lord send peace." *JEHOVAH SHAMMAH*, "The Lord is there." *JEHOVAH TSIDKEN*, "The Lord our righteousness."

repeatedly in the Christian Scriptures, and in the plural form represents—"the *doctrines of men*," and "the *doctrines of demons*." In the singular number it also frequently designates the teaching of Christ and that of the Apostles. We find "good doctrine," and "sound doctrine," in the Christian Scriptures, represented by both *didaskalia* and *didache*; but never in the plural number of either word when the Christian doctrine is meant.

These are suggestive facts, of much value to the disciples of Christ, who desire a *pure speech*, in order to the union and communion of the whole family of God, and the spread of his gospel throughout all the nations and tribes of humanity.

We have in *Polytheism*, *Judaism*, *Philosophy*, and in *Paganism*, diverse forms of *doctrines*, theories, sects, and parties. But none of these enter into the letter or spirit, the doctrine or teaching, of the original and true apostolic gospel.

The more popular forms of sectarianism are essentially theoretic, speculative, political; and, therefore, necessarily of a schismatic tendency. Hence, the numerous forms of Episcopacy, Presbyterianism, Congregationalism, Methodism, Arianism, Unitarianism, and Trinitarianism, &c.

Apostolic and primitive Christianity had but one Lord, one faith, one immersion, one body, one spirit, one hope, and one God and Father of all, who is above all, and by his good Spirit dwells in all his children, without respect to their theories, speculations, or politics, ecclesiastic or national.

There are two prominent and rather popular methods of making both the law and the gospel void and valueless to any, and to every community. If asked what these two methods are, we promptly and decidedly affirm that they are, what is usually called, philosophy and tradition. The Greek stood pompously upon his *philosophy*, and the Jew upon

his *tradition*. So devoted was the Jew to the traditions of the elders that he called them "THE ORAL LAW."

The Roman church, in her Council of Trent, when legislating on tradition, says: "The truth and discipline of the Catholic church are comprehended, both in the Sacred Books, and in the *traditions* which have been received from the mouth of Jesus Christ himself, or of his Apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession."

Protestantism is clearly expressed in the following words:—"The Holy Scriptures containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." To this we say, *Amen*.

The Great Teacher himself said to his contemporaries, the Jews—"Why do you transgress the commandment of God by your tradition?" And again—"You have made the commandment of God of none effect by your traditions" (Matt. xv. 3-6, Mark vii. 3.)

We Protestants, of the last half of the 19th century, are excessively theoretical and speculative. We have a few domestic manufactories. And we even sometimes place the Sacred Writings of prophets and apostles in the hands of our rabbinical doctors, who distil them, and extract essences from them, and these are gulped down with the avidity of inebriates, on the part of the sickly patients, found in their spiritual hospitals and ecclesiastic infirmaries.

The Great Physician, however, adopted quite another system of medical ethics—and with his perfect science of humanity, and of all the elements of the universe and of man, past, present, and future, he prescribed to all the patients in the world's infirmary but *three remedies*; and these are pure air, pure water, and pure unleavened bread, made

out of pure unbolted flour, with a reasonable amount of both mental and physical exercise in the open field.

These are the consecrated types of Holy Writ. Hence, our Lord himself, in person, spoke to his contemporaries in Jerusalem, Samaria, and throughout the Holy Land, of the "*bread of life*," "*the water of life*," and "*the breath of life*." His imagery is perfect and complete in itself, without any foreign aid, or ornament of philosophy or science, truly or falsely so-called, on the part of man.

The speculative theories of orthodoxy, or heterodoxy, are wholly impotent to heal the mortal wounds of sin, or to give health or life to any representative of Adam and Eve. The Spirit alone, the Divine Spirit—the Holy Guest of the Christian church, is alike the life and health of his body, the church. He alone quickens, animates, strengthens, purifies, and consoles, by his own breathings, the wounded heart and the sickly conscience. "The entrance of thy word, O Lord, giveth light, and makes the simple wise." "I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes. I will not forget thy word" (David.)

We need no "*sealing ordinances*." The sacrifice of the Lord Jesus Christ sealed up all such ordinances as had their roots and reasons in blood. "The testimony was bound up" and the "*Law sealed among the disciples*," when the expiring sacrifice gave up the ghost.

Messiah's throne, like all other thrones on earth, was founded, and is still founded, on *blood and conquest*. But unlike to, and above all, imperial thrones in the universe, Messiah's throne was, and is, and evermore will be, founded *on his own blood*. It was not, however, on his own blood as a *martyr*, but on his own blood as a *free will sacrifice and offering* for the redemption and reconciliation of his own enemies.

This is the climax of all climaxes, exhibited in the innumerable circles of creation's immeasurable area.

Hence, the Holy Spirit received by him, was despatched by him to the City of Jerusalem and its surroundings—the theatre of his cross, his sufferings, his ignominy, and his glory; and then, and there, declared him to be the divinely constituted Lord Messiah—the divinely legitimate *Autocrat* of the entire area of the universe—angels, authorities, principalities, and powers—celestial, terrestrial, and infernal—being subjected to him.

Such are my conceptions, and such is my faith in the person, the position, the offices, the work, the personal glory, the official dignity, and the all-transcending splendour and majesty of my Lord and Saviour Jesus Christ.

To make proclamation of these honours, dignities, and glories vouchsafed to him, no angel, no cherub, no seraph was adequate in rank and dignity. The HOLY SPIRIT himself, in person, becomes the ambassador, descends to Jerusalem, when and where a world's convention was in session—and when the Pentecostal congratulations were over, Peter, on whom the Lord himself had bestowed this honour, crowned with tongues of lambent flame, surrounded with his eleven co-apostles, alike decorated by the same brilliant coronal tongues—and with one heart and voice announced the most soul-stirring oracle enunciated by mortal man, viz.: "*Let all the house of Israel know assuredly, that God has made that same Jesus whom you have crucified, both Lord and Christ.*"

The grandeur of the scenes, the grandeur of the oracle, the grandeur of the concourse, and the grandeur of the success, were all in good keeping; and altogether original in the drama of humanity: unprecedented, and unsucceeded, by any subsequent displays of equal power, majesty, and glory.

No change, no addition, no emenda-

tion, is conceivable on the part of humanity. Like the drama of creation, it was good—good, in every sense, perfect and complete. Hence, simple, honest, cordial submission to it, and compliance with all its requisitions, are alike the safety, the honour, the glory, and the happiness of man, conditioned as he now is.

The first dispensation of remedial mercy was *paternal* or patriarchal, in its highest conception. The second *national*, of one blood; the third *imperial*, of one faith, embracing all nations, kindreds, tongues, and people.

As far as sunlight transcends moonlight, and moonlight starlight, so far transcends the last dispensation of remedial grace and mercy—the starlight or patriarchal form—the moonlight, or the national form. “The Sun of Righteousness,” or the sun of justice and mercy combined, has, in his ineffable grandeur, risen upon the nations in full-orbed splendour and glory, “with healing in his rays.”

But *Jehovah Elohim*, in the remedial interposition, is manifested in three distinct personalities. The reasons of these personal manifestations rise ineffable above all human appreciation or comprehension. But faith rises ineffably above all human reason. Reason has no *creative* power; but it has an *appreciating* power, which to man is all-sufficient as respects his origin, his relation to creator and creature, his position in the universe, and his endless destiny in it. We can walk by faith far beyond the regions of reason or imagination, guided by the omniscient, omnipresent, and omnipotent God.

Hence *faith* can master that which neither reason nor imagination can scale or fathom—even that which neither reason nor imagination can create or annihilate. And hence, Paul's men of faith (Hebrews xi.) achieved objects, conquests, victories, and triumphs, which neither mere rationalists nor imaginants* ever did, or ever could achieve.

The objects of Christian faith, hope, and love are ineffably grand, and rise above all our present powers of appreciation or comprehension. Hence, Paul

says that human eye has never seen, nor human ear heard, nor has it entered into the heart of man to conceive the things—(the glorious realities) “which God has prepared for them that love him.” But God has revealed so much of them to us by his good Spirit, as we can now appreciate and enjoy.

His revelations are stereotyped in words suggested by the revelations of his Spirit, as Paul deposes, 1 Cor. ii. 13. Still it is in words or ideas, and not in vague impulses, that the will and purposes of God are made known to us; and hence faith, hope, and love come into our hearts through the words employed by his amanuenses—the Prophets and the Apostles. It was not by an *extrinsic* but an *intrinsic* influence of the Holy Spirit, that his own amanuenses—the holy men of old, spoke his mind and will to Prophets and Apostles. It was by that Spirit that searches out, and gives utterance to, the grace and mercy of our God, they spoke and wrote.

The idea that the Holy Spirit, “*independent of the word, and without the word of the truth of the gospel*,” does by any impact or impulse, regenerate a sinful man—one “dead in trespasses and sins”—is without scriptural or evangelical authority or reason; and greatly paralyzes the understanding, the conscience, and the heart of every individual who entertains such a dreamy speculation.

Who can rationally doubt the testimonies of the Four Gospels, or that of the Twelve Apostles in all their writings and revelations, sealed as they are by the plenary inspirations and the miracles attesting them furnished by the hand of the Lord, through the indwelling of that Holy Spirit promised to be with them, and to speak through them, to the consummation of the mediatorial reign of Messiah the Lord.

Of the reality of these facts, precepts, promises, and warnings we have the most satisfactory evidence that can be given in proof of any facts or events enrolled in the pages of all time, or accredited by any man *compos mentis*, now living, or that has lived. “If,” said the Messiah himself, “they do not believe Moses and the prophets,” and we may add, Jesus and his apostles, “neither would they be persuaded,

* Had we a patent for creating new words we would have preferred *imaginists*. Lord Bacon introduced “*imaginant*.”

though one rose from the dead." Is not this enough?

But in conclusion of this already prolonged essay, I must say, that in my opinion, the metaphysical theories of regeneration debated through the last century, and through much of the present, have contributed to the coldness and barrenness of the pulpit and the press. And, strange to say, *no sinner, male or female, parent or child, was ever regenerated, or born again, through an assent to, or a consent with any theory ever promulgated by tongue or press*; no more than that any one was ever literally born of his own theory, or of that of any other person. According to the Great Teacher, when addressing Nicodemus, no one was ever begotten or born of, or by, anything he himself performed, or of or by ANYTHING WHICH HE HAD PREVIOUSLY RECEIVED.

Equally indisputable it is, that in the generation or creation of the heavens and the earth, nothing was created without a *special oracle* of God. Hence, as we have often said, *the creation drama was but a speech of God.*

Job, some 1520 years before Jesus the Christ was born, had written, (speaking of the creation) "By his Spirit he has garnished the heavens; his hand has formed the crooked serpent"—"*the milky way*," as now almost universally understood.

Peter, the Apostle, with the keys, severely complains of the prospective scoffers, whose antecedents he gives in his second Epistle.

"Of this," says he, "they are voluntarily ignorant; that *by the word of God* the heavens were of old, and the earth standing out of the water and in the water; by which water the old world perished." Need we again and again reiterate — that no spirit incarnate, or unincarnate, acts upon another spirit incarnate or unincarnate, by any special touch, contact, impact, or impression?

Teachers are not motives in the spiritual universe. They have exclusive reference to materialities. We could not move a stone by all the reason, logic, rhetoric, or metaphysics in Christendom. Nor could we move a spirit by all the mechanical powers developed in all their potency in the highest artistic combinations known to science or art. The whip of the ox-driver upon

his team is infinitely more potent than all the reason, logic, rhetoric, mathematics, and metaphysics of Plato, Socrates, Aristotle, or even Sir Isaac Newton himself.

The volition of Jehovah alone is omnipotent. Embodied in words, in a single speech, it formed the heavens, and the heaven of heavens, and all that live and exist in them. For the sake of the tenancies—the spiritualities and powers of a spiritual universe, he embodied his volitions in words—the *thenceforward instrumentality* of every specific demonstration of his will, presence, and power. Hence, the divine agency was, in its consummation and manifestation, embodied in that personality, or impersonation of *Jehovah Elohim*, emphatically called THE WORD OF GOD. Hence, his most beloved disciple (while Jesus himself kept a peripatetic school in Judea and Jerusalem) in his gospel memoirs, introduces him in unrivalled simplicity, pathos, and beauty; attesting in the most suggestive and loving style: "*In the beginning was the word, and the word was with God, and the word was God.*" The universe, with all its tenancies, "was created *by him and for him*; and he is before all things, and *by him* all things 'subsist and consist'—standing in rank and file, attesting in reason's ear his eternal power, wisdom, and goodness.

When these prefatory indications of the hero of man's redemption are realized and clearly apprehended, and not till then, are we prepared to understand, to preach, and to teach the gospel in its original simplicity, pathos, and power. And not till then can any man discourse intelligently and scripturally upon the standing text of the modern pulpit oratory—*regeneration*. This, indeed, emphatically is made the primordial element and standing theme of the modern pulpit, though only twice found in all the books of Holy Writ, Old Testament and New.

One of these two has exclusive reference to a *date*—and that is the day of the final judgment; Matthew's gospel, chapter xix. 28. It is in the following words:—"You who have followed me, at the regeneration, when the Son of Man shall sit on the throne of his glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Properly printed and punctuated it so reads in the Bagster editions of the Christian Scriptures. The first reference in the Bagster's margin, is to Isaiah lxi. 17 : "For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind."

This is a pregnant proof of the superficiality of the modern pulpit. Instead of referring to conversion or baptism, it has exclusive reference to the final judgment and its fruits. Again, their use of the reference to Isaiah lxvi. 22, is quite as wild, which reads—"For as the new heavens and the new earth which I will make shall remain before me, so shall Abraham's posterity and name remain before me for ever!" The third reference is Acts, chapter 3rd, "Whom the heaven must retain until the times of the restitution of all things which God has spoken by the mouth of all his holy prophets, since the world began." This restitution of all things is frequently cited to prove the personal regeneration of sinners! "The washing of regeneration, or of the new birth, is appositely referred to baptism by multitudes of the most popular and respectable commentators and interpreters in Protestant Christendom. So much only in passing.

This is, however, a speculative theory of spiritual influence that is alike unevangelical and incompatible with the apostolic exhibitions of the gospel and its institutions. There is, indeed, no preaching, no teaching of any abstract spiritual influences, as preliminary to faith or repentance, in all the records of the apostolical labours from the day of Pentecost, after Christ's ascension into heaven, to the final amen of the Christian Scriptures.

Such preachings and teachings are but mere innovations of modern theorists, and have greatly encumbered both the preaching of the gospel and the evangelical developments of its primary institutions.

There is not, we repeat, one abstract or speculative view or theory of regeneration, stated or reported, in any sermon, or sentence of any apostle, evangelist, or preacher, from the day of Pentecost (Acts ii.) to the end of their preaching, and their evangelical labors. They preached "*the Christ crucified*," to the Jews a stumbling-block, and to

the Greeks foolishness; as "the wisdom and power of God to every one who received him." They repudiated all speculations and philosophies of men on the person, the mission, and the work of the Lord Jesus Christ. They preached the gospel as Paul stated it in his First Epistle to the Corinthians, xv. They did not preach the Holy Spirit, but occasionally introduced him as a *witness*. This was in good keeping with his office and mission. He was the commissioner—the divinely commissioned *Advocate* of the claims of Jesus of Nazareth to be both *Lord* and *Christ*—or the *christed*, that is—the *anointed Lord* of the Universe, and the divinely constituted ambassador of Jehovah, the plenipotentiary of the universe.

It is only at this stand-point that we can duly perceive, and realize, and acknowledge that Jesus of Nazareth is now the sublime Autocrat of the universe. Hence, the coronation of Jesus of Nazareth, as Lord of the whole creation, was the divinely ordained symbol of his plenipotentiary power, and the consummating act of his investiture with the government of the entire universe of God. "For, to the end," says Paul, "Christ has died that he might be Lord of the dead and of the living" (Rom. xiv. 9.) "Therefore," says Paul to the Philippians, "God also has exalted him, and given him a name" (a title) "which is above every name; that at the name of Jesus every knee should bow—of *things* in heaven, and *things* on earth, and *things* under the earth."*

His representative gift and ambassador was, and is, the HOLY SPIRIT. Hence, his descent on the first Pentecost after the ascension of Christ. Hence, all the gifts and graces vouchsafed on that occasion were designed to be, and are, the standing, the perpetual pledges and monuments, as well as the first fruits of his accredited reign. The Lord Jesus is, therefore, the divinely accredited Monarch—Autocrat—that is, the Lawgiver, the Judge, the final Arbitrator of the destinies of the universe. In whose hands could it have been

* *Things*, in the connection, is awfully sublime; indicative of all the *states, orders, ranks, and dignities* in the universe. No official names of earth's grantees can represent these celestial ranks and dignities.

placed more honorable to God, more honorable to man, more satisfactory to all the estates of the universe?

The first petition of what is usually called "The Lord's Prayer," was then literally fulfilled. No one needs now to pray, "Thy reign" or "kingdom come,"* since that prayer was answered on the first day of the week, the day of the Lord's resurrection, on which the Holy Spirit literally descended to Jerusalem.

"The Holy Spirit" himself honored this day. He descended upon it on the first Pentecost after our Lord's ascension. He gave a splendid collation of gifts to his consecrated apostles. Tongues with flaming brilliancy crowned their heads. The Holy Spirit inspired their hearts and gave them eloquence to proclaim the coronation of Jesus of Nazareth as LORD OF ALL. So that the kingdom of Christ — the reign of the heavens, was formerly inaugurated and splendidly attested. The first petition of the Lord's prayer was now answered, and three thousand souls were added to the one hundred and twenty, then in expectation in the city of the temple. So commenced the reign and kingdom of the Lord Jesus the Christ.

We now live under his reign, and so has his true church ever since the Holy Spirit descended, as the missionary of the Lord Jesus Christ. So our Saxon forefathers designated him as the Holy Ghost—more pertinently and truthfully the Holy Spirit. But he is emphatically noted that he appeared in *tongues* of lambent flame, and perched upon the heads of the Holy Twelve. So opened the reign of the Lord Messiah. But now arises the much litigated question as to the present *modus operandi* of this Divine personality. He made a splendid use of tongues — of human language. *Jesus the Christ* was the theme, His coronation the topic. *Tongues*, or *languages*, were his chosen instrumentalities. Jesus was, and is, "*The Word*." And words were apposite alike to his person, to his audience, and to his theme.

* The frequent and formal repetitions of this prayer, repeated so often in the Old World and in the New—consecrated in the Rubrics "*the red books*" of Constantinople, Rome, England, and by not a few in these United States, are no great proofs of our Protestantisms, or of our evangelical appreciation of the true Christian worship.

Now, the question, the great question—WHAT IS THE GOSPEL? can be more satisfactorily answered and understood. And, also, what the preliminary work of the Holy Spirit was, as *the gospel's advocate*. He descended from heaven—attested Jesus of Nazareth—perched upon his head—took possession of his whole person—waited upon him through all his earthly life—inspired his apostles—accompanied them through all their ministration—made himself visible upon their persons in tongues of lambent flame, imparting to them, in a moment, command of all the languages of all the nations of the then living world, represented in the first world's convention, held after his investiture with the crown and sceptre of the universe. God the Father and the Holy Spirit publicly signified and certified the person and the mission and commission of the Hero of man's redemption.

The apostolic teachings of the gospel are our only true and reliable models. They never theorized on any topic. They proclaimed the gospel facts and institutions, and commanded all men everywhere to repent—to reform—or to bring forth fruits worthy or indicative of a true faith, and of a true spiritual evangelical repentance.

The philosophies of regeneration are yet matters of debate all over Protestant Christendom. With not a few, baptism is itself *regeneration*. This is of Papal authority in Western Christendom. It is so, too, in Eastern Christendom, *alias* the Greek church of patriarchal authority. Rome and Constantinople canonize *tradition*, in the form of councils and creeds, as tantamount, if not paramount to, the apostolic institutions. Both these communities have their *seven sacraments*—*baptism, chrism, the Eucharist, confession, penance, ordination, marriage, and extreme unction*. Chrism and baptism accompanying each other, complete one sacrament.

Baptism, in Protestant creeds, is more commonly presented and regarded as "the washing of regeneration." Renouncing all human creeds and human formulas of religious conventions, and adopting the Apostolic writings as the Alpha and the Omega of all Christian institutions, we have no "*sacraments*," nor "sealing ordinances" of Roman or Grecian institution. We repudiate them

one and all, as weak and beggarly elements. But in this we may, and do glory, that we have but one Lord, one faith, one baptism, one body, one spirit, one hope, and one God and Father of all.

There is, then, *we repeat*, a speculative view of spiritual influence, that is neither evangelical nor compatible with the Apostolic preachings and teachings. The evangelical dispensation affords no precedent for preaching or asserting an abstract and speculative theory of either generation or regeneration. There is no preaching, no teaching of abstract spiritual influences, as preliminary to faith or repentance, in all the records of the Apostolic labors, from the day of Pentecost after Christ's ascension into heaven, to the final *amen* of the Christian Scriptures.

Such preaching is an innovation on the part of certain theorists, that has greatly perverted the gospel, and encumbered the preachings and the teach-

ings of the Christian ordinances and institutions.

We have fearfully presumed to improve upon the divinely instituted and approbated teachings and preachings of the commissioned Apostles—the chosen heralds of the Christian institution.

Under this preaching, teaching, and exhortation of the ambassadors of Christ, as reported in the Christian Scriptures, the primitive churches were intelligent, faithful, hopeful, joyful, rejoicing in the Lord, in the full assurance of faith, in the joyful anticipations of hope, and in the fellowship of a pure love, and an affection that almost annihilated selfishness, censoriousness, envyings, jealousies, rivalries, and all the fleshly lusts that war against the peace, the love, and the happiness of the family of God. Ought we not, then, to abandon all partyism, and its theories, and cultivate that holiness without which no man can enjoy God? A. C.

THE NEW TESTAMENT PERIODS.—No. I.

AFTER relating incidents connected with the birth of Jesus and John, the New Testament history opens with the ministry of John the Baptist, who proclaimed the coming reign of heaven; and it closes with an account of the rapturous visions of another John, even the beloved Apostle, who was permitted to look upon the inconceivable splendors of the heavenly city, and to hear angel-speech portray the felicities pertaining to all its tenantry.

From the time when John proclaimed a coming kingdom on earth, down to that period when the holy city shall be the inheritance of the redeemed, how great and momentous are the events which have and shall transpire—how fraught with consequences affecting earth and heaven! There is a history here, the most remarkable and interesting that human eye ever read, or human understanding studied. The New Testament embraces a history—the history of redemption. It opens with all men sinners—it ends with the glorious truth, that out of every kingdom, tribe, and tongue, a people, numerous as the stars of the firmament, shall be raised to the exalted dignity of the angels, and made joint inheritors with

Jesus Immanuel, Lord and Owner of all things.

This history should be studied. Its subject is Jesus, his character, his work, his word: its object, redemption for man.

The design of these numbers is to glance at this history; and it shall be the endeavor to do so in such a way as to attach more interest to it, and incite more desire to read and study it. In this history we study Christ and Christianity; we learn ourselves, our relations and destiny. Here we have all of real and eternal good which Heaven has kindly offered to a fallen creation. If we can create, even in a small degree, a renewed interest in this best of books, a good end will be accomplished.

It has occurred to us that the history of things divine should be studied after the manner in which students investigate profane history—that is, by *periods*; noting how events succeed and depend upon each other. This is a much more rational method than to study by books and chapters. No one can read the New Testament to best advantage who does not have its distinct periods before his mind. It is not enough to distinguish between the Gospels, the

Acts, and the Epistles, and their distinctive designs. It is evident to us that this great history derives increased interest from nicer divisions of the word of truth—that a sublimer interest attaches to it when, step by step, we study its distinct periods, and pausing with each, inquire, What is accomplished here? What progress is made towards the great consummation of the divine benevolence to man?

If the writer has studied this precious book to advantage—if he has been happy in learning its true divisions—the following periods include the New Testament entire:—

1. The period including the personal ministry of John the harbinger.

2. The period including the personal ministry of Jesus.

3. The brief interval of three days and nights. Subject: The death, the burial, and the resurrection of Christ, first fruits from the grave.

4. The time which elapsed between his resurrection and ascension—*forty days*, or more.

5. The short interval between the ascension of the Saviour and the descent of the Holy Advocate.

6. The dispensation of favour proper, spreading over a period of *two thousand* years, more or less.

7. The interval of *one thousand* years—the day of rest and peace to the church—the millennium.

8. The finale—the heavenly state—the beginning of the saint's eternity.

Let one study these periods, the work accomplished in each, and the design of such work, so far as he may be able, and we opine that he will read as he has not read before; and like the scribe well instructed by heavenly wisdom, be able to bring out of the rich treasury of revealed truth "things new and old."

In a few numbers to follow, the Lord willing, we shall attempt to glance

(and it can only be a glance) at the distinctive work in some of these divisions—the first of those named. Upon the last two we can say little—we know too little. However much they may occupy thought—to whatever extent they may attach power and dignity to every preceding event, it were unsafe to write much. Of this we can be assured, that, however much thought and speech may fail, their reality shall be worthy of the Infinite benevolence, and of a character to excel the highest conceptions of the brightest intellects, and the purest hearts among God's sainted family on earth. Presently, then, we speak of the past; the future requires an understanding and a tongue more than human.

We here premise: It is not ours now to look into the anterior dispensations, and inquire into the dependencies of the New Testament events upon the preceding ones. God's design from the creation has been one; but his work, in accomplishing the redemption of man, has been varied. Through Patriarchs, Prophets, and Seers, in the Law and in the Psalms; by all the holy men of old, he has wrought for the same end. No one of the ancients ever spake or wrote, as dictated by the all-inspiring Spirit, only to contribute to the grand object, first in the mind of God, but last in execution. Indeed, the spirit, the burden of prophecy, was testimony concerning Jesus. A mighty work had been done before the New Testament history began. We cannot go back and show how much, and the progressive steps of its accomplishment: what was the full extent of that work into which Christ's own Apostles entered and reaped whereon they had bestowed no labour. To include all would require a *book*, rather than a few articles for a work like this.

A. CHATTERTON.

(To be continued.)

TROUBLE.—Our lives are better for the rain that falls into them. They who have known no sorrow, have never felt the honey-dropping balm of consolation. We are nearer heaven after the ministry of grief. As the rain drops gently from the skies, so may all things lovely and of good report fall into our human hearts.

MERCIES.—Were there but a single mercy apportioned to each moment of our lives, the sum would rise to a very great number; but how is our arithmetic confounded, and how are our thoughts enlarged, when we reflect that every minute has more mercies than it is in our power to distinctly number.
—*Rowe.*

PRIDE.

Luke x 17-21.

THIS is a very remarkable passage. The seventy rejoiced in the possession of power over demons. Our Lord says: "I saw Satan, like lightning, fall from heaven."

This, Erasmus thinks, was designed as an admonition to the disciples not to be moved by pride, which so readily arises in the possession of power. See 1 Tim. iii. 6: "Not a novice lest, being puffed up with pride, he fall into the condemnation of the devil." It is as though he said: "Take heed, I saw Satan himself fall, like lightning, from heaven (suddenly and swiftly) through the pride of power. It is true, indeed, that I give you power to overcome the enemy and to be secure from assaults, but do not rejoice in this, glory not that you have power over demons, but rather rejoice that your names are written in heaven. It is not the possession of miraculous power that saves. A man may have all power so that he could even remove mountains, and cast out demons in my name, yet I may not acknowledge him in the day of final account. He will be as sounding brass or as a tinkling cymbal, if he be without that *love* which will induce him to keep my precepts, and to depart from all iniquity."

"Rejoice not then in the possession of power which really avails you nothing in the value of your own salvation, but, on the contrary, is rather a trial to your faith and your humility,

but rejoice rather in the assurance that your names are written in heaven, and that you will have a name and a place with me, in the heavenly kingdom."

Power conferred is nothing—no more is wealth or lineage. No one can take himself to heaven by power. No one will be admitted there on account of ancestry, for God can raise children even to Abraham out of stones. Wealth can take no one to heaven, nor can any one carry it thither. These are mere accidents and exterior things, and the reward is not based on these, but on the radical and interior qualities of the moral nature—humility, love, purity. Blessed are the poor in spirit—the pure in heart—those who hunger and thirst for righteousness. Blessed are they who do my commandments, that they may have right to the tree of life. The end of the commandment is love out of a pure heart and faith unfeigned.

Our Lord then proceeds to thank the Father that it had pleased him to conceal these precious truths from the wise and prudent who rest in their own wisdom and philosophy, and who are proud of heart, and that he had revealed them to babes—to those who were humble and teachable, as little children. He finally concludes his remarks most appropriately, in emphatically asserting the blessedness of those who saw and heard the things presented to the disciples.

R. R.

WHERE IS OUR LOVE?

Is it not lamentably clear that LOVE is the most wanting of all the Christian graces, where we should have expected to see it enthroned in majesty and ruling in power—I mean in the Christian church. What do we see in Christendom? A vast complication of ecclesiastical machinery—churches established and churches unestablished; a vast accumulation of doctrine to be believed, duties to be performed, and rites to be observed; a vast array of Biblical learning and criticism, in which every word is examined, weighed, and defined. We have creeds, confessions, liturgies, prayer

books, catechisms, and forms of faith and discipline—in short, a wondrous and complicated mass of means, instrumentalities, and agencies—but WHERE is OUR LOVE, without which all these things are but as sounding brass and a tinkling cymbal? Where is that love which is more excellent in the sight of God, not only than all our natural endowments, but than all our spiritual gifts? Where is that love that suffereth long, which seeketh not her own, which thinketh no evil, and which, for the sake of others, cheerfully endureth labour, sacrifice, and self-denial?

IS IT THE DUTY OF CHRISTIAN CHURCHES TO SUPPORT THEIR PASTORS?

AN ADDRESS BY J. EPPS, M.D.

1. **THE** question for discussion this evening is one of the highest importance. It is one which has been present to my mind for many years, and the conclusion to which I have come, namely, *that pastors need not to be paid to fulfil the duties of their office*, is not of to-day, or yesterday; it is one of solid growth—it is one which every day's reflection and every day's observation convince me is true.

2. In discussing this question, I shall deliver my thoughts under the following heads; not only for the sake of impressing my views upon others more permanently, but also to give an opportunity to those who may undertake the refutation of them of more easily attacking any fallacies or errors which I may bring forward. First, the name, *pastor*; second, the characteristics of a *pastor*, and his duties as thereby indicated; third, *that there is no duty connected with the pastoral office which requires that, for its performance, the pastor should be paid*; fourth, an explanation of the passages referred to as indicative of the necessity of giving remuneration; and fifth, the evils which have resulted, and will result, from the payment of pastors, thereby establishing the same cannot be a Christian duty.

3. In regard to the first point, **THE NAME, PASTOR**, it is curious to observe, that the word occurs but once in the New Testament; namely, Ephesians iv. 11—"pastors and teachers." The Greek word is *ποιμεις*, (*poimenas*) derived from *ποιμην*, (a shepherd) meaning also feeder of a flock, leader, ruler. This same word is translated shepherd in other parts of the New Testament. Why this difference should be made, I cannot pretend to state.

4. Another term frequently used in reference to pastors, on account of a duty belonging to them, namely, *taking the oversight of the flock*, is *ἐπισκοπος*, (*episcopos*) meaning simply an *inspector*, an *overseer*. It means also a scout or spy, the primary meaning being *a person taking an oversight*. It matters not what it be of which he takes the oversight.

5. That this term applies to the same

individual, namely, the *pastor*, is evident from a passage in 1 Peter, ii. 25—"Jesus Christ, the Shepherd and Bishop of souls;" *ποιμηνα και επισκοπον*, (*poimena kai episcopon*) the shepherd, even the bishop.

6. The word *ἐπισκοποι*, (*episcopoi*) bishops, is applied by Paul to the pastors of the church at Ephesus, who, by Paul, are characterized in the passage by another name, namely, *πρεσβυτεροι*, (*presbuteroi*) presbyters; so that it is quite evident that presbyters, bishops, shepherds, and pastors mean the same individuals. It is curious that we do not find the word *clergyman* anywhere, or one in any way correspondent thereto.

7. These names, as applied to the individuals referred to, are not at all indicative of a particular order of men; the difference of terms merely illustrating different points of aspect in which the men were viewed in reference to a particular office. In other words, there is nothing peculiarly sacred—*sacerdotal*, these gentlemen themselves call it—in the *bishop*; and the noun, *ἐπισκοπη*, (*episcopo*) thence derived, is translated visitation or vengeance, (1 Peter ii. 12) referring to the overseeing or visiting of God: "Glorify God in the day of visitation;" thus making it apparent that the term *bishop*, as the representative in English of *episcopos*, means simply *overseeing*, not *what is overseen*.

8. Again, *πρεσβυτερος*, (*presbuteros*) a presbyter, is the comparative degree of an adjective, *πρεσβυς*, (*presbus*) old; and therefore the simple meaning is an *elder person*. It refers to *advance in age*, as generally associated with experience. Hence this word is applied to *ambassadors, to delegates in peace*.

9. So the word *ποιμην*, (*poimen*) although it means the feeder of a flock, means also a leader, a ruler.

10. Having thus pointed out the names attached to those who fill the pastoral office, I now proceed to notice the second subject, namely, **THE CHARACTERISTICS OF A PASTOR, AND HIS DUTIES AS THEREBY INDICATED.**

11. From Paul's letters to Timothy and to Titus we may gather the characteristics, and thence deduce the duties

as connected therewith. They amount to twenty-four; and it may be useful to give these characteristic qualifications individually, in the Greek, in our trans-

lation, and in the enlarged view of the terms, for they are very expressive—that is, when there is a difference.

	<i>English Translation.</i>	<i>Enlarged Version.</i>
1. <i>Ανεπιληπτον</i> , anepilepton.	Blameless.	Not liable to censure.
2. <i>Μίας γυναικος ανδρα</i> , mias gynaikos andra.	Husband of one wife.	Man of one woman.
3. <i>Νηφαλεον</i> , nephaleon.	Vigilant.	Sober-minded, opposed to ranting. This term was applied to those rites in which wine was not used.
4. <i>Σωφρονα</i> , sophrona.	Sober.	Rational, wise, just, temperate.
5. <i>Κοσμιον</i> , kosmion.	Of good behaviour.	Orderly, elegant, beautiful; comes from <i>κοσμος</i> , kosmos, the world, which is beautiful in its order; and hence this term is applied to beauty as resulting from order.
6. <i>Φιλοξενον</i> , philoxenon.	Given to hospitality.	Kind to strangers.
7. <i>Διδακτικον</i> , didactikon.	Apt to teach.	Capable of teaching; disposed to be taught; docile.
8. <i>Μη παροινον</i> , me paroinon.	Not given to wine.	Not one who indulges in wine to excess.
9. <i>Μη πληκτην</i> , me plecten.	No striker.	Smiter, a violent disturber; applied to the intoxicating effect of wine.
10. <i>Μη αισχροκερδη</i> , me aischrokerde.	Not greedy of filthy lucre.	Not covetous of dishonour-gain.
11. <i>Επειικη</i> , epieike.	Patient.	Indulgent towards another on account of his likeness to myself.
12. <i>Αμαχον</i> , amachon.	Not a brawler.	Contentious, fond of fighting.
13. <i>Αφιλαργυρον</i> , aphilarguron.	Not covetous.	Not a lover of money.
14. <i>Καλως προϊσταμενον</i> , kalos proistamenon.	Ruleth well.	Presiding well over.
15.	Keeping his children in subjection with all gravity.	
16. <i>Μη νεοφυτον</i> , me neophuton.	Not a novice.	Not lately planted; a new plant.
	A good report of them which are without.	

In the Epistle to Titus the characteristics are very similar. He adds some, however, which may be noticed.

18. <i>Ανεγκληταν</i> , anegkleton.	Blameless.	Unimpeachable.
19. <i>Μη αυθαδη</i> , me authade.	Not self-willed.	Insolent.
20. <i>Μη οργιλον</i> , me orgilon.	Not soon angry.	Not angry.
21. A lover of good men.	22, Just.	23, Holy.
	24, Temperate.	

Titus defines more fully the nature of the teaching. "Holding fast the faithful word as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince the gainsayers."

12. These characteristics are referable to two heads, namely, those which refer to the duties of a president, and to the duties of a teacher.

13. As holding so prominent a situa-

tion, he must be a man who will not do dishonor to the cause, by being associated in the minds of the world with anything disreputable; and in order to preside well in his office, he must have a great self-command, not over his temper, but over the taking of those stimuli which have in their operation a tendency to destroy the power of self-rule; he must, moreover, have exhibited this

self-command, and the capability of wisely exercising that command over others, and that for no considerable period, by ruling well his own house.

14. The other characters refer to his teaching ; concerning which there are but few particulars.

15. We have now to notice the duties as connected with these characteristics. In common life, as we judge of an individual's fitness for an office by a knowledge of his character, so we, generally speaking, could judge of the duties of an office from information as to the qualifications of the person appointed to fill the office. Now, beholding the characteristic qualifications of a pastor, we shall find they are essential to enable their possessor to perform two duties ; first, that of *ruling or presiding* ; and second, that of *teaching* ; in accordance with that much to be respected saying, "Let the elders that rule well be counted worthy of double honour, specially they who labour in word and doctrine." Here are the two points we referred to ; namely, the *rule* and the *teaching*.

16. This ruling evidently embraces the watching over the flock in a church capacity ; and this we shall find is the only duty the pastor has to perform after his election, in addition to that which he attended to *before*. I do not doubt that he will exercise his gifts more frequently : the very elevation will be a fresh stimulus to exertion.

17. Nevertheless, it is maintained by many, that in order for the pastor, the bishop, the presbyter to do his duty, he **MUST BE PAID**. To me, however, it appears, that there is no such additional duty laid upon him, when elected to the pastor's office, requiring this new circumstance of pay ; and in proof of this, I shall enter upon the consideration of the third subject, namely, **THAT THERE IS NO DUTY CONNECTED WITH THE PASTORAL OFFICE, WHICH RENDERS IT NECESSARY THAT THE PASTOR SHOULD BE PAID**.

18. It is true, if we take the common idea of the pastor's duties, amounting almost to this, that he is to take charge of all his hearers' religion, that he is to be the sole instructor, the sole prayer-maker, the sole hymn-chooser, the sole reader of the Scriptures, in fact the sole mouth, of not the *church*, but the *congregation* ; the sole visitor of the sick,

the sole visitor of the members ; then, indeed, we should be led to conclude that he had duties which required the entire devotion of his time to pursuits so numerous as these.

19. But Christianity does not throw any such loads upon its followers. *There is so much good to be derived by individual Christians from attending to the duties specified*, that they are directly called upon to attend to those duties, as to means having a positive tendency to promote their spiritual well-being.

20. Thus, to take the first of those duties which are considered to be pastoral, namely, *visiting the sick and the afflicted*. I do not deny this *privilege* to the pastor as a Christian, but I deny it to him as his peculiar duty as a *pastor*. It is his duty, as an individual Christian. "Pure religion and undefiled before God, even the Father, is this ; to visit the widows and the fatherless in their afflictions," &c. Now this is imperative on every Christian ; and why ? Because, as Solomon says, "It is better to go to the house of mourning than the house of feasting."

21. Again, another duty of the pastor is to *watch*. No doubt it is his duty—it is now his duty to watch over the *aggregate body, the church* ; but it is the duty of individual Christians to watch over one another. Every Christian man is bound to care not only for his own things, but for those of his neighbour. Christianity is a religion of mutual care. It is true the pastor has the highest care ; this is the honour of his office : becoming a pastor does not destroy the duties belonging to him as an individual Christian.

22. Again, another duty of the pastor is to *teach*. True—for he is to be "apt to teach." But this duty belongs to the whole body of the members, those exercising it who have the aptness. "Let the word of Christ dwell in you richly in all wisdom, teaching, and admonishing one another," is an order addressed to *all* Christians, leaving to those who have the qualification of being apt to teach, to communicate to others out of this fulness.

23. In fact, almost all the exhortations contained in the Apostolic writings, evidently refer to the exercise of the gift of teaching. The brethren are told, "Seek that ye may excel, to the edifying of the church." "Covet ear-

neatly the best gifts." "As every man hath received, even so minister the same one to another, as good stewards of the manifold grace of God." "If any man speak, let him speak as the oracles of God." If these passages mean anything, they surely must be understood as calling upon the brethren to seek to fulfil the highest offices of the Christian church, and not perpetually to sit in the passive condition of hearing.

24. Many good persons have thought that teaching is the peculiar and exclusive privilege of the pastor alone; both from the very name pastor, and also from the command "to feed the flock." Such a conclusion arises from attaching too much to these figurative expressions; and it is worthy of remark, that perhaps nothing has done more injury to the cause of religious truth, than the overstraining of figures. The only relation in which the pastor is the shepherd, is in reference to the care he is to take that the flock shall be fed properly. The shepherd does not *make the herb for the sheep*, he merely leads them to the green pastures. The sheep must gather the food for themselves. The absurdity of making so much as is made of the figure, is shown readily by carrying the figure out. Thus, the sheep do not appoint the shepherd, therefore, to follow out the analogy, *the church should not appoint their bishop, or pastor, or presbyter, or president*. The sheep are very silly things, it is said: the members of the church are poor senseless things also. The sheep cannot dismiss their shepherd, however ill he may behave towards them: so the church, it would follow, have no right to dismiss their shepherd or pastor. The shepherd has absolute power over his sheep: will it be pretended, that because the figure is used, therefore the pastor should have a similar power over the church. It is true, priestcraft succeeded during many ages in obtaining this despotic power. It has been dwindling away since, and the great means of its destruction will be the *cessation of the stipends*.

24*. Nothing, therefore, as to payment, can be deduced from this figure, in reference to the pastor. But we are told that the shepherd is to *live of the flock*. Well, carry out the metaphor, and what have we? Why, the shepherd can live only by the *sale of the produce of the flock*. Is the Christian pastor to act

thus? No, says an advocate for the payment of pastors, he is not to make gain of the flock: but the flock, who are fed by his instructions, are to give of their temporal food and means, a compensation for the spiritual food that the pastor supplies. But do not the brethren who have the word of Christ dwelling richly in them in all wisdom, and who teach and admonish, feed the church also? These men, therefore, should reap the temporal things also; they give spiritual food; and so *all* will, if they stand in need.

25. What then? Is the pastor to be paid for the exercise of qualifications, which, before election, he attended to without pay?

26. For what then is he to be paid? It cannot be for *teaching*, because the brethren should be paid too, for they are bound to teach and admonish one another. It cannot be for *watching*, because the brethren are bound to watch over one another. It cannot be for *visiting the sick*, because the brethren are bound to attend thereto.

27. But may I be allowed to ask this simple question: Is it not strange, that if it be true that the pastor cannot perform the duties of his station without being paid, Paul should not, in addressing the elders of Ephesus, have told them that such was the case, instead of recommending them to follow his example, of using their hands to minister to their own necessities? It would be not only strange, but also wicked; for if payment is essential to the proper performance of the duties of the pastoral office, it follows that Paul, in persuading the elders to neglect that which is essential to the proper performance of the pastor's office, was actually recommending the adoption of a practice which must inevitably impede the progressive development of the Christian character towards its manhood state. What would be thought of the sanity of an individual, who, in recommending another to a particular office, the duties of which he tells the person whom he recommends, cannot be performed without the circumstance of remuneration as enabling him to devote all his energies, tells him to support himself by his industry in another direction? I ask, what should we think?

28. But when I add to this the consideration of the *peculiar frame of*

a Christian church, I think it must be clearly seen, that there is no authority for the payment of pastors. Paul, in writing to the church of the Ephesians, gives the following splendid apostrophe :—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase with the body, unto the edifying itself in love" (Eph. iv. 16.) Here we read not of any one joint doing all the duty of compacting the body; we read of no one joint working effectually, but we read of "every joint;" we read not simply of "the working," but of the "effectual working of EVERY part." What can this mean? Can it mean that one joint is to be paid in particular? Can it mean that the arm or the leg is to do the duty of all the other joints, and as doing it, to be paid for such a work of supererogation? There might be some excuse for paying the head, if this joint had been the representative of a member in the church; but no, *the head is Christ*.

29. Such are some of the grounds on which I build my conclusion that the pastor should not be paid. To repeat them may be useful: they are — first, Because the pastor possesses all the qualifications necessary to, and has performed all the duties save one, namely, that of ruling the church, connected with the pastoral office, *before* election; under which circumstances he was not paid: why, then, when elected, should he be paid for doing those very duties, with the single addition noticed, which before he attended to without pay. Second, Because the brethren, in a properly constituted Christian church, are bound to perform the duties of teaching, watching, visiting the sick and the afflicted, thought to be more peculiarly the pastor's duties, and for the performance of which it is maintained that it is necessary that he should be paid. Third, Because as all talents are from God, and the purchase of Christ by his death on the cross, it is quite contrary to the spirit of Christianity to give "wages" to a pastor for exercising those talents, which God has given him for the good of the church, and for his benefit, as

one of the church. This, to me, is the worst kind of simony.

30. Still further to justify my conclusion, I shall enter upon the fourth subject, namely, THE CONSIDERATION OF THOSE PASSAGES GENERALLY REFERRED TO AS INDICATIVE OF THE NECESSITY OF GIVING REMUNERATION TO THE PASTOR.

31. The first passage is, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine."

32. In order to understand this passage, it is necessary that we should define the terms used, and the context in which these terms occur.

33. The great word in the matter is the word "honour," the word "double" is generally forgotten by those who advocate "pay." The Greek word for honour is τιμη (timé), which has several meanings, the primary meaning being "honour;" hence Paul uses this word in writing to the Romans, when recommending humility, "in honour (timé) preferring one another" (xii. 10.) No one will translate this, "in pay preferring one another." Again, in ix. 21, Paul, writing of the power of the potter over the clay, asks, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour," εἰς τιμὴν σκευῆς (eis timen skueos.) The verb from which the noun τιμη (timé) appears to be derived, namely, τιω, (tio) means, I honour, value; so another verb, which seems to be derived from the noun τιμη, (timé) namely, τιμαω, (timaō) means, I honour, I esteem.

34. The primary meaning, then, is honour; that which is understood when we are told to honour our parents, to honour men in office, the king, for instance.

35. But I am quite willing to allow, that besides this principal meaning, the word τιμη (timé) has other secondary meanings, through which the primary idea passes: it hence means price, value, reward, pay, recompence; it means also, authority. These secondary meanings necessarily arise from the first; for if we honour a man, we shall ever be happy to give him, if his wants require it, pecuniary aid.

36. This leads me to notice the context, in which this recommendation of the apostle, to give double honour to those that rule well, occurs. This con-

text has reference to widows. He distinguishes widows into widows indeed, and widows who are to be taken into the number, who were not to be under three-score years old ; that is, in a state in which they could not support themselves : and in order not to burden the church with the support of widows, Paul commands, " If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed." Here the apostle brings the word relieve, as manifesting that this is one manifestation of the honour that is to be paid to the widow, that is, if her necessities require this support.

37. The church, it is worthy to remark, is not allowed, notwithstanding its peculiar and exalted position in reference to the widows, as of them, to render null the *natural* duty of the relative to support the widow ; and if we are to carry out the idea to the elders ruling well, does it not plainly appear, that even elders are not to be assisted by the church, if they have children that believe capable of giving support ; otherwise, the relationship of the church would render void the relationship of the filial bond.

38. After thus defining the duty towards the widow, the apostle then states their duties towards the elders that rule well, namely, " Let the elders that rule well be counted worthy of double honour ; especially they who labour in word and doctrine : " and then, to establish their right to this double honour, he shows that even the beast's necessity is recognized as needing supply : " Thou shalt not muzzle the ox that treadeth out the corn ; " and " The labourer is worthy of his hire." Just as if he had said, You have, by your free election, raised your brethren to places of honour, and as such, if they fulfil the duties therewith connected well, you must bestow upon them that degree of honour, which their office, properly attended to, requires. Paul does not state that they are to be paid ; and he does not suppose such a baseness on the part of the brethren, as would have been implied, had he added, Should these elders be placed in necessitous circumstances, then you must give them aid. The spirit of Christianity was a guarantee to such a manifestation of honour, if needed.

39. To establish still further that this word honour cannot mean pay, in reference to its use in this passage, it will be well to notice the word "*double*." If honour here means "pay," or "money," or "maintenance," then the elder is to have double what the widow has. But it is to be hoped that the widow was to have *plenty* ; if so, the pastor could not need double *plenty*. There is no such waste recognized in the Christian system. But taking the word honour in its primary meaning, all this difficulty passes away. The elder is to be honoured for the sake of his office ; and that honour is to be double in reference to amount as given to others, because his office is so honourable.

39* It has been intimated that this honour is but poor reward ; and that we are told to "honour the king," and that kings would think it but poor honour, if they received no tribute. This is reasoning which may suit very well the worldly, but it does not at all suit the Christian mind. "*The exceeding great reward*," which the apostle looked for, was beyond the limits of this world ; and we are taught, "by a patient continuance in well doing, to seek for glory, honour, (τιμήν, timen, not pay) and immortality, eternal life."

40. Another passage brought forward to justify the payment of pastors, is that addressed to Timothy : *Meditate upon these things ; give thyself wholly to them ;* and the reason is added, *that thy profiting may appear to all* (1 Tim. iv. 15.) This giving himself wholly to them, it is said, implies pay, because he could not otherwise have been wholly devoted. But this expression does not necessarily imply so much : when we behold an affectionate brother, we say he is wholly devoted to his sister, or a dutiful son, he devotes his whole attention to his parents. But no one concludes that he neglects the pursuits of life to attend either to the one or the other ; but that all the spare time he has, he devotes, and manifests every possible care to promote the happiness of the objects of his affection.

41. In addition to this, it is worthy to remark, that the Greek expression in the New Testament, does not justify the interpretation. The phrase translated "Give thyself wholly to them," is "ταῦτα ἰσθί," (en toutois isthi) which cannot by any interpretation, be made

to mean so much as is usually made of it.

42. Again, those passages which warn the elders *not to take charge of the flock for filthy lucre*, it is said, evidently indicate pay ; because, if no money was given, there could be no temptation. But the apostle does not warn them against pay, against remuneration, against lucre, but against "filthy" lucre, against dishonorable gain. Now surely those who advocate the payment of pastors to be scriptural, will never maintain that such pay was "filthy lucre." But a man who has no salary, may still make use of his pastoral office, and the members of their membership, for obtaining dishonourable gain. Do not we see this every day ? Do not we find men joining congregations for pecuniary ends ?

43. The last passage that I shall notice, is one that is considered to be most conclusive upon the point, namely, the duty of paying pastors. It is this : "*Even so hath the Lord ordained that they who preach the gospel should live of the gospel*" (1 Cor. ix. 14.) I say most heartily, amen, to this. I have always advocated that they who travel from place to place, who have no fixed habitations, no opportunity for pursuing any occupation, should live by the gospel. But these men are not the pastors of Christian churches. The church of Christ is composed of persons, who having heard, *have believed the gospel*, and they meet as a church to worship God, and to nourish one another, so that they may become men in understanding ; not always remaining at the first rudiments. Besides, Paul, in the passage quoted, is maintaining that he had as much right as the other apostles to be supported ; but he preferred to preach the gospel without being bound to any man. And noble man was he. Missionaries are bound to be supported ; but missionaries are not the elders of Christian churches.

44. I allow, therefore, this passage to its full import ; and will maintain against any individual, that missionaries have a right to reap the carnal things of those to whom they contribute the spiritual things.

45. I have thus endeavoured to notice those passages on which the practice of supporting pastors of the Christian churches is founded, and I trust I

have shewn that these afford no solid ground on which to base such payments.

46. The last subject to which I beg to draw the attention of the Society, consists of THE EVILS WHICH HAVE RESULTED, AND WILL RESULT, FROM THE PAYMENT OF PASTORS.

47. The great object of Christianity is to *develop the human faculties* ; is, in other words, to *educate man for heaven*. In order to effect this, Christians are taught to attend to certain duties, by which this development, this education, are to be promoted. One of the most important of these duties is the duty of *mutual instruction*. I would ask any one what is the most effectual mode to promote an acquaintance with any science, and the answer will be, *attempting to teach it*. We are taught by divine wisdom, "*He that teacheth others is himself taught*." Hence Christians are called upon "to teach and admonish one another ;" not, be it observed, for the mere circumstance of teaching, but because this very attempt to teach necessarily requires the *diligent study* of that word, which is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be thoroughly furnished unto every good work. Contrast the conduct of two Christians, one who goes Sunday after Sunday to the meeting-house, to hear the minister preach, and return home ; and who, perhaps, in addition, reads the Word of God, both in his family and in private, morning and evening ; I say, contrast him with his fellow Christian, who feels it to be his duty to study the Scriptures with a view of communicating to his brethren. The former *reads* the Bible—the latter *studies* it. The former finishes his chapter, and shuts his Bible—the latter examines all the corresponding passages, compares spiritual things with spiritual, and brings out of the treasures of God's word, things new and old. The mind becomes developed in all its energies—the intellect is brightened by the beams of heaven's own light—the moral character receives a heavenly beauty — and the human being becomes clothed with the true dignity of a Christian. This is the education which the Christian requires—this is the education of the heart ; and of the head with the heart. This is true education : for what is education but the drawing forth of

the faculties ; and what is Christian education, but the drawing forth of the faculties by the application of the truths of Christianity ?

48. Such an education as this, how far superior to that miscalled *classical* education, to which the noviciates of the pastoral office are subjected. A youth shows capabilities of speaking, and fervency of feeling in matters of religion ; he is taken up by some good people, sent off to some Highbury College or Hoxton Academy ; he is made to study the pollutions of Ovid, the impurities of Virgil, (read the 2nd Eclogue) the addresses of Horace to his courtizans ; perhaps to read the plays of Terence, which for their grossness have been excluded from the course of Trinity College, Dublin — reads Homer, learns to admire the lusciousness of love (not the pure love of chaste affection) from the verses of Anacreon, and becomes, finally, a classical scholar. And this, we are taught, is necessary, that a man should understand the Scriptures. Such a supposition is in opposition to the grand, the noble, the heart-rending declaration, "To the poor the gospel is preached."

49. Let me not be understood as decrying *education*. No, I value education too much to do this ; but let the education of the Christian be the education of a Christian. I hope the day is fast arriving, when every man, even in the common walks of life, shall be able to read the Greek Testament and the Hebrew Scriptures ; a power which, I am sure, that if we take any hundred clergymen, will be found possessed by not more than five out of the hundred.

50. But the young minister, as he is called, acquires a classical education. He gets what is named a *call*. He receives a regular stipend. What, then, must be his feeling when he perceives a brother in the church, teaching *without pay*, while he teaches *for pay* ? Can he have any feeling, save a jealous one, of this interloper ? Can he encourage the word of Christ dwelling richly in his members with all wisdom, so that they may teach and admonish one another ? It is impossible. He may do this to a certain extent, but only thereto. He gets his bread by his preaching—another, preaching and teaching for nothing, must be to him an object of dread.

51. Again, another evil. The very idea prevailing, that to understand the Scriptures fully a classical education must have been gone through, has crushed the rising talents of many noble-minded men, whose hearts were warm in the endeavour to do good to the souls of men, but who were prevented from exercising these talents, because it required this and that, embraced under the name of classical education. Ministers have encouraged the idea of this necessity ; and why ? Because this classical education forms an excluding precinct to those whom they consider intruders.

52. Another evil connected with this payment of pastors is, *that men are not encouraged to search the Scriptures*. This is a bounden duty upon all ; but if it is necessary that a man should be wholly devoted that he may understand the Holy Writings, it follows that it is impossible that the man who is engaged in every day life can search to any advantage. Many have thus been led to throw the care of their religion upon the clergyman's shoulders ; and, in fact, if the Scriptures cannot be understood but by an entire, an undivided attention to them, it must follow that those who do not and cannot give this amount of attention, cannot understand the Scriptures : and how, then, can they presume to judge of the productions of the mind of him who has time, the whole time of his life, to devote to them ? It is this which has given the priest so much power, in all ages ; a power to destruction.

53. But it may be said that *in science there is a division of labour* ; there is a devotion of the time to one particular pursuit ; and it may be asked, If this be the case with scientific truth, why should it not be so with moral and religious truth ? In relation to the first part of the inquiry, it is worthy of remark, that this division of labour does not prevail so much as has been supposed. It is a curious fact, which the history of sciences will demonstrate, that many of the most active promoters of science have been those who have been engaged in other pursuits. Numerous illustrations might be given ; and I verily believe, that if the names of those who have thrown light upon scientific truth were to be collected, and those who devoted their whole

time to science were arranged opposite to those who could pursue science only by casual opportunities, but then pursued with an intensity of love, the latter will be found attached to more discoveries, more truths, more experimental investigations than the former.

54. To leave this first part of the question, I beg to offer a few remarks on the latter part, in which I shall endeavour to show that the *nature of the truth with which Christianity has to do, is quite different from that on which the sciences are based*; and that though the truths of religion constitute the grandest science existing, the *mode of obtaining* is different.

55. The Creator has given man two books to read: the book of nature, and the book of revelation—the one to promote his *external* happiness, and the other his *internal*. The laws of the one teach him the influence of external agents upon him—teach him those that are injurious, those that are beneficial—teach him what to avoid, and what to take advantage of—teach him how to act in accordance with the natural laws of the Creator, so as to produce the grandest results in the sciences and in the arts; for it is an important fact, that all men can *know*, after the most minute and extended study, is nothing more than the laws which the Creator has stamped upon the pages of creation; and all that man can *do* is to put these laws into *practical* operation.

56. Now it is evident that men must discover the laws regulating the universe before they can practically apply them. Sir Isaac Newton discovered, by a patient observation and long-continued reflection and calculation, the *laws which regulate* the motion of the heavenly bodies; and by that knowledge we are enabled to calculate with certainty the appearance of comets before they arrive, and many other important results in relation to navigation.

57. The laws of the natural world, moreover, are more or less concealed. They require a great amount of research to find them out—they require an immense collection of facts—they are written, it is true, upon the pages of creation—but they are written in such a large hand that it takes years, sometimes ages, to decipher the writing; in fact, they are THE PENMANSHIP OF THE

INFINITE: hence the necessity of a greater devotion of time to their investigation.

58. But this is not the case with the *laws regulating the moral government of God*, as contained in the volume of Revelation. They are written with the legibility of a sunbeam; that he who runneth can read. Those laws which philosophy failed to develop during a period of nearly two thousand years, notwithstanding "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made," and made known in lettered plainness, so that the youngest child who is acquainted with the simplest truths in Scripture, knows more than the greatest philosopher who lived before the time when light and immortality were brought to light by the gospel. Here the mode to be adopted to discover the laws of the natural world is not necessary to be pursued in discovering the laws of the moral world. God has kindly revealed them to us; and thus the Christian has, as it were, put down beside him all the laws of the moral government. They are discovered to him. He has only to read to know. There are difficulties in the Scriptures, I am willing to allow. But when we consider that the promise of God's Spirit is made to every one, who, in a teachable spirit, inquires the will of the Lord, we at once perceive, that though the Scriptures must be searched, it is not necessary, in order to obtain a thorough acquaintance with the laws regulating the moral government of the universe, that a man should devote his whole time to their investigation. If it did, then religion, which is the duty of the many, yea, of the whole human race, must be the *business of the few*.

59. And when we add to this, that the perception of the truths of revealed religion is *dependent more* upon the state of the *heart* than the *head*, we may readily understand the fact that some of the most uneducated, that is, in the misused sense of the word, have the grandest conceptions of the moral government of the universe, and of the relation in which man stands to his Maker; and understanding this fact, we may readily arrive at the conclusion, "If any man will do his will, he shall KNOW OF THE DOCTRINE whether it be of God, or whether I speak of myself"

(John vii. 17.) So intimate is *moral perception* connected with *moral doing*.

60. And when, in addition to this, we behold the fact that notwithstanding the entire devotion of the time of thousands of pastors that have been, religion wants that tone which it possessed in the early ages of Christianity, and that many doctrines remain in the same state of obscurity, we shall perceive that the payment of pastors is not a necessary part of the means to develop the progress of Christianity.

61. Viewing the subject in all these relations, first, in regard to the names applied to the persons holding the pastor's office—names not at all indicative of pay; second, in regard to the characteristics of these pastors—characteristics not requiring for their manifesta-

tion pay; third, their duties—almost all of which they are to perform in common with their fellow Christians, and consequently, which latter should be paid as well as the pastors, that is, if the duties require for their proper performance pay; fourth, viewing the subject in regard to the evils that have been produced in connection with the remunerating system; and finally, in regard to the nature of the truths of revelation, and the state of mind necessary to the understanding thereof, I am compelled to come to the conclusion that I stated at the outset, namely, *that pastors need not to be paid to perform their duties*, and consequently, that it is not the duty of Christian churches to support them.

“WHO HATH BELIEVED OUR REPORT?”

How often does the appeal of the Prophet find an echo in the souls of Christians who love the Lord Jesus, and desire to abide by the word of his truth! As they look abroad among men, they behold sad confusion on every hand: scenes are enacted before their eyes that *appear*, some tragic, some comic; but the fact that they involve momentous questions gives to them a solemn reality, and makes them such as an honest, truth-loving soul revolts at. All have their darling theme—the subject or theory on which they delight to dwell, and, if need be, to defend; or the carnal propensities which they labor to satisfy. Some have their dear old creed, handed down by tradition from the elders; and this they hug with a devouring fondness, cover it with the shield of prejudice, and defend it with the sword of a *spirit*(?) Others, blinded by ignorance and inflamed by passion, are running their headlong course to a terrible ruin, having no eye for the grand and the beautiful in all that surrounds them, which speak of the wisdom and goodness of the Great Creator; no ear for the sounds that fill the soul with divine melody: in fact, dead to all that can ennoble and uplift the spirit of man. Deplorable plight! Some plunge still deeper, and adopt the woful alternative of standing bold and unmoved before God and man, and denying the God

that made them and the Lord that bought them.

Moved by such a picture constantly haunting his life, the disciple of Christ utters his protest against existing evil; denounces all human creeds, cunning refuges from the unflinching requirements of truth—lying prophets, saying “Peace, peace, when there is no peace”—dealers in conscience-salve at a penny, sixpence, or a shilling a collection. He cries “Breakers ahead” to the poor sinner, and points to the lighthouse and the harbour of refuge “*in Christ*.” and cries shame to the fool that hath said in his heart there is no God. But after all, what satisfaction has he? What comes of it? To the sectarian Greeks he is a preacher of foolishness—to the sinner, as a man that mocks and an enthusiast—and to the sceptic, as the dupe of superstition, whose faith is in a myth and whose hope is founded on romance. He shrinks from the cold reception, and wonders that the report is not credited. And well he may. How can it be? Is not the Word of God *quick and powerful*—the *power of God*? And yet he has preached the gospel, the grand old glad-tidings, that “Christ died for our sins, according to Scripture; that he was buried and rose again the third day, according to the Scripture”—aye, the ancient Gospel, to whose overwhelming power and convincing energy

three thousand yielded in one day—that made the multitude of them that believed of one heart and one soul—the very primitive truth! Where, then, is the lack? The Word of God abideth the same, and is the same as in the days of the Apostles. The nineteenth century may be higher in culture, and more refined in sin than the first century; but it equally needs salvation: it is neither beyond redemption in its wickedness, nor above it in its wisdom. Philosophy may boast itself—may talk of wondrous things on earth, and of things passing wonderful among mighty shining worlds that throng immensity; but the Spirit of God, towering above them all, discourses from the throne of the universe of things beyond the telescope's ken—on themes which, while they defy the grasp of mightiest intellect, are possessed by simple faith; and stoops to offer the philosopher the boon he needs in common with his fellows, while it becomes the companion of the ignorant and ignoble, that it may raise them from their degraded condition to a position worthy of their manhood.

If the Gospel, then, be really *power*—if such be its adaptation to the wants of man, whatever be his social, moral, or intellectual position—how is it that the question must be so oft-repeated, “Who hath believed our report?” There yet remains another question that may affect the subject, viz. while it is the same world and the same Gospel, have we, as Christians, the *same Spirit*—the Spirit that was in the Master, whose meat and drink it was to do the Father's will—or in Paul, who became all things to all men, if *by any means* he might save some—or by the first disciples, who, scattered abroad by persecution, yet undaunted, carried the good news through the length and breadth of Palestine—then to the Gentiles, content

to sacrifice social position, home comforts and attachments, in fact *all*, if they might but become instruments of salvation to man and glory to God? Again, have we this Spirit? If not, why? Do we not believe the report? “Ask, and ye shall receive”—“How much more shall not God give his Holy Spirit to them that ask him,” &c. Or, having the Spirit, do we refuse to work out its teachings—its implanted principles? To Him, whose is the Spirit, shall we render our account? Brethren, we appeal to you. Are we not lacking in the soul earnestness manifested by the first converts to the Lord? Do we not need to add to primitive theory and institutions, *primitive devotion*? Oh! if the present is fleeting, passing away, sooner or later to give place to a great future, that shall be eternal—whose ages are big with unspeakable bliss to the righteous, while to the sinner they are the “blackness of darkness for ever”—and if the world be perishing for lack of knowledge, let us lay it to heart, let us arouse ourselves from sloth, and, leaving earth's pleasures and gains to earth-worms, go forth to the fight like men, and strong in the Lord and in the power of *His* might, we shall succeed. Let us leave ordinary routine, and go to the perishing, study their manner of life and habits of thought, and adapt our language to their understandings—let our self-denial prove to them that we are alive to their danger, and agonizing to save them; and that we are *constrained* by the love of Christ. Surely, then, we may hope for minds to bow to the power of truth, and for hearts to answer our appeals. We know individual cases where this course is pursued, who are receiving souls for their hire, and for their crown of rejoicing in the world to come! J. C.

PRAYER. — No. I.

“Pray without ceasing, and in everything give thanks.”

THERE has been much said upon the subject of prayer, and it may be thought unnecessary to again call the attention of the readers of the *Harbinger* to its consideration; but when we think how much attention it received from the

Apostles—how earnestly they enjoined it upon the ancient disciples, urging those to whom they wrote to pray for them, and telling them that in all their prayers they made mention of their brethren—showing how solicitous they

were for the blessing of God upon their much loved brethren in Christ—we can feel satisfied that it is proper for us to bestow a good degree of attention upon it. And I am the more inclined to do so, from the conviction that, as a people, we are lamentably negligent in the matter. There has been a vast amount of philosophizing, and wondering how it could be that God would answer prayer, and yet govern the world by fixed laws; and some have concluded that prayer only had an effect upon the mind of the petitioner, &c. Now let us either have a religion of faith, or else of philosophy, and if we are satisfied that philosophy is entirely too weak to furnish a religion—that, as saith that more than philosopher, the *Apostle* Paul—"The natural man receiveth not the things of the Spirit of God," "neither can he know them, because they are spiritually examined"—that the mere philosopher is entirely too puny and short sighted to develop the system of salvation—then let us come in faith to God's Word, and believe that he means what he says, and *can* and *will* do what he has promised. Our religion is emphatically a religion of *faith*, and therefore we are to examine this subject only in the light furnished in the Book. The privilege of prayer is as precious to the pious heart as any enjoyed by mortal man. The privilege of coming in his wretchedness and misery, in his loneliness and sadness, to a friend that can hear his faintest sigh, and is ever ready to sympathize with his aching heart, is a most precious favour. Frail, sinful man, invited to come to the great God, the Author of his being and Giver of his life, and to pour out his inmost soul in his august presence! Prayer is to be considered a *privilege*, not a duty merely. The first form given to the disciples was at their request. "Lord, teach us to pray, as John also taught his disciples;" and in all the instructions upon this subject, we have it in the form of exhortation rather than command. But prayer has been so much abused and perverted, that people have been driven to the other extreme, and almost discard it entirely. This is not wise. What one of God's blessings has not been abused? Shall we refuse to eat and drink because people have become gluttons and sots? Shall we refuse all money because there are counterfeits in

circulation? If not, then we certainly ought not to neglect prayer because of its abuses. I know of many brethren who are languishing and dying because of this neglect. Many of our churches are languishing for the want of piety; and this can never be found among a people who are a praying people. A congregation that is not a devout, praying congregation, cannot long flourish, but ought to die, and must die. When I see a person who claims to be a Christian almost entirely negligent of prayer; or, if attending to it at all, doing it in such a cold formal manner, that there is no soul in the effort, the words falling upon the ear in a cold and lifeless sound—the effect upon the spirit being like feeling the air surrounding an iceberg—I think how little does such a man appreciate his privilege. And again, when listening to those who call upon God as though he were deaf, or needed to be urged into a compliance with our wishes, vociferating and gesticulating in a vehement manner, I am satisfied that they neither realize what is propriety in religion, nor good manners even in society; for who would like to have his son come to him for a favour, and begin to slap his hands and make a great ado, saying, Now father, you know your promise, and I want you to keep your word? If such actions would be disgusting in a child, how much more so in a man who comes to God, who is kind even to the unthankful, and is more willing to give good gifts to his children than an earthly parent is to his.

Having now suggested a few reasons why this subject should receive our most deliberate attention, I hope the readers will not consider it a waste of space, nor a useless labour, for us to give the subject a somewhat thorough investigation. The *Christian life* is a matter of the very greatest importance to us, who are here forming characters for eternity; and that our lives may be what we might desire, we must attend to those exercises and duties that tend to cultivate the heart; for from the heart proceed those things that form the character. May God assist us in this great work.

In the investigation of the subject, we will consider the following questions:

- 1, Who may pray? 2, For what may they pray? 3, How shall they pray? 4, When shall they pray?

First, then, Who may pray? All are ready to admit that the child of God, the Christian, may come to his Father and ask for favors. But while this is admitted, it is too often denied in fact, by denying that God can answer; and if we do not believe the prayer can be answered, it is no prayer, it is but mockery. The Apostle says, Heb. ix. 6, "He that comes to God must believe that he is, and that he is the *rewarder* of them that diligently seek him." We are taught that what is not done in faith is sinful; that "the effectual, *servent* prayer of the righteous man availeth much;" but how can it be *effectual* and *servent*, when the one who prays does not expect it to be answered? But the Scriptures teach us that the Christian may pray, assured that God can hear. In proof of this, see James v. 16-18, 1 John v. 16, Philippians iv. 6, 7, 1 Pet. v. 7; where we are encouraged to pray, "casting all our care upon God," assured "he cares for us;" to "be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your request be made known to God, and the peace of God which passeth all understanding shall keep (or guard) your hearts and minds through Christ Jesus." Let Christians, then, improve this privilege: they are invited to come to God as a child to his parent.

"Come, then, with all your wants and woes,
Your every burden bring,
Here love, unchanging love, abounds,
A pure celestial spring."

But not only may the Christian pray, but the penitent sinner may pray also. This has been denied by some, and as we have agreed to appeal to the Bible to settle these questions, we will see if this position is sustained by it. Before the advent of our Saviour, while the Jews were the chosen people of God, and their prayers were to be presented according to his directions, he never-

theless heard others in their distresses, as in the case of the Ninevites; when Jonah went and preached to them, they humbled themselves in sackcloth and ashes before God, and he spared the city. See also Paul's argument in Romans ii. 14, concerning the salvation of those not under the law. When the Saviour was upon earth, he declared he was not sent only to the lost sheep of the house of Israel, yet he heard the request of the Syrophenician woman. But to come more directly to the case, we hear the angel say to Cornelius, your prayer is heard. Now, it is argued that no person has a right to petition the throne but a citizen, and here is a man who was not a citizen whose petition was heard.

There was also the case of Paul. It was said to Ananias of him, "Behold, he prayeth." He had certainly opportunities to hear the gospel when he was persecuting the Christians, and compelling them to blaspheme. And Ananias says to him, "Arise, and be baptized, and wash away thy sins, *calling* upon the *name* of the Lord." We shall then consider it clearly established, that the inquiring, anxious, penitent sinner is encouraged to pray for the divine blessing, and for such aid as he may need to come to God, and enjoy the full privileges of adoption.

But God has not given prayer as the institution of pardon for the alien. Though he heard the prayer of Cornelius, it was necessary for Peter to come and tell him words whereby he should be saved; and though he heard the prayer of Saul, it was necessary for him to be baptized, and wash away his sins.

But this comes more properly under the second question, which we will defer to the next number, praying that the thoughts here presented may awaken some minds to the importance of a closer walk with God. J. C. G.

THE IMAGE OF GOD.

"God said, Let us make man in *our* image, after *our* likeness: and let them have dominion over the fish of the sea. So God created man in *his* own image: in the image of God created *he* him. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea," &c.

How few, yet how pregnant with thought are the words in which the inspired writer tells us of the creation of man. The Creator has plenteously fitted

and adapted the earth with and in all things needful to the uses and requirements of the being he is about to create, and then says, "Let us make man in our image, after our likeness." Man forthwith is formed out of the dust of the ground—the inanimate material is endowed with life, and man becomes a living soul. In the image of God he stands, a perfect work, bearing in his natural body the wondrous traces of an Almighty hand; united by this same body to the earth of which he was formed, the mechanism of his frame wrought to the highest perfection, eclipsing all prior created things. But, far above material things, shines resplendent the spirituality of the man: with spirit unclouded by the darkness and doubts of fallen man, he forms the link between the materiality and animal life of the world and his God. Like unto the natural things of the earth by his natural body, but the image of God stamped, as it were, in the righteousness and uprightness of his spirit. Well qualified was he, in his newly-created state, for the important trust with which the Creator endowed him. "Be fruitful, and multiply, and replenish the earth and subdue it; and have dominion." Then the natural body, with its impulses and desires, acknowledged the rule, and was guided only by the promptings of the spirit. The carnal man, the subject—the spiritual man, the king.

So long as this condition of man lasted, so long was there harmony and joy unspeakable. A solitary test was applied to prove his obedience; the natural man obtains a victory, the spiritual man is subdued. Their positions are changed; the subject becomes the king, the king the subject. Thus dominion, which was entrusted to man in subordination to his spiritual faculties, instead of ruling in love and holiness, usurps power, and reigns by force. Well might it be said, "How art thou fallen, O son of the morning!" The image of God still remains, but, like a beautiful statue suffering from the ravages of time, how marred, how defaced the lineaments! The descendants of the first man inherit his failings; sons are begotten in his own likeness, after his image. The link of his pure spiritual nature, uniting him to God, is broken. Who shall unite it?

Years roll on; men present two as-

pects to our inquiring gaze: one part seek after God, the other after unrighteousness. One man stands prominently before us, approaching nigh to the perfect image of God; but the earth was not his fit dwelling-place, God took him. Is it not written, "Enoch walked with God, and he was not, for God took him?" Subduing his natural powers, his spiritual man aspired unto God, and he received the reward. After him we know that the earth was filled with wickedness; its inhabitants resisted the pleading of God, and brought destruction upon themselves. After the flood, soon forgetting, or heedless of the bitter lesson their forefathers had received, they built a high tower, and were again punished by confusion of tongues and dispersion. Did not these men overrule their spiritual, by their natural, desires, and so turn the dominion with which they were entrusted to an improper use?

Looking down the vista of years to the coming of the Redeemer of men, does not this forcibly present itself in many and oft cases? Wherever we see a man approved by God, we see one who has gained the power over his natural impulses, and consequently come nearer to the true image of God. Recall to mind faithful Abraham and enduring Joseph. See the meek and learned Moses, struggling between a nation and their God: mediating, praying, and offering himself to destruction for them. Through him the law of God was given, in order to point out wherein was righteousness. From the time it was given to their final destruction by the Romans, is not the history of the Jews a perpetual struggle between the obedience of the spiritual man to the law of God, and disobedience of the natural man? Whether dominion shall be exercised by the one or the other? Contrast a Samuel with a Saul, an Elijah with an Ahab, a Jeremiah with a Zedekiah, and then ask who approaches nearest to the true image of God. As one man in the patriarchal age is taken unto God on account of the holiness of his life, so is also one man in the Jewish age. Are we not all acquainted with the history of the patient Elijah? Can we not sum up the follies and the vices of men in the words of the wise Solomon—"God hath made man upright, but they have sought out many inventions?"

Although many are the holy, glorious, and righteous examples of men which shine upon us from the pages of holy writ, yet how far short do they fall of the glory of the image of God! Ever and anon their earthly nature, with its grossness and impurities hanging about them, obtains the victory. The natural man obtains the sway—the spiritual has to succumb to the influence. What man could not accomplish, God has accomplished. He sent forth his Son, born of a woman, thus being made in the likeness of men; born under the law, in order that he might fulfil its righteousness, and so obtain that position for man which he lost by transgression in Eden. The Saviour of men—born in a stable, the son of a carpenter, possessing neither land nor riches, without a dwelling-place of his own in which to shelter his head, despised and persecuted through life, crucified in death—how quickly he causes the thought of earthly dominion to flee away from his presence. Harken to his words, My dominion is not of this world, else would my servants fight. Yet will any Christian deny that he has dominion and power given unto him—that he is not the king, really and professedly, over the nations of the earth? In him were and are centred, in the highest perfection, the noblest attributes of man. His natural desires, tried in every way conceivable by man, constantly rose triumphant. And why? Because God, knowing his complete righteousness, gave not His Spirit by measure unto him; destroying, by his

spiritual perfection, the power of that death which the first man had brought in by his being found wanting in it. Truly he was the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power: when he had by himself purged our sins, sat down on the right hand of the Majesty on high. He was the only man who, since the fall, had united in his person, the perfection of his natural and spiritual bodies; restoring each to its proper sphere, and giving to each its proper development. Worthy, indeed, was he to receive dominion, and glory, and honor for ever! Surely he, the image of God, is deserving of our highest praise and adoration. Acknowledging him as our King and High-priest, knowing that he is ever ready to help all that come unto God by him, that he is touched with the feeling of our infirmities, was tempted as we are, let us boldly approach the throne of grace, that we may obtain help in time of need.

Let the Christian beware of foundering on the rock of earthly dominion. Seeing only in Christ the true dominion of God, let him recollect that to live—Christ, to die—gain; that in following in the footsteps of Christ, in perfecting ourselves on the pattern of his life, we approach nearer to the true image of God. Seeing that he is enrolled in the ranks of Christ's army, let him put on the new man, which after God is created in righteousness and true holiness, and he will not fail in the end to reap to himself eternal life. H. B.

OPEN COUNCIL

"A. CAMPBELL'S VERSION OF THE NEW TESTAMENT."

MR. EDITOR.—On page 138 of the *Harbinger*, under the above caption, S. J. Chew asks:—"Can you, or can any of your readers tell me how it is that in A. Campbell's translation of the New Testament, 1 Cor. vii. 21, is thus given—'Were you called being a bondman? Be not careful to be made free.' In the Greek I find not these words, 'to be made free.' * * * Why does A. Campbell insert them," &c. If the question on said page should catch the eye of Bro. A. C., which you think probable, and if he should think proper to answer them, it will be some months be-

fore the answer can be placed before your readers: therefore, in the meantime, I submit the following—not that, in doing so, I flatter myself that I will be able to tell S. J. C. anything which he does not already know, but lest some readers be made to stumble through these questions, and think less highly of A. C. and the New Testament which he has published, than they would otherwise do.

This question appears to me—from the introductory clause—to be drawn up under a most important but unfounded assumption. It is put thus: "In A. Campbell's translation of the New Testament," &c. whereas the work to which it refers—if it is a reprint from the New Testament pub-

lished by Mr. Campbell—bears on its title page, "*Translated from the original Greek by Doctors George Campbell, James M'Knight, and Philip Doddridge.*" This title suggests the answer to the question—"Why does A. C. insert them?" Because he found them in the work which he was re-publishing, and requiring no emendation from him—namely, in the "*Apostolic Epistles translated by James M'Knight, D.D.*" If there is a wrong committed in printing the words, "to be made free," as being the words of inspiration while they are not, the sin does not rest on A. C. Any one reading the prefaces of the New Testament published by Mr. Campbell, and considering the small size of the volume and its low price, will at once see that it was no part of his plan to cumber the work with Roman capitals, italic, italic capitals, commentaries, footnotes, exegeses, &c.; or give "intimation" that this or that phrase has not its full equivalent in the Greek. It is true, the book is published with "various emendations," by A. C., but he tells us that, owing to the prejudices of the people, "the emendations substituted, except in some few instances, were from other translators of note, or from one of the three authors of the work;" and as the words under our consideration are not emendations from A. C., but are reprinted from M'Knight, in the same character of type as the other parts of his translations are printed, there is no ground for supposing that A. C. has published that rendering on account of his position to American slavery, which some persons might be led unwarrantably to suppose.

Although I am not able to read Greek, nor say anything about the comparative faithfulness to the original of 1 Cor. vii. 21, as rendered by M'Knight and by King James' translators, perhaps, as an imperfectly educated English reader, it may not be much out of place for me to venture a remark. The "Authorized Version" reads thus: "Art thou called being a servant? Care not for it." The meaning of the Apostle does not seem to be fully expressed by these words, and the question arises, What thing is it that the servant is not to care for? Is it his present state of servitude, or is it a prospective state of freedom? Carefulness or anxiety about a thing is more apt to arise in the mind in reference to the future than to the present. It makes little difference, however, which of these states is understood—the advice to the servant is perfectly applicable in either case: he is not to be anxious about it. The Apostle adds, "if thou mayest be made free use it rather," which seems to imply that the servant is apt to be "careful to be made free;" therefore, the translation of M'Knight appears to me preferable to that of the Au-

thorized Version, as he substitutes the Apostle's plain words, "be made free," in place of the obscure ones "for it." Still, I consider the passage as printed in both versions to convey the same meaning. An undue anxiety on account of being a slave, and an undue anxiety to be made free, seem to be the same thing.

The next question proposed is as follows: "In the Epistle to Philemon, at the 16th verse, Paul tells Philemon to receive Onesimus, not now as a servant, or, as a slave if you will; but A. C. makes Paul say, no longer as a slave only," &c. The answer submitted to the first question may, to some extent, be held as an answer to this one. There is, however, a noticeable difference in the language accompanying this question. With the first question we are told that the words "to be made free" are found in M'Knight, but here it is asserted that "A. C. makes Paul say, no longer as a slave only;" and then it is indignantly asked, "Who gave him, or any other man, the right to put in that word *only*?" Perhaps your readers will be surprised to learn that in this passage also A. C. has not altered one syllable of M'Knight's rendering. It seems curious that this should have been passed over in silence, and A. C. be charged with putting words in Paul's mouth which were published by another man in 1795, when A. C. was but a lad at school! All that can properly be said in reference to A. C.'s course in this case amounts to this: he saw no necessity for any emendation of M'Knight, which, indeed, is not peculiar to M'Knight, but agrees with the interpretations of Burkett, Whitby, Adam Clark, Dr. Chalmers, &c.

As if to depreciate the book published by Mr. C., this question is followed by the words: "According to this New Version he is to be received as a slave; yet not as a slave only. Love not the world, says John: who will dare to alter that to love not the world *only*?" That would be too gross, for the love of the world and primitive Christianity were incompatible with each other. Such a question has no relevancy in determining the propriety of adding the word "*only*" in Phil. 16. If it were evident from the New Testament, that slaveholding in the first century and primitive Christianity were as incompatible with each other as is the love of the world and the love of God, then we would have the authority of an apostle for saying: If any man is a slaveholder, the love of the Father is not in him. The Epistle to Philemon does not seem to be also a deed of emancipation to Onesimus, for Paul says to Philemon, "without thy mind would I do nothing." * * * Perhaps he therefore departed for a season, that thou shouldst receive him for ever," &c. Paul, then, did

not know whether Philemon was disposed to give Onesimus his freedom, or to "receive him for ever" — that is, all his lifetime; and therefore he sent him back to his master, with a certificate of a better character than that which he had before he ran away from him. No evidence exists of his having been made free by Philemon, though various traditions are current respecting him. The words, "not now as a servant, but above a servant," do not necessarily imply, when taken into consideration in connection with the context, that the state of servitude had ceased to exist by Onesimus becoming a Christian; and the fact of his being sent back to Philemon, when Paul so much desired his services, is irreconcilable with such a supposition. The Saviour says: "He that believeth on me, believeth not on me, but on him that sent me. * * * Labour not for the bread which perisheth, but for that which endureth to eternal life." Would there be any culpable presumption in inserting the word "only" after the second "me" in the above quotation, and after the words "labour not?" His general teaching and the common sense interpretation of these passages warrant us in supplying the word "only" in these cases (mentally, at least.) So Paul's general teaching on the duties of servants, or slaves, and masters, seems to me to warrant the supplement "only" in Phil. 16. The man who could write: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed: and they that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved partakers of the benefit"—would not be likely to ignore the right of his dearly beloved Philemon to partake of the benefit of the services of his slave Onesimus; on the contrary, he told him that though Onesimus had "in time past been unprofitable to him, he would now be profitable to him." He had learned the lesson: "Servants be obedient to them that are your masters with fear and trembling, in singleness of your hearts, as unto Christ. * * * Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

"Then as to the translation of *doulos*. Sometimes we have *slave* and sometimes *servant*. * * * If the *doulos* in the New Testament necessarily means what our word *slave* means, as some affirm, why not in these instances, [see the *Harbinger*, p. 138] as in others so translated?" I think M'Knight and A. Campbell are not of those who so affirm, and I cherish a feeling of gratitude to them and to other translators

who have rendered that word *slave*, when it means a person under involuntary servitude, and *servant*, when it means a free man. I consider it unjust to insinuate that A. C. retains the word *slave* to please the "Virginian slaveholders." The passages cited by S. J. C., and rendered with the word *slaves*, are apt to startle the cursory reader; but when he reflects that the sense in which that word is to be taken is determined by the context, the apparent monstrosity of such rendering vanishes. The word *servant* appears to be indiscriminately employed in the Common Version, and tends to obscure the meaning of many passages. Perhaps our translators had a laudable object in view by employing that word so exclusively, and some good Christians may be shocked at the idea of the word *slave* being used in an English Version of the New Testament, however faithful such version may be to the original Greek, and would uncompromisingly retain the old familiar word *servant* in all cases. Yet how various are the ideas conveyed by the word. Virginians, and members of the American Congress, speak of their slaves as their servants; and when it is used in England, it is often necessary to strengthen it by an epithet, such as *domestic*, before that you can feel quite sure that you will be understood. The man who declares in writing that he is your very humble *servant*, would be quite indignant if you ordered him to black your boots. To see a "humble servant of the church" driving about in a carriage and pair, with a second humble servant of the church on the box, in livery, and a third hanging on behind in the same livery, would astonish an unsophisticated person, who always attached the same meaning to the same word.

Apologizing for the length of this communication, I beg leave to recommend to all who study the New Testament published by Mr. Campbell, carefully to peruse the prefaces which he has written for that work.—In the Gospel's good hope, yours truly,
J. SOMERVILLE.

Edinburgh, March 1860.

THE DIVINITY OF CHRIST.

THE *Harbinger* for November, 1859, contains an article entitled "God was manifest in the flesh." The sentiment of the article being, I presume, according to the opinions of the writer, opposed to my views contained in a previous article, entitled, "Christ is not God;" how far they refute the sentiments of that article the readers will judge. As he appears to doubt the sentiments I entertain respecting our Saviour's Divine nature, I will state them in express terms. That I believe our Saviour to be a Divine

being, distinct from God and dependent on him. John v. 19-24, "Then answered Jesus and said unto them, verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth, and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickened them; even so the Son quickeneth whom he will. For the Father judgeth no man, *but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father.* He that honoureth not the Son, honoureth not the *Father which sent him.* Verily, verily, *I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*" Now I should like to see this language made to coincide and square with the sentiment that our "Saviour was God manifest in the flesh." This language defies the present powers of metaphysics to reconcile, whatever in a more advanced state they may be enabled thereby to effect. Should my friend think differently, happy should I be to see his effort to gain the precedence for his opinions. Again, one of the emphatic reasons of the Scripture why Christ is called the Son of God is, because he was conceived by the Holy Ghost. Luke i. 35, "And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore *that holy thing which shall be born of thee shall be called the Son of God.*" I think the writer will not be now under any misapprehension respecting my views of Christ. The writer affirms, "That before creation was brought into being, he was the life-giving word," and he appears to rest this idea on the language contained in the introduction of John's Gospel. The language employed by John in the commencement of his Gospel is, by many, thought to be proof of the supreme divinity of Christ; but the evangelist does not say anything even indirectly about Christ till the 11th verse of that chapter, nor expressly till the 17th, but alludes to the power of God which resided in Christ; so that, in a figurative sense, he was said to be made flesh. If Christ, as he supposes, was the "life-giving word," it is highly imperative on him to reconcile such a sentiment with the following language of holy writ: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake and it was done: he commanded and it stood fast" (Psalm xxxix. 9.) In this the Psalmist evidently alludes

to Moses saying, "God said let there be light, and there was light," &c. The evangelist, who was well acquainted with the Scriptures, could not mean by the language he employs anything which would contradict them; but this he would have done had he intimated that any other than the Supreme Being himself made all things. He certainly alluded to the well-known language of the Scriptures; therefore, some other interpretation must be given to this language, otherwise we make the Scriptures contradictory. On the language of that introduction I have read and studied much, and I feel confident that it teaches no such sentiments as are too often founded thereon. The sentiments in general entertained from the language are not only opposed to the design of the gospel, but contrary to its internal language. I have not time at present, but will, at some future, give an article on that language. The next assertion which struck my attention was, "The Jews regarded Jesus as the son of Mary, and a man like themselves, addressing him as such, and our Lord often speaks to them in language which accorded with the ideas they held respecting him; yet, in the course of his ministry, whenever the occasion demanded it, he demonstrated that 'in him dwelt all the fulness of the Godhead bodily.'" I think my friend, when he uttered the above language, had forgotten himself, or presumed on the forgetfulness of his readers. Did not our Saviour plainly inform his disciples that of the day and hour of the day of judgment he was ignorant; that of that day and hour knoweth no man, no, not the angels of heaven; but my Father only? Strange and inexplicable language this, to utter, if in him dwelt all the "fulness of the Godhead bodily." It affords one conclusive instance, that he did not always, when occasion demanded, demonstrate that in him dwelt "all the fulness of the Godhead bodily," at least, not in the common acceptation of that language.

I feel persuaded the sentiments of the writer would never have been such as they are, relative to that portion of Holy Writ, "in him dwelt all the fulness of the Godhead bodily," had he endeavoured impartially to ascertain the Scriptural meaning of that language. Had he forgotten that the same Apostle prays that all Christians "may be filled with *all the fulness of God*?" In the conclusion of his article, he trusts that I shall be able, on further reflection, to receive implicitly the declaration of Scripture, that our Divine Saviour was "God manifest in the flesh." That the Scriptures implicitly teach that God did, in our Saviour, manifest himself, I firmly believe; but that they teach that he was God, I cannot believe. Such a belief is

opposed to his own teaching, to reason, and to the Scriptures generally. "I ascend unto my God and your God, my Father and your Father." He prayed to God himself, and sought others to pray to him. He is the Mediator between God and man—he came to do the will of God, and to finish his work. Now, it will be to me an intellectual treat to see these passages reconciled with the theory that Christ is God; but I am very doubtful that I should be amused rather than enlightened by the attempt. If the passage, a portion of which he has cited, does teach that our divine Saviour was God manifest in the flesh, the same passage teaches that "God was justified in the Spirit, seen of angels," &c. Now will my Brother, at his earliest convenience, favour me with an intelligent scriptural account, *when, where, and by whom, God was justified in the Spirit, and who received him up into glory?* I hope he will not ignore this request, but either attempt it, or give his reasons for not attempting it.

I must now offer a few remarks on an article by G. Y. T. in the same *Harbinger*, relative to the same subject. At the conclusion he submits a selection of Scripture passages, and imagines that great violence will have to be employed before they can be made to teach anything but the "Deity of Christ." I hope G. Y. T. will give me a scriptural definition of the Deity of Christ, in order that I may know what sentiments I have to combat before we join issue; and then we will see whether, in the explanation of the passages, any violence is required. I have long fully endorsed the view, that the language of Thomas, "My Lord, and my God!" is nothing but an Eastern exclamation; but will no longer do so, when I see good and sound reasons shewing the erroneousness thereof. It would have been more graceful on the part of G. Y. T. to have made the attempt by just laws of interpretation, than by a bare affirmation to call it a perversion of Scripture. I shall be very happy to learn, from his next communication, that the faith of Thomas was anything more than this, *that Jesus was really risen from the dead*. For when the Apostles had told him they had seen the Lord, he answers, that "Except I see in his hands the print of the nails, and thrust my hand into his side, I will not believe." Then Christ, coming a second time, saith unto him, "Reach hither thy finger, and behold my hands, and reach hither thine hand, and thrust it into my side, and be not faithless, but believing"—viz. that I am risen. Our Saviour saith, "Thomas, because thou hast seen me, thou hast believed;" which shews that he could believe only what he had seen, viz. that the same body was raised which had been crucified; neither

had he seen, nor could he see with his bodily eyes, that he who was thus raised was his Lord and his God supreme. As Dr. Whithy says, it may have this import, "My Lord and my God" have done this, to wit, raised him from the dead. I would advise Bro. G. Y. T. to assume a more humble position than to make his opinions of our Saviour's duty the measure thereof; and because our Saviour did not reprove Thomas as he ought, according to his opinion, to have done, found a principle therefrom for interpreting Scripture. What, I ask, would not such a principle of interpretation lead to, and what would it not prove and disprove? It is one of the leading principles of those who have waged war against Christianity, and one of the most successful in beguiling their victims. He calls my philosophy lame, because I ask if *Christ is God*, follows it not that what is said of one will be true when affirmed of the other? Now, I believe it is not lame, but too sound in every limb for him to catch and cure. Well, I will just examine his sound logic. If it have any force at all it is this—God and Christ are two terms: God represents the genus, and Christ the specie—therefore, because all cannot be affirmed of Christ that is affirmed of God, Christ is God; or because the whole genus does not belong to a certain specie, *therefore the specie is the genus*. What admirable logic and conclusions! Let us examine another instance, "Woman may always be spoken of under the generic term man, but in no case can it be said of man that he is woman." This conclusion suits my purpose, but not his—it ought to have been in order to support his theory—therefore, woman is man. This is the proper conclusion from his premises. But I want G. Y. T. without fail to inform me in his next, if he be prepared to maintain that the terms genus and specie bear the same relation to what they represent, as do the terms God and Christ to their representations. Now, is God a generic term, and may Christ, as woman is of the generic term man, always be spoken of under it? If not always, just by way of illustration and example, favour me with a few instances from Scripture.

G. Y. T. concludes his article by a selection of Scripture passages confirmatory of his position, upon the latter section of which a few remarks are necessary. They are headed, "Worship due to God offered to Christ, and never refused by him." Now I wish G. Y. T. to pay particular attention to my remarks on this head. Our readers will observe that the potency of these Scriptures as arguments, obviously depends upon two things. The first is worship which was due to *God only* being offered to Christ, and the second is, Christ

not refusing that worship; and from this proposition he makes the following logical conclusion — that therefore Christ is God. Now I will expose his logic and show its sophistry. In the first place he assumes without proof, that the worship there offered to Christ was not due to him. This is a legitimate inference from his premises, because if it was not due to Christ, the latter part of his proposition, viz. and never refused by him, is of no force. 2nd, Why, in the name of common sense, should Christ's non-refusal of that worship, be made an argument to prove that he is God? Why, I ask, should he refuse it when it was his due? The plain English of this logic, if I may so call it, is this: according to the proposition, the worship is not due to Christ, but the conclusion to the proposition makes it due. But I ask G. Y. T. and I hope he will endeavour to give a scriptural answer, how has he come to know that the worship alluded to in those passages was not due to Christ? Also, who told him that the worship was due to God only? Now, don't ignore these two requests, but meet their demands in an intelligible answer from Scripture. Again, if his conclusion be true, that Christ is God, will he be kind enough to show the error of this conclusion? Then it also follows that Christ and God are synonymous terms. Is he prepared to maintain the latter conclusion as well as the former? And if he gives up one, I shall be happy indeed to listen to the words which fall from his lips, how he is to retain the other. As I am big with expectations, I hope he will not disappoint my hopes. Also tell me what he means by the expression, "Worship due to God." Does not this language imply that there is some worship not due to God? Is not all worship due to God? This language savours strongly of orthodoxy, so-called; however, it is not, I think, Bible-doxy. J. E.

REMARKS BY THE EDITOR.

It is not our intention to enter upon a lengthy discussion respecting the divinity of Jesus Christ. We shall, therefore, give to the subject, on the present occasion, but a few passing observations. The divinity of our Saviour is presented to us in the Scriptures as matter of testimony and faith, rather than of knowledge and speculation. "There are three that bare record in heaven: the Father, the Word, and the Holy Spirit; and these three are one" — one in essence, attributes, and purpose — one in creation, providence, and redemption. Confessedly, "Great is the mystery of godliness, God manifested in the flesh, justified in the spirit," &c. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in

the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." * And the Word was made flesh," &c. Yes, "He who was rich, for our sakes became poor, that we through him might be made rich:" and we now "have redemption through his blood," even the forgiveness of sins. "He is the image of the invisible God, the first-born from the dead. For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." It was he who said, "Let there be light, and there was light." Passages in harmony with this idea, implying the creative attributes of Jesus, might be greatly multiplied.

Bro. J. E. says, "I believe that our Saviour was a divine being, distinct from God, and dependent on him." He does not inform us, however, wherein the distinction from, or the dependency on, God consisted; but he refers us to John v. 19-24. Now whatever these verses teach, they do not, in our judgment, invalidate in the least the divinity of Christ. On examining the context we find it remarkably illustrative of other passages of Scripture. Jesus was then at Jerusalem, and on the Sabbath went to the pool called Bethesda, where he saw a man who had been waiting for thirty-eight years, that he might obtain a miraculous cure for his infirmity through the medium of the water, when, at certain times, it was troubled by an angel. But Jesus, the Creator and Lord of angels, was now in his presence, and addressed to him the inquiry, "Wilt thou be made whole?" Then the man repeated his affecting story and oft-disappointed hope, and Jesus, in a compassionate tone, said to him, "*Arise, take up thy bed, and walk.*" Instantly the man was made whole, took up his bed and walked. Now that day was the Sabbath." If the subsequent portion of the narrative be carefully read, we shall see that Jesus identifies himself with the Father—"I and my Father are one," and ascribes to the Father dwelling in him, the power to perform these works. Hence we are informed that "the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father; making himself equal with God." Clearly, therefore, we have nothing supplied to us in this passage, or its connection, which supports the position taken by J. E. Paul informs us that "there is one God, even the Father, for whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him." Here we recognize the Divine Word impersonated in Messiah, who was "the bright-

ness of the Father's glory, and the express image of his person." Jesus could say, "Before Abraham was, I am." He was omniscient, for he knew what was in man—he was omnipotent, "the Father worketh hitherto, and I work"—he is immutable, "Jesus Christ, the same yesterday, to-day, and for ever"—and he is declared to be "God over all, blessed for ever." Our faith, then, rests on the clearest evidence of Scripture, and not on the opinions of men.

But our Bro. J. E. takes exception to Col. ii. 9, "For in him dwelleth all the fullness of the Godhead bodily," and supposes that we have overlooked the prayer of the Apostle, that the saints might know the love of Christ, which passeth knowledge, and be filled with all the fullness (revealed, v. 17) of God" (Eph. iii. 14-19.) The fountain of eternal life and the stream may be the same in nature, but not in origin or extent. The church is the body of Christ, the purchase of his love, the temple of the Holy Spirit, and is described as the fullness of him that filleth all in all. Thus every divine attribute is developed in the new creation, which was not the case in the Adamic constitution of things.

Bro. J. E. refers us to some passages in proof that Jesus was inferior to the Father, and not "God manifest in the flesh," as, for instance—"But of that day and that hour knoweth no man; no, not the angels of heaven, neither the Son, but the Father" (Mark xiii. 32.) The version by W. Jones reads—"But of that day, or of that hour, knoweth none, (not the Heavenly Messengers—no, not the Son) but the Father." Dr. Boothroyd renders it, "But that day and that hour no one maketh known; no, not the angels who are in heaven, nor the Son, but the Father." Another reference is, "The disciples being assembled with Jesus after his resurrection from the dead, said to him, Lord, wilt thou at this time restore the kingdom to Israel? He said unto them, it is not for you to know the times and seasons, which the Father has reserved to himself." But does this prove that the Father, speaking in Jesus, could not have answered the question? Assuredly not, because there is a point in divine communications to man, beyond which, directly or indirectly, there is no advance. "To preclude the curiosity of men, and to excite vigilance, the Lord is pleased to tell us, that no dispensation of God, by man, as Daniel, or angels, or the Son of Man, had ordained us to know the seasons; this being no part of the prophetic office, or within the commission of Christ himself." "Secret things belong to the Lord our God, but those revealed to us and our children for ever, that we may do all that he commands."

J. E. desires to know "when, where, and by whom Messiah was justified in the Spi-

rit." We read, in the Family Testament of A. Campbell, the passage thus:—"And, confessedly, great is the secret of godliness. He who was manifested in the flesh, justified in the Spirit, seen of messengers, proclaimed to the Gentiles, believed on in the world, taken up in glory" (1 Tim. iii. 16.) J. E. admits that by the circumstances connected with his conception, Messiah partook at least of borrowed divinity: "Therefore that holy thing which shall be born of thee, shall be called the Son of God." Now Paul declares that all the fullness of Deity resides substantially in him (A. C. in New Ver.) 1, Was not Jesus justified in the Spirit at his immersion, when, as he rose from the water, "the heavens opened to him; and the Spirit of God appeared, descending like a dove, and lighting upon him: while a voice from heaven proclaimed, This is my Son, the Beloved, in whom I delight?" 2, Was not Messiah justified in the Spirit, after his conflict with the Evil One in the wilderness? The first Adam failed in a single combat, but the second Adam came off victorious, after a conflict and fasting of forty days, again appearing publicly in the power of the Spirit to conflict with evil. 3, He was justified in the Spirit by all the prophecies concerning him. He was evil spoken of and maltreated, and condemned and crucified as a blasphemer and criminal, being numbered with the transgressors. 4, But on the morning of his resurrection, and especially on the day of Pentecost, he was justified by the Spirit both in heaven and upon earth; and crowned Lord of all, has sent forth the Spirit, to convince the world of sin, of righteousness, and of judgment. That portion of the letter which is addressed to Bro. G. Y. T. we leave him to answer. J. W.

REPLY TO J. E. ON THE DIVINITY OF CHRIST.

I HOPE you will not object to insert the following remarks on the subject of J. Ellis' article in the October *Harbinger*, although that was addressed to W. T. H. more particularly. The subject is of universal interest, and is likely to call forth many remarks on this, as well as on the other side of the Atlantic.

Our brother acknowledges the divinity of our Lord. That is well. But what he means to convey by that is by no means clear. If he means merely that he was an inhabitant of heaven before he came here, this would not prove his divinity; even were it admitted that he was invested with a power and authority transcending all other created beings. We do not speak (at least I do not) of the divinity of angels. These are all created beings, superior in intelligence and position, indeed, to man,

but none the less creatures moving in certain spheres which are prescribed for them, and which are, compared with that of God, narrow and subordinate. Among them it is evident Jesus cannot be classed. He has little in common with them. A continual distinction is maintained between him and them. They have been *his* ministers, have wondered at him, have worshipped him, but have never been classed with him. Paul, in the Hebrews, introduces them to show their infinite inferiority to him, even in his human state. Still the angels were great, honoured with many important commissions, and rank high in the spiritual world. But to speak of them as divine, would be altogether a mistake. J. E. would not venture to speak of the divinity of the angels, I apprehend, yet we can hardly, if at all, conceive of a higher subordinate position than that of the glorious angelic intelligence.

Divinity, as a substantive, means the Godhead. To say that Jesus is divine is to say that he partakes of the nature of God. There is a sense in which Christians are said to partake of the divine nature, but this is totally inapplicable to Jesus. The question at issue is, the essential nature and origin of Jesus. There seems to me, then, but two positions at all compatible with that of his divinity—one is, that he is divine essentially, therefore God; the other, that he is divine by an act of God, and therefore God. If he is divine he must be God. I have yet to learn how the divinity of Jesus can be maintained without admitting his Godhead.

That which became flesh is called "the Word." This expression is intended to convey some idea to our minds of the dignity of the person. What is it? It suggests to us that the wisdom, reason, and communicating power of God had become flesh to reach men's low condition. To suppose a time when the Word was not, is to suppose that God was once without wisdom, reason, communicating power. The revelation that the Word was made flesh, is intended to enlarge our ideas of the dignity of Jesus, and to proclaim his eternal dignity as the effective power of God. J. E. must remember that in revelation all names represent things and qualities. He treats the *Word* as if it were a common name, instead of its being the expression of a quality or principle. These cannot be created, neither can they be spoken of by any common name; and when they are spoken of by a name, they cannot be disaccounted from existence. Thus, in calling the wisdom and legislating or arranging power of God, "the Word," we must associate substantive or real existence with the expression—real in regard to the Godhead, though not material in regard to man in his physical state. In order to manifest

it to man in this state, a change has to take place; it *must become flesh*. The Godhead was not exhausted, or swallowed up, in the manifestation of the Word. Although it would be difficult, if not impossible, to say what the invisible Deity possessed that the manifested Deity did not, still, as a universe had to be maintained in order, as men must be preserved in the belief of his omnipotence, and as the manifestation was to be only for a time, it was essential that God should be so addressed as to establish these truths in the mind. Hence the prayers, appeals, and communion of Jesus with God invisible. These were not for himself, but for his disciples. He was set for our example. It may be difficult thus to divide, as it were, the Godhead into manifested and unmanifested, and to harmonize the sorrows and sufferings of Jesus with his Godhead; but I hold it much more so to believe that he was a created being, endowed with God-like attributes, by means of which he wrought out salvation for mankind. That idea contemplates him planning and maturing his plan in heaven, guided by his own love and merey, wisdom and power, and under their influence carrying it out into a triumphant termination. This must present him willing but impotent, possessing a something that God could not save man without, yet unable, unless God inspire him, to bring his benevolent intentions to a successful issue. God can only be regarded as possessing will and power in the abstract, (as a man possesses power and will to construct a house, whether he has the materials or not) while Jesus has substantiality by which God may work. Supposing this to be the case, to whom should the greater glory be given? To him who, contemplating what sorrow, sufferings, and contempt he must undergo, consents to submit to all if God will show him the way, make him intelligent in regard to what is required of him, and work with him in confirmation of his approval? Or to him who, sitting on this immovable throne, simply sends forth his Spirit to accompany, confirm, and instruct? Wonderful and incomprehensible as the truth of the divinity of Jesus is, I find it the easiest to believe, the most harmonious with the Word of God, the most suited to exalted ideas of his love and mercy, the most consolatory to my soul.

The long quotation J. E. gives from some "eminent individual" in exposition of our Lord's prayer, seems to me not to affect the subject, even if it were correct, while it entirely overlooks the truths taught by inference in it. The glory which Jesus sought from his Father was truly that his mission might be successful—that his labour for, and among men, might not be in vain, but that the world might be

lieve to its salvation. But Jesus evidently refers to the success of the former works of God, when he says, "Glorify thou me with thine own self, with the glory that I had with thee before the world was;" that is, I apprehend, before the beauty of God's universe was marred, and His glory obscured by the sinfulness of man. Let that glory return — let success crown his mission, his labour of love. How glorious must the wisdom of God "the Word" have been, when all the productions of it were pronounced "very good." More labour, more glory. 'Twas glorious to call a world from naught, but more glorious to redeem.

This had not been accomplished when Jesus spoke, therefore glory in relation to it must still be future. But how does this disprove his eternity on the Godhead? Although a thousand years are to God as a day, and a day as a thousand years, still there is with him a fulness of time, and until this arrives, the glory cannot be given. Jesus' words, then, evidently meant, "Let the redemption of man be as successful as his creation. As I was with thee in the former, so shall we be one in the latter;" but the glory, consequent on accomplishing each, cannot exist till each is accomplished. Its accomplishment was dependent on Spirit, not flesh — God, not man. Therefore, Jesus, in the presence of his disciples, invokes heaven, and shows the celestial origin of his mission and the divinity of himself; while, at the same time, if they understood the burden of his prayer, viz., the success of the gospel, they could not but feel the responsibility of their position, and that it depended somewhat on their own faithfulness whether this glory was ever manifested. To encourage them, therefore, he prayed that they might share in that glory. He gave them the opportunity of doing so, declaring that he had given the glory that he himself had received in this work, to them; not to the denuding of himself, but that there might be harmony—aye, unity—in the great work. The glory of planning, the glory of accomplishing, and the glory of developing that stupendous plan, thus combine in all, while it is the great God who is working. It is He who does all, and, to Him, ultimately and alone, must revert all the praise, honor, and glory. If so, Where is Christ? Where is he who died for us? Not with the Apostles—whosimply, yet nobly, proclaimed him—but with God, as God, the Eternal Word.

How contracted and partial is the idea, that Jesus possessed no glory, save on promise, e'er the first sinner had believed on him. There is no eminence in the thought, whatever the individual may be who asserts it. He who alone knew us, and could save us—He will not give his glory to another.

I would ask, Is the knowledge of God

distinct from the knowledge of Jesus Christ? Can God be known without him? And when we know Christ, do we not know God? Is not the love of Christ, the love of God? Is not the character of Christ, that of God? And for all practical purposes may we not say, that the sent, or manifested, contains the eternal life spoken of? The word "God" is ever associated with heaven and invisibility. When one like ourselves appears to manifest God, no higher name can be given than "Son," because this condition is not his native one. That Son came for a purpose, possessing, *as a son*, only certain powers. He was to do all that a son could do. It was not in his mission, then, as Son, to proclaim the day spoken of. But will J. E. venture to say, that that Spirit in the body of Jesus, was not cognizant of all the deep things of God? I would not.

When we come into the presence of God, or reason till we arrive at Him, reason will follow us no longer. She stands impotent as a guide, awe struck as a creature, on the borders of the infinite. Still must we not tarry with her, but wing our upward way, borne up by faith in the Word of God. Creation does not stop, when reason can go no further. The heavens may, doubtless are, peopled with intelligence, the handiwork of Him who sitteth on the throne of the universe. Our eyes see no sight, our ears hear no sound; yet may there be realities and communications, music and pleasure, beyond the region of our reason. Where God is, there is no reason—when He speaks, there is no reason required. Faith takes its place, and confidently enters where reason cannot come. So with our Lord; he is from heaven. It is for us to believe. He is the Word, the Word is God. What does J. E. mean by saying "*a God*?" The absence of the article does not demand it. Indeed, I would be inclined to think, that in this case the divinity of the Word was intended to be more emphatically expressed. While an apparent distinction was maintained between the Word and God, the article might point out God as the true God; but when identity is intended to be expressed, the word God is shortly and emphatically used. It does not always denote inferiority, or an inferior sense when the article is omitted. What can be an inferior sense of the word God? There is one certainly. There are gods many, and lords many. Jesus is not in this category; neither is he to be classed with those whom Jesus himself says have been called gods. Jesus never manifested himself as God in an inferior sense, neither can we apply any degrees of comparison between God and the Word. They are one in creation—they are one in redemption. Glory be to Him for ever and ever. M. Kex.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

PLEA FOR A REVIVAL OF THE
RELIGION OF JESUS. (*Wilson,
Edinburgh.*) SECOND NOTICE.

THAT more space should be given to the few pages, entitled as above, than to some large and interesting volumes, may be accounted for by the consideration, that some small publications carry error a long way, and that, too, without effort to stay its progress.

The perversity of those who will not admit that Christ is a King, that now the members of his church are subjects of his kingdom, is indeed singular. Their use, too, of Scripture would be highly amusing, were it not that even the slightest perversion of the Sacred Word is a matter far too serious to warrant any other feeling than that of sadness. Let us notice two or three texts, designated by our author "*distinct and positive testimony.*"

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. iv. 1.)

What can lead to the conclusion that the *beginning* of his reign is here referred to? Not the receiving of a kingdom, but his appearing, or glorious manifestation, in that kingdom, is set forth. Just as well might we say, members of the Lord's church are not yet children of God, because Paul, pointing to the very period indicated by this text, says, we are waiting for the manifestation of the sons of God. The glorious manifestation of the Lord in his kingdom, with his saints, is what we look for, and that will come because he does reign, and not because his kingdom will then commence. *Epiphania*, translated *appearing*, is in 2 Thea. ii. 8 rendered *brightness*—"with the *brightness* of his coming," and denotes rather, that glorious outshining which will make *manifest*, to all, his kingly authority.

"Ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Mat. xix.)

To this the tract adds—"If it be asked, When shall the Son of Man sit on the throne of his glory? let Jesus answer—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. xxv. 31.)

But this is nothing to the point. Grant that when the Lord comes, his twelve apostles will sit in judgment upon Israel, and that at that time the Lord will sit upon the throne of his glory. Every one understands that he will do so, and our tract should prove that then he will sit thereupon for the *first time*—that he is not *now* crowned, and upon the throne of his kingdom. Judges sit on thrones, and kings too, not only during the first, but also during the latter days of a kingdom. The difference between that time and this consists, not in his sitting upon a throne, but upon the visibility and glorious manifestation of his throne and self.

"These testimonies (this is the language of the tract) are submitted as evidence, that the kingdom of God preached by Jesus and his Apostles, is a kingdom to be set up when the Son of Man shall come from heaven to reward his faithful followers, and punish the wicked." That they testify nothing of the sort, will be clear to all persons not blinded by prejudice. Now let us look for testimony that indicates when the kingdom was set up.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed" (Dan. ii. 44.)

The kingdom here promised is called, in the Gospels, *the kingdom of God* and *the kingdom of heaven*. It was to be "*set up*" in the days of "*these kings.*" The Kings or Empires mentioned in the chapter are *four*—the last of the four was the Roman. Before that empire passed away, the kingdom of God was set up, or the prediction has failed. Coming down to the time when the fall of the Roman Empire was fast approaching, we have further testimony.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand" (Matt. iii. 1, 2.)

"And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein; and say unto them, The kingdom of God is nigh unto you" (Luke x. 8, 9.)

Since the Lord and his Harbinger proclaimed the kingdom "*at hand*" and "*nigh*," eighteen hundred years have passed away, and now we are gravely told it has not yet come. The fall of the fourth empire was nigh, the kingdom was to come during its days, and it was then "*at hand*."

"If I by the finger of God cast out devils, no doubt the kingdom of God is come upon you" (Luke xi. 20.)

As a man would cry, fleeing to a city of refuge, "The avenger is *upon* me"—that is, close at his heels—or as a general might say to his army, when the enemy is *very* near, "The enemy is *upon* us."

"But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God" (Luke ix. 27.)

"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark ix. 1.)

These are the Lord's words to his Apostles. They have tasted death, the kingdom therefore has come. Peter first introduced subjects on the day of Pentecost, when three thousand were born of water and the Spirit, without which the Lord had said no man could enter (Acts ii. John iii.)

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading" (Luke xix. 12-15.)

A certain man went from his home to a distant bank to receive cash for a bill, and when he was returned, *having received the cash*, he called his children to reward them. This means, according to our tract-writer's logic, he received the cash after he came back, in his own house, and not at the bank. But we cannot admit it—the man went to the bank to receive the cash, and the nobleman went into the far country to receive a kingdom. When the risen

Lord, in that heavenly country to which he ascended, heard the command, "Sit thou at my right hand, rule thou, (or reign) till I make thine enemies thy footstool" — when he sat down on the throne of God, (which became his throne the moment he was placed upon it) he received the kingdom. His manifestation in his kingdom, and the glory of his throne, are yet to be waited for, but when he appears it will be, "*having received the kingdom*," and not to receive it.

"Thou madest him a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him: but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour" (Heb. ii. 7-9)

Here, just as making him a little while lower than the angels, refers to the past, so does the *crowning*. Paul teaches us, in the exercise of our faith, to distinguish between what is actually done, and what is not done. All are not yet under his feet — *we see they are not*. "But we see Jesus (who was made a little lower than the angels for the suffering of death) *CROWNED*" — and if crowned, a *King* — and if a King, he *has received a kingdom*.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. i. 12, 13.)

Not only have immersed believers been introduced into his church, but they have been "*translated into*" his kingdom. Just as well may you tell us, we have not *redemption and forgiveness of sins*, as to tell us, in direct contradiction to one of the most positive declarations of the Word of God, that we have not been translated into the kingdom of His Son.

"The Lord said unto my Lord, sit thou at my right hand, until I make thy foes thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (Ps. cx. 1, 2.)

Here Messiah is seated on his throne of his rule—his rule, or reign, is not over

his enemies, but over a willing people in the midst of his enemies. They shall all be put under his feet, and till then he is to sit at the right hand of Jehovah. Paul applies to this ruling, at the right hand of God the word *reign*. "He must reign, till he has put all enemies under his feet, and the last enemy that shall be destroyed is death." We have shewn, that when he appears he will sit upon his throne, and the living and the dead will stand before him, and what then? Will he then, as our tract teaches, *receive the kingdom*? Verily, no! But he will "*deliver up the kingdom to God, even the Father*" (1 Cor. xv. 24); and in all eternity the throne of God and the Lamb will be in the midst of the redeemed.

The revival, then, of the expectation that the Kingdom of Heaven—of God—or of God's dear Son, is yet to come, would not be a revival of a first principle of Christianity, but a return to a Jewish expectation, which the well-instructed of the Lord's people know to have been already realized.

"SECTARIANISM AT AN END:
or the Causes, Consequences, and Cure of Divisions in the Church of Jesus Christ,"—*A Discourse delivered in the Temperance Hall, Bradford, November, 1859, by GEORGE WOOLER. (Nelson, Market Street, Bradford.)*

"YE have obeyed from the heart that form of doctrine which was delivered to you," is the author's text, which he renders, "Ye have obeyed that mould of doctrine into which ye were delivered." He brings into view the Papist mould, the Protestant mould, the Episcopal mould, the Wesleyan and other moulds, and then dwells upon the Gospel mould.

"If the Gospel mould were used *alone*, all professors of Christ's religion would have *one name only*. Christ's men were first called Christians at Antioch, and before that they were called disciples; so that Christian disciples is the name by which, alone, all the followers of Christ should be known. To be called by any other name is antiscriptural and insulting to the Captain of our salvation. When the Corinthian believers began to arrange themselves under different banners, saying, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,'—the apostle of the Gentiles asked, 'Is Christ divided? was

Paul crucified for you? or were you baptized in the name of Paul?' It was in reference to this state of things that Paul used the earnest entreaty—and I suppose he was under the influence of inspiration when he penned it—'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you.' 1 Cor. i. 10. If it is wrong to be called after the name of Paul, or Peter, surely it must be wrong to receive a name from uninspired leaders, such as Calvin, Arminius, Luther, and Wesley. And is it not worse still to be called after a form of church government, or any single duty enjoined upon believers, as Independent, Baptist, &c.? If a man bear any of these names, he has been cast from a mould other than that of Christ and his Apostles, and not one of them is identical with the Gospel mould."

"And what has human legislation to do with the Church of Jesus Christ? Did Christ ever authorize any man, except the Apostles, to make a single law for the governance of His Church? If so, when and where? Have not all Councils, Synods, and Conferences, been sources of tyranny to the people of God? The Presbyterian and Wesleyan would inveigh against Popish Councils, but do they know that they themselves are subject to bondage? Whatever laws the Synod or the Conference may enact, a man is not called upon to obey them; and if they are right, he is not to obey them because they demand obedience, but because Christ does: for, if the Synod and Conference enact right laws, they are laws which Christ enacted before; if others are produced they are wrong; therefore, all Councils and sacred Conclaves are a superfluity, and may with advantage be dispensed with. I know that these Councils are necessary to keep up a sect; but sectarianism is not Christianity. Substitute the positive commandments of God for human legislation and tradition, and sectarianism could not exist.

"The Papacy is remarkable for its pomp and show. It has exalted the externals of religion so as to arrest attention, and please the taste of fallen humanity. The Papist is taught that to perform these external rites and ceremonies, is to be a Christian, and that not to do so is refusing to be a follower of Christ. To be an Episcopalian you must comply with its outward forms; and so with every other sect in existence. And if you do not comply with these externals, you cannot belong to any of the sects; and not to belong to any of these sects is not to be a Christian. These externals are exalted above piety. But, perhaps, the reader is demurring to this, saying: 'A man may be a Christian although he is not an Episcopalian, Presbyterian, &c. That is the very

confession at which I wished to come! And what does the confession amount to, but this; that *your* ceremonies are not essential to true religion? Do away then, with your jarring rites and ceremonies, for they are stumbling blocks to the unity of God's people."

FOREIGN PROGRESS.

THE New Testament order of things is, by the innate force of truth, not only brought more or less before the eyes, and pressed upon the mind, of every sect in Britain, but the same may be said of those parts of the Continent of Europe, where truth is not exactly at liberty to walk about in daylight. Interesting facts from several districts, and through various channels, are before us, but as these are well exhibited by our promising contemporary *The Interpreter*, we shall reprint from its pages.

"The awakening of spiritual life among the Protestants of France and Switzerland has, it appears, for some years past, led to investigations among devout men, concerning the original constitution of the church of Christ. These investigations, as might naturally have been expected, have not always issued in a persuasion that the Presbyterianism which generally prevails in the continental churches is of apostolic authority. Some, indeed, have openly avowed their dissatisfaction with its ecclesiastical forms, and, refusing to be fettered by usages imposed on them at the Reformation, have felt themselves at liberty to *advocate*, at least, a somewhat nearer approach to what they regard as a more Scriptural order.

"Alarmed at these tendencies, Dr. Merle d'Aubigné opened the controversy now in question by printing a small tract, entitled '*L'Ancien et le Ministre*,' in which he endeavoured to show that the two offices of elder and minister, far from being one, were, in the primitive church, totally distinct.

"This publication soon led to a second, by Col. Charles Saladin, called '*L'Ancien et son Ministère dans l'Eglise selon l'Ecriture*,' in which it was maintained that the Apostles established no other spiritual office in the church beside that of elder.

"These productions ultimately gave occasion to three articles in the '*Archives du Christianisme*' of Paris, from the eloquent pen of Count Agénor de Gasparin, in defence of the position taken by M. Saladin. They appeared respectively in the numbers of the *Archives*, published on the 23rd of January, the 13th of February, and the 13th of March, 1858.

"M. Merle was, of course, not backward in justifying his own views through the same journal. This was done in five separate articles, which, when completed, were immediately reprinted in the form of a pamphlet, under the title, '*Il y a un Ministère de la Parole, institué de Dieu—Maintenons le.*'

"To this *brochure* M. Gasparin quickly replied in other articles, which have also been published separately, under the title, '*Encore le Ministère! Réponse à M. le Professeur Merle d'Aubigné.*'"

"M. Gasparin attacks clericalism in all its forms, and denying that any such distinction as that which is involved in the terms clergymen and laymen is sanctioned by Scripture, bids us choose between a purely clerical system, like that of Rome; a partial one, like that established at the Reformation; or the entire abolition of every form of clergy, *in conformity with apostolic principles.*

"To Rome, he says, a clerical order is indispensable; catholicism is but an expansion of clericalism; the two facts are, in truth, but one. On this question, Rome openly abandons Scripture. The elder disappears altogether, and in his place we have the priest—the consecrated one; a man separated from his brethren, and a stranger to the age in which he lives; a being supposed to be surrounded by a peculiar sanctity, and invested with an indelible character; a person distinguished from ordinary mortals by his education, by the language he speaks, by the garments he wears, by his tonsure, by his celibacy, and by his claim to be a mediator between God and man.

"Such is the Priest of Rome.

"The reformers, he goes on to say, rejected the priest without returning to the elder, and *invented* the modern minister of the gospel: a priest, but without celibacy, and without pacific sanctity; an elder, *plus* consecration and the renouncing of secular employments.

"And now for the apostolic organization. *There*—that is, in the Acts and the Epistles—the very notion of clergy, he maintains, finds no place. Not a hint do we get there of a distinction between clergy and laity. Men are there sacred or secular, not according to their office, but according to the time they are able to give to the service of the gospel; receiving remuneration, it may be, but remuneration differing in amount according to need; and all, whether paid for services or not, submitting alike to the duties and conditions of common life. They were not only husbands and fathers—they were men who never dreamt that they could be soiled by contact with a secular profession or a worldly calling—they were men who could

understand and estimate the value of St. Paul's teaching, when he exclaims, 'Ye yourselves know that these hands minister unto my necessities, and to them that were with me. I have showed you all things, how that *so labouring* ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive' (Acts xx. 34-35.) They knew nothing about consecration, or indelibility of character—they recognized nothing beyond that solemn benediction by imposition of hands, which was given to all those who undertook any work in the name of the Lord.

"We are told (adds M. Gasparin) that in thus flying from clericalism we shall inevitably fall into 'Darbyism, or semi-Darbyism.' We might have merited such a reproach if we advocated the suppression of any one of the apostolic institutions. But we do nothing of the sort. We carefully preserve doctors and evangelists, as well as bishops; for we advocate study and science, as well as preaching."

"If the Apostles *really* established but two orders in the church—those of elder and deacon, and yet, while acknowledging this, we claim liberty to say that circumstances have changed, and that therefore new organizations are required—others, on the same ground, may maintain that a hierarchy has become needful, and others still, a Pope. Let it not be forgotten that the papacy itself was accepted by Melancthon, at Augsburg; *as a human institution*; and that the other reformers, in virtue of the theory which refuses to discover in Scripture any obligatory rule relative to the government of the church, preserved under the title of 'usages in themselves indifferent,' a mass of traditions which both Anglican and Lutheran High Churchmen are now turning to sad account."

"For myself," he continues, 'I believe that we have arrived at a period of crisis and transition—a period when various questions relative to the ministry, to baptism, and to discipline, demand a solution, and must have one. I profoundly pity those religious societies, in the bosom of which, such subjects dare not be discussed.'

So much for the controversy. But while in France they *contend* about the truth, in Italy they make haste to practice it.

"The movement out of which the communities to which we refer have sprung, is generally supposed to have commenced about 1848. Amid the commotions of that eventful year, the Sacred Scriptures first

found their way into the hands of the Italian people. They were received with eagerness, and read with interest and delight. To what *extent* they were circulated it is not easy to say, for little or no official agency was employed. As a forbidden book they passed from hand to hand, and from house to house, rapidly and secretly. In Sardinia, in Tuscany, in Lombardy, in the Papal States, and in Naples, in spite alike of the custom-houses and the priests, they made their way and were everywhere welcomed. Individuals who are supposed to know more about the facts of the case than others, estimate, although on what data it is not easy to say, that at the present time upwards of twenty thousand Italians are, more or less, reading the Scriptures with interest. * * * Churches have been formed in different places, and officers appointed, in conformity, as they suppose, with the Apostolic pattern. In Sardinia, fourteen or fifteen brethren are employed as evangelists, and in other parts elders or pastors are to be found, although without formal designation. * * *

"Of course he [an elder] is the *unpaid* servant of the church, maintaining himself, like the rest, by his own industry, and desiring to be an example to the flock, as far as may be, in the discharge of those social and secular duties which belong to the Christian professor. Such pastors constitute at present the ruling eldership, so far as there is one, of churches which exist in those parts of Italy where secrecy is essential to safety.

"The peculiarity of this system seems to be mainly this—the denial altogether of a priestly class of the church of Christ, and the substitution in its place of lay pastors or elders, and teachers or evangelists.

"Its operation, if successful, will therefore develope, first, a numerous body of lay pastors or elders—by whatever name they may be called—who will be untrained, unpaid, and undistinguished from their brethren, except by their supposed possession of qualities which constitute fitness to teach or rule; and then, in addition to these, a *limited* number of evangelists, educated or trained for the work they have to do, and supported for the exclusive service of the church, by the contributions of the faithful.

"Whether or no these simple arrangements can be perpetuated remains to be seen. At present they can only be regarded as experimental. The effect, however, hitherto has certainly been every way beneficial, promoting a *spirit of evangelization*, preserving unity both in doctrine and practice, and developing in a remarkable degree the family character of Christianity. So far, at least, the theory of M. Gasparin finds support in the experience of Chris-

tians who have tested it under circumstances unusually trying and difficult.

"In Sweden, where a great awakening has for some years been going forward, clericalism has been shaken, and old ecclesiastical usages set aside, under circumstances differing in every particular from those which surround the Italians. Here the experiment is trying, not as a reaction from Popery, but within the bosom of an old Protestant church, and under no other influence than the felt necessities of a new and higher spiritual life.

"Much as we had heard and read of these awakenings," says a recent deputation from England, "nothing had been exaggerated. The movement extends, with less or greater power, over the whole country. The nobility, the gentry, professional men, tradesmen, mechanics, labourers, all partake of it. Sometimes thousands of persons assemble where so-called laymen declare the Word of God, and meetings conducted by plain unlearned men, mechanics or labourers, are well and eagerly attended."

"And how have these great ends been brought about? Chiefly, nay, all but exclusively, by lay agency — the agency of *colporteurs* and tradesmen. 'We most impressively felt,' say the ministers who formed the deputation, 'as we mingled with the recent converts, that we were no longer amid the fixed forms and conventional religious usages which obtain in our own country. The new life flows in new channels, and throbs with a quicker pulsation.'"

To the above we are tempted to add a few lines from a leading article in *The Freeman*.

"When we have asked them, Are you Protestants? they have answered with singular unanimity — 'If by Protestants you mean that we have joined any of the organisations which we find existing in England or elsewhere, then we answer, No; but if you mean that we have thrown off the domination of Rome, and, taking God's Word as our sole guide, are feeling our way to an organization in accordance with its teaching, and adapted to our Italian habits, then we are Protestants.' The Italians will not accept the Waldensian discipline, which they find ready made to their hands, but insist upon searching the Scriptures independently for themselves, that they may discover and follow apostolic precedent.

"It cannot be doubted that many have learned 'the truth as it is in Jesus' in the spacious edifices of the Waldensian church, who would never have entered the small rooms of the Italian Christians, or even heard of their existence. In the words of

one who is in a position, beyond most men, to judge correctly on the question, 'the Vaudois Temple in Turin, Geneva, and Nice, may stand open to all who may choose to resort to the preaching of the everlasting gospel,' and 'a Sunday may seldom pass without some new face being observed;' but it '*will never be the church of the Italian people*. It may do much good to popular preaching in these large towns, inducing, by the character of its edifices, some to enter and listen who would shrink from frequenting the humble rooms of the Italians; and it ought to be supported; but it will never retain any firm or permanent hold even on the converts it may make. One by one, as they grow in knowledge and piety, they steal off to their brethren, and eventually form part of that irregular but ever-acting body, which alone can be fairly called the Italian church.'"

Surely in these facts God is speaking to the Protestants of England — teaching them the New Testament order, and reproving them from the lips of those Italian believers who in effect say, if to be a Protestant is to be as distant from Apostolic Christianity as you are, then we are not Protestants.

PLYMOUTH BRETHRENISM.

NO. III.

In all societies there are some who allow zeal to overreach discretion, and who at times do what they should not. We have written to and about Plymouth Brethren, because we love them, and believe that, for the most part, they love the Saviour. In this we have committed a grave offence, and some of their leaders in Birmingham have gravely erred in their manner of dealing with us. Our words have not been unkind words — they have not been wanting in love — they have been plain, and outspoken against error. All we have said has been openly said, and if competent members of that body will address us in our meeting-place and shew us our wrongs, they shall have free use of the same, and our members will gladly listen. But anything fair and open does not find acceptance with certain leaders in the Birmingham gatherings — they decline controversy, and fill letters with false statements concerning our views, avoiding true issues — they speak the same things into the ears of persons likely to be affected thereby, and charge

them not to reveal what they have heard — they assume so much of the Pope as to forbid converse with their members. Our last article, under these circumstances, was distributed at their meeting-place, but the copies were immediately collected. In the true spirit of the Papacy — which says, burn the Bible—they said, “*Don't* read it—it will do you harm,” and thus collected every copy possible.

But *we must* be heard—we *must* have leave to speak — we will (God helping us) gain the ears of many of these brethren, because convinced that they love truth, and are in degrading bondage to men whom the system has lifted into leadership, and because encouraged by results before us. Our last gave parts of a loving letter from John Hamilton, London, who retires because they withheld the true liberty from Christ's disciples; and we now give two letters, one from R. Dillon, Bath, to S. J. Chew, and the other from the same writer to the gathering in that city.

“February 6, 1860.

“Dear brother in the Lord,—For some years past I have been meeting with Christians known as Plymouth Brethren, and recently, while united with them, I have been deeply exercised about the unscriptural character of their church principles in admitting the unbaptized to the Lord's table. I have, under a false impression, sought hard to continue among these dear people. I thought I might do so with some propriety, seeing that they, as a gathering of believers, recognize open ministry, in distinction from the one man system; and seeing that I should be free to teach any disregarded doctrine of the Word of God. But I found this impossible—for how can two walk together except they are agreed on the first rudiments of the faith.

“For instance, I found I could not, as a faithful witness for Christ, testify against the then existing evils, while I remained in such an anomalous position — warning them against that which I practiced in my own person. How unlike the testimony of Jesus this would be, to condemn myself in the thing which I allowed. I therefore sent unto them the letter, a copy of which I forward to you.

“I now write to you under peculiar embarrassment of spirit and great mental trial; seeing I have not to wage war with an enemy, but with my own familiar friends, with whom I have taken sweet counsel. In my going in and out among these friends, I have observed a great de-

range and confusion in their teaching when the subject of believers' baptism is touched upon; which, however, is very seldom. This also I have observed in their preaching of the gospel; which, alas, in too many instances has not borne a resemblance in all its features to that gospel preached by Peter to the Jew and Gentile; by Philip to the Eunuch; by Paul to the Philippian jailor;—‘he that believeth and is baptized shall be saved.’ As the dead fly in the apothecary's ointment causeth it to send forth a bad odour, so do the strange and unscriptural acts of these dear brethren, in relation to their receiving into Christian fellowship the unbaptized, destroy the character of their testimony as the church of God, in these last days of religious declension and apostasy.

“I know the plea for so doing is on the ground of expediency, but from close experience I feel assured that, putting it on such a low ground even, it is quite inexpedient to real communion, and to the cementing of true Christian fellowship. How can that be considered ‘the unity of the Spirit’ when one person says he was made a child of God in infancy by sprinkling, and another says he was as a believer immersed into the name of Christ? How could such Scriptures as Phil. i. 27, ii. 1, 2, iii. 16, iv. 2, and 1 Cor. i. 10, apply to such a heterogeneous assembly: one beginning his spiritual alphabet with Z, and another with A?

“I acknowledge that the ministrations of the Spirit may be as varied as the physical appearance of man, but in the alphabetical truths of the way of access God has shown his infinite wisdom and condescension, in giving us monosyllables to learn: ‘one Lord, one faith, one baptism.’ Here is the foundation and real bond of spiritual unity.

“I shall in future be truly happy to meet with any two or three who may come together in the name of Jesus ‘according to the Scriptures,’ or to correspond with such in and around this neighbourhood.—I remain, yours affectionately in the Lord,

“ROBERT DILLON.”

LETTER SENT TO THE CHURCH MEETING IN PRINCES' STREET, BATH.

“Beloved in the Lord, — With many tears and with great exercise of soul; after mature deliberation and many years of experience; I am compelled to state, that I can no longer with the testimony of a good conscience, commune with you in the breaking of bread.

“The doctrine of believers' baptism is, and has for years past, been treated by you as a truth of minor importance, and kept in the back ground. It has thereby been

disparaged in comparison with other truths only equally important; such as the breaking of bread. You have also by your collective endorsement in admitting the unbaptized to the Lord's table, deranged and inverted the order of the Spirit; and that without either inference or precept from the Word of God, or example in the Acts of the Apostles. Believers' baptism is not only taught in the plainest manner in the Scriptures, but is also as clearly proved in order by the Holy Spirit, as preceding the Lord's Supper; and it becomes us to ask, who are we that can thus change the ordinances from their original position as first delivered to the saints? Such a procedure must ultimately lower the tone of respect and reverence for that particular truth and portion of God's Word: and if we once admit, by the laxity of our church principles, that one truth is unimportant, we thereby lay the groundwork for Infidelity and sectarianism. The church is still 'the pillar and ground of the truth,' and not that which is to bear the records of a doctrine diametrically opposed to believers' baptism.

"By writing the foregoing, I do not wish to give to believers' baptism an undue prominence; neither do I make it *in itself*, the term of communion. The atoning blood of Jesus Christ, God's dear Son, is the only procuring cause of all our vast blessings; present, past, and future. Baptism takes the same place as repentance, faith, or consistency of walk, without either of which you would not receive a claim from any one to sit down at the Lord's table at the breaking of the bread. Therefore, in that case you would make communion to depend, not only on faith in the blood of the Lamb, but also on a consistency of walk. And quite right too. This is parallel to receiving only those at the Lord's table who have expressed their faith by baptism.

"I desire still to be one with you in those great truths, which I trust are still dear to us all; and I am truly sorry that I am thus compelled (even though in part) to leave those I sincerely respect and love. But Christ has a prior claim upon my affections, for, as you know, he died and gave himself for us. I trust nothing short of faith in Jesus would lead me to take such a step; but, like him, I can say, concerning the truth in question and its order, 'It is written.' Therefore, with all due deference to you, dearly beloved, I must say, 'let God be true and every man a liar.'

"Still hoping that grace and peace may be multiplied to you all, through an increased knowledge of God's mind in the word — farewell. — I remain, yours still very affectionately in Christ Jesus,

"ROBERT DILLON."

Having thus written, the good brother retired to meet with a few in his house—not because he does not feel the separation — not because he does not love the brethren, but because he loves Christ more. Surely epistles dictated by love, and written in tears, merit candid consideration. DAVID KING.

WHAT IS IT NOW?

"THERE was a movement throughout the country for the purpose of having the gospel preached to the masses. If these masses would not attend the ordinary places of worship, was the Church of England prepared to resist the movement, and leave these people to the Nonconformist clergy? Should this be done, the masses, when converted, would remain under the ministry of those who had been instrumental in effecting their conversion, and then the Church of England would become the religion of a sect."

Thus said the Earl of Shaftesbury, a few days back, in the House of Lords, when Peers, lay and spiritual, were discussing the recent appearance of clergy upon the boards of London theatres. There can no longer be any doubt, unless the Noble Earl is an exception, that Peers can sometimes talk nonsense, and that too, in the upper house. What can his Lordship mean when he says, that should the masses be brought to Christ by the Nonconformist "*clergy*," and remain under the ministry of those by whom they were converted, "the Church of England would become the religion of a sect?" What is religion? How can a church become a religion? Did our life depend upon it, we could not tell — nothing less than the whole bench of Bishops could throw light on the Noble Earl's tribute to the Parliamentary church. As we cannot interpret the words used, we must guess the speaker's intention. We shall suppose the words *religion* of to have fallen in unnoticed, and then a plain statement is in print. "The Church of England (under the circumstances) would become a sect." Certainly this is not over modest—from the Bishop of Exeter we might have expected something of the sort, but from the evangelical Shaftesbury, who could have looked for it! The truth is, this State-Church is, as it ever was, overbearing, presuming, and insolent to the highest degree. Why

did the Earl designate this sect "the Church of England," when he knew that the majority of the people of this realm do not belong to it? Call it the State Church, or the Parliamentary Church, but not the Church of England, for that it has ceased to be (if ever it was)—call it not a Christian Church, for that it never was, and never can become. We have no particular liking for the "Great Denominations" of this country, but why the Episcopal Denomination should term itself *the Church*, and all other denominations *sects*, does not appear—unless, indeed, it be upon the principle of mutual accommodation. Nonconformists seek to have a Peer for Chairman on great occasions, when money is wanted. Then, again, Nonconformist respectability is considerably increased when a real clergyman consents to act with them in special services, and condescends to designate the pastor of Mount Zion, his fellow-laborer in the Gospel—after which, said pastor, somehow, looks and feels quite clerical, and many of *his people* love to have it so. But the price must be paid—patrons must be allowed the airs of patrons, and they will not forget to put them on. Still, it matters but little—the Parliamentary sect and its half-and-half neighbours, have all notice to clear the stage—changes will come because they must, and men in the spirit and power of the primitive church, will take the position they now occupy.

D. K.

"THE CHURCH OF THE ATONEMENT."

BIRMINGHAM has not only a church the head of which is the Redeemer, and a church the head of which is the Queen, but also another notable church designated "The Church of the Saviour"—its head and founder George Dawson. These with numerous Baptist, Wesleyan, Independent, and other churches, might, we think, have sufficed for one town. Not so, however, for Dr. Brindley has determined to have a church of his own, and to call *his* church, "The Church of the Atonement." The Doctor has recently given up school-keeping, (which has not kept him free from County-courts) and taken to church-building work. After vain endeavors to induce Churchmen to help him to ordination,

and thus convert the layman into a real clergyman, that he might work in "the regular way"—he gives them one chance more. "Now or never," in effect, are his words. Make a priest of me—put me into office, and secure me remuneration, or I will have a church of my own, and will name *my* church, *The Church of the Atonement*.

Of course Dr. Brindley does not put it quite so plainly as we have done. As he may object to our mode of stating it, his own words shall tell the tale.

"DR. BRINDLEY'S NEW CHURCH FOR BIRMINGHAM."

"In a few weeks time, it will be three years since Dr. Brindley commenced his opposition to Mormonism in Birmingham—with what result is known to every one. For many years Birmingham had been the stronghold of Mormonism—its executive, its staff, its chapels, its Sunday schools, its wide-spread propagandism—where are they now? That it has pleased God to bless Dr. Brindley's exposure of the Mormon fraud; as in former years was blessed his controversy with Mr. Robert Owen and the emissaries of Socialism, few, probably, are ready to deny.

"But his recent conflict with Mormon error has produced results of a positive and more permanent character—as gratifying as they were wholly unlooked for. Great numbers who listened to him became convinced, not merely of the falsehood of Mormonism, but at the same time of the truth of Christianity. Hundreds, who at first were attracted by curiosity only, have continued constantly to attend upon his exposition of God's Word, and very many to their souls' health. Finding this to be the case, Dr. Brindley has from time to time consulted with clergymen and other Christian friends in and out of Birmingham, as to the course he should adopt. Without a single exception their expression of opinion has been 'you must not give them up,' 'on no consideration give them up.' But not one could or would suggest a practical and consistent means by which, as a member of the Church of England, Dr. Brindley could continue his unusual and very anomalous work—unusual and anomalous simply because the Church of England of our day does not permit what the Church of England of former days, and what the church of Christ in the Apostles' days both permitted and encouraged—namely, lay preaching, and lay ministration generally. The churches of John Wesley, the Independents, the Baptists, have all made use of lay agency, and most effectively too. They make the lay preacher the pioneer

and founder of additional churches, and when the foundation is laid, step in and confirm the work, as did the Apostles of old, at Antioch, and other places where, under the persecution that arose about Stephen, *all the disciples* were scattered abroad, and went everywhere preaching the Word.

"Dr. Brindley has thus been rather hardly dealt by. For, while they have with one consent approved his work, not one has offered to assist him in clearing away the difficulties that made that work irregular. As Dr. Miller truly stated to Dr. Brindley, had he, Dr. Brindley, 'belonged to the Church of Rome, instead of the Church of England, a week would not have elapsed but they would have found occupation for him,' and in a regular way too.

"What, then, is Dr. Brindley to do? Give up his present work he cannot, he *dare not*. To continue any longer mere special services, unconnected with, and unacknowledged by any of the accredited branches of the church of Christ, is what he is most unwilling to do, especially now that he has laid aside occupations that have been his source of maintenance for more than a quarter of a century, in order that he may devote himself wholly to the work which he sincerely believes God has given him to do.

"Left to himself, and to God's direction, he has determined after much long, and anxious, and prayerful consideration, to form his present congregation into a church, and now seeks help from those who wish him 'good luck in the name of the Lord,' to assist him in building a suitable edifice in a populous but neglected district, that shall accommodate one thousand persons, *four hundred of the sittings to be free*. If the authorities of the Church of England will assist him in this matter, and enable him to connect it with that Church, to which, from infancy, he has belonged, and to which he is still attached, most gladly and gratefully will he accept their assistance. If not he will give to his church the name of 'The Church of the Atonement,' to distinguish it from the various forms of Socinianism that have for many years prevailed more largely in Birmingham than in any other provincial town in England.

In aid of his Church Building Fund a Bazaar will be held during Whitsun week, and several members of his congregation will be appointed to take charge of collecting cards."

"On Thursday evening, an important meeting will be held at the Thorp-street room, consisting of those only who shall have previously given in their names and addresses as being attendants upon Dr.

Brindley's services. At that meeting Dr Brindley will acquaint them with the site of the intended new CHURCH OF THE ATONEMENT; he will confer with those present upon permanent church arrangements; and the working means by which the whole can be promptly carried out.

"The outline of the plan is to erect a church, where it is by common consent much needed, that will seat a thousand persons: from 300 to 400 of the sittings to be free. Also Day and Sunday Schools, for sound useful instruction of 400 children, male and female; the meeting will be held at eight o'clock, commencing with a prayer.

A BAZAAR IN AID OF THE ABOVE OBJECT will be held in Witsun week. Two excursions are also in course of arrangement for the first Monday in July, and the first Monday in September; the profits to be devoted to the Building Fund.

"The Lecture on Tuesday evening, the 14th, will begin punctually at eight o'clock, and close at a quarter past nine, to allow time for conversation upon the above named matters."

Now about this there is very much of what some unceremonious people call *cant*. We are asked to believe that the proposed church is to be formed, because "no one could suggest a practical means by which Dr. B. as a member of the Church of England, could continue his work." What was that work? Preaching in the open air to people who are of no church — getting them to rooms for further instruction, and, when considered to possess fitness, taking them to receive the sacrament from the minister of the district. Such preaching and teaching Dr. B. declares is consistent with Church of England polity. Now, where was the difficulty? Why could he not continue this work? The truth is, the Doctor wanted—not to continue, but ordination — priestly place and position.

Then, again, the ill-used New Testament is brought in. The Apostles made lay preachers founders of additional churches, and when the foundation was laid stepped in and confirmed the work — or, in other words, made the lay preacher a clergyman, gave him power to administer the sacraments, and the right to live of the Gospel. *Do, Dr. B. learn the A B C of Christ's ministry before you attempt to teach! What knew the Apostles of converting laymen into clergymen — of ordaining men to preach and administer the sacraments? Nothing!*

ITEMS OF NEWS.

BIRMINGHAM AND LEICESTER.

Since my last communication, additions, by immersion and otherwise, have been made both to the church in Bond-street and that in Cherry-street. Little has been done at the last-named place beyond the ordinary meetings for members, and the proclamation of the Gospel on Lord's-day evening, owing to the consideration that the term for which the room is held expires on the 25th of this month, and a suitable place for the operations of the church has not yet been found. Somewhere we shall have to go in a few days, and then something like a new public effort must be made. If able to obtain an acceptable place, there is no room to doubt much larger success than anything we have yet recorded, but much, very much, depends upon the place of meeting.

According to announcement, copied into the last *British Millennial Harbinger*, the few brethren, who have met in a private house in Leicester for some time, and broken the loaf every first day, met in the Lecture-room of the Temperance Hall, on Lord's-day morning, Feb. 26th. A few lookers on were present. In the evening, in the large hall, I discoursed on the things of the kingdom to a company, estimated at from 800 to 1000 persons. The circumstances, however, were not favourable—a clergyman whose church "had been under repair" had occupied the hall for some weeks before, and had, when we engaged it, notified his intention to return to the repaired building on the day in question, which induced the proprietors to let the hall to us. When our bills were out, a change of mind was notified by the "Rev." Gentleman, and he would not go back to his "church"—he must have the hall. We could not give way, and as we had, both legally and morally, the right of possession, he announced his service for five o'clock. My discourse was advertised to commence at half-past six, and, of course, the hall should have been cleared, and the doors open for our company at the latest by six. But at 6:15, this good clergyman and his flock, holding possession of the place for which he knew we had paid, were sounding forth the organ and their voices to the praise and glory of God.

True, they had just before publicly confessed themselves "most miserable sinners," and therefore we were not entitled to expect much better treatment, but that did not at all lessen the inconvenience. When they would have made their way out it was wet — the stairs were blocked, and those who came, expecting to find ready entrance, found confusion, the meaning of which could not be readily learned. Then, from the conduct of part of the audience, which, some while after the time I had commenced to address, it was inferred that some of the former congregation had turned back for shelter, or from curiosity. Many, however, gave most marked attention, though much disturbed by others.

On Monday and Wednesday evenings, both in this and the following week, I had in the small hall both attentive and enquiring congregations. On Lord's day, March 4, I addressed nearly the same number in the large hall — with considerable improvement in regard to attention and order. Two persons, formerly in church fellowship, (one of them had been in the world again for 20 years) applied for membership with our little band, and there were several promising enquirers. At Loughborough, on the Tuesday evening in each week, I addressed good congregations. Lord's-day, March 11, Bro. Mumby of Nottingham, delivered highly acceptable addresses in the morning to the brethren and a few strangers, and in the evening to a most attentive audience.

Lord's-day, March 18, Bro. Chew discoursed on "Bible Trials and Bible Triumphs," in the large hall. A letter just received from Leicester will indicate further particulars—

"Dear Brother King. * * * The people are applying for tracts, especially those of your's—the Gospel of the Grace of God—bring a quantity. We are delighted to hear that you will be with us next Lord's-day. We met Bro. Chew on Saturday in Leicester; he was in high spirits and so continues. At our meeting on Lord's-day morning we had about thirty strangers—in the afternoon he addressed about 1000 in the Haymarket, and at night about 900 in the large hall. After the discourse he was surrounded by old friends and smiling faces. There were many enquirers, some

requested our address and promised to call — Baptist friends signified their intention of uniting with us—a worldly man said he intended to be saved—a Primitive Methodist expressed his willingness to obey the Lord in baptism. This evening (Monday) Bro. C. has spoken again in the Haymarket, to about two hundred, and after that, delivered a lecture in the small hall—it was a good meeting, and questions were presented.

"Sister —'s mother has expressed her desire to obey the Lord. When you come bring copies of your debate with Holyoake, some persons want it. I must add a few words—nearly all the people I have conversed with ascribe their first convictions to your lectures, so you could not revisit us at a more favourable time. I hear from all parts great approval, and I expect great good from your next visit. Leicester must not now be neglected—the results of your labour here depend upon the present—enquiry is finding its way into congregations and families, and if now allowed to die away, the opportunity will be lost. Bro. Chew, too, must visit us again. * * * May the Lord bless us all.—Yours in Christian love,
T. LEAVESLEY."

May the Lord raise up labourers, so that Leicester, and many other Leicesters, which only await a fair and faithful presentation of primitive truths, may hear, believe, and obey. D. KING.

Birmingham, March 21, 1860.

BATHGATE.

The Morisonian minister here having become an Open-communion Baptist, he preached his farewell sermon on the 12th of February. The meeting-house was crowded on the occasion. He read Mark xvi. and on arriving at the 16th, 17th, and 18th verses, he observed that Tichindorf says that these verses are not in some of the best Greek manuscripts, and that therefore these verses were of doubtful character. This should be compared with the Notes of Dr. G. Campbell on Mark xvi. I have looked into the Common Greek Testament, and also into the Critical Greek Testament, but I find no remarks as to their being of doubtful character.

R. MILLAR.

GLASGOW.

THE practical and awakening influence of the revival movement has extended itself to the several Baptist congregations in Glasgow and neighbour-

hood, in a most sensible and manifest degree. This is accounted for only on one reason, that ministers and people in that body have contributed to aid the cause, and lend their ready service to minister to the relief of those who became alarmed at their state, and desirous to be delivered from it. The four leading congregations of Baptists in Glasgow, namely, North Frederick-street, Mr. Williams; Hope-street, Dr. Paterson; North John street, Messrs. Watson and Shearer; and Blackfriars-street, Mr. Johnstone, have had added to their number by baptism, during the last year—79, 35, 30, and 44 respectively; while during the same period at Dumclair, near Airdrie, Mr. Abercrombie, 102; Airdrie, Mr. Dun, 68; Paisley, Messrs. Macalpin and Smith, 30; and at Helensburgh, Mr. Dickie, 29—making in all nearly 400 persons; and it is worthy of notice, in one of the four congregations in Glasgow, there are two of the number not more than eleven years of age each—two interesting and intelligent little misses. It is well known that Baptist congregations' practice immersion in water as the mode of baptismal rite, and that to all introduced to their fellowship, this is recommended and enforced. There are about twenty congregations who adhere to this practice in Glasgow, and however much they differ in other acts of obedience, they all concur in this one baptism by immersion. In the year 1765, the first known Baptist trode the streets of Glasgow, in the person of Archibald M'Lean. He was born at East Kilbridge, on May 1st, 1733—educated partly at Cathcart parish school, and partly at Glasgow academies. In 1763, he became a Baptist in principle, and two years after, one in practice, and the first person baptized by him in the Clyde, opposite to Herd's House, in 1769, was Mary Munro, wife of Neil Stuart, both residents in Glasgow. Mr. M'Lean was not only the first Baptist in Glasgow, but the first in Scotland, as the person who baptized him, Robert Carmichael, required to sail from Leith to London to be baptized, which service was performed by Dr. Gill there, on October 9th, 1765. This year, 1860, must necessarily form a noted epoch in the spread of Baptist principles, and if the increase be at all in the same proportion in time to come, the begun re-

vival will long be continued, yea prolonged, indefinitely. At Dumclair, near Airdrie, where such remarkable "stirring of dead men's bones" has moved the surrounding villages, the work has been begun and carried on almost by one man — Mr. C. Abercrombie, the village teacher. Mr. Abercrombie had his attention drawn to adult baptism by a brief course of lectures given at Airdrie, by Francis Johnstone of Blackfriar's-street congregation here, in 1842, and since that time, till the present, Mr. Abercrombie has not labored in vain; and now he has the satisfaction and delight to witness the community become changed—even externally in their daily habits; men, women, and children changed—and all things made new, and the people now work willingly in those things for which formerly they cared not. Few things more openly betray the workings of a corrupt and carnal mind than envy at another's success. Many strive to be pre-eminent, and to outreach their neighbour from no other cause: and to transfer that feeling and that working to the matters of the kingdom of God is "spiritual wickedness in high places." *"Whatever is not of God will come to naught,"* is a truism that will ever stand. The words are faithful and true—they are tried words—they are unchangeable words, and they will ever be maintained. God the Lord sitteth as a refiner of silver to purify the sons of Levi—that they may offer an offering in righteousness—*"Our God is a consuming fire,"* and whatsoever will not stand the fire, the consuming fire, shall be burned up, root and branch; and seeing this is, and ever will be, the cause with all that pertains to godliness, be that godliness true or false, every one should study for himself that which is gold, silver, precious stones, and learn to avoid the wood, hay, and stubble, for the fire shall try every man's work of what sort it is.

J. B.

MARLPOOL.

Since last month's notice we have had the pleasure of baptizing three males and two females, upon a confession of faith, who are now added to the church.

MARYPORT.

As a church of Jesus, the Christ, we have again great pleasure in informing

our dear brethren, that three young men have been added to our number in the appointed way. We earnestly pray that they may walk to the end of life even as Christ walked.

JOHN FERGUSON.

SWANSEA.

Since our last communication, two believers have been immersed by Bro. Evans, in Bethesda chapel. We have also received into our little community an intelligent brother from the Baptists. May these gracious indications of Immanuel's pleasure be only as the few drops of rain before a copious shower.

D. HOPKINS.

MELBOURNE, VICTORIA.

I received your note, and Bro. Kinder got your mourning card. We join in sympathy with you. If God our Father had not taught us, that "all things work together for good to them that love" Him, we might sometimes doubt. But so He says.

On Lord's day, the 8th of January, a young female made the good confession, and was born of water.

Bro. Kemp has been long and severely afflicted, and his medical adviser fears that there is pressure of some kind on the brain. He is deaf and nearly blind, palsied and severely pained, yet he rejoices in the God of salvation. He is a bright example of the sustaining power of Christianity, rejoicing greatly in hope of seeing the Lord, and enjoying the exceeding eternal weight of glory. His relatives in Old England will feel interested to know these circumstances.

R. SERVICE.

Melbourne, January 17, 1860.

NEWTOWN, SYDNEY.

Since my last, per December mail, we have had six additions, three males and three females, who were all immersed on New Year's Day. I trust they may, with all who love the Lord, adorn the doctrine of God their Saviour in all things.

We have taken a more commodious and central place for our meetings in Sydney, in which the churches of Sydney and Newtown broke bread together on New Year's Day, the occasion of

opening our new room. It was a goodly meeting, and we felt it to be a promising commencement for the new year.

THOMAS GOODIN.

January 14th, 1860.

OBITUARIES.

We have to record the decease of three sisters, members of the church in Barker Gate, Nottingham. — MARY GUNN was baptized and added to the church October 3, 1837, and died October 3, 1859. She was quite blind, and through bodily weakness had been confined to her home for several years. — ELIZABETH ALLEN joined the church in July, 1853, and died on the 31st of January last. — FRANCES BEASTALL was added to the church in June, 1848, and died on the 1st of February last. — These several sisters died in the faith and hope of the Gospel, each desiring to depart and be with Christ, which is far better. J. W.

We have neglected to report the decease of our Sister NEWELL, on the 8th of August last; also, Sister GLOVER, on the 2nd October; and Brother JARMIE, on the 13th of February: members of the church meeting in Camden Hall, London. We rejoice in the assurance that they sleep in Jesus; that they were of those who are "looking for the mercy of our Lord Jesus Christ, unto eternal life." W. D. HARRIS.

Our highly-esteemed and venerable brother, GEORGE BARR, fell asleep in Jesus on Monday, February 9th, in the 82nd year of his age. For many years he was connected with the Baptist congregation at Tottle-bank, by whom he was much respected. His acquaintance with the Scriptures gave him courage to oppose whatever he saw to be contrary to the spirit of truth. Being desirous to have New Testament Christianity established in his own neighborhood, (Kirby) he, with others who had obtained like precious faith with himself, formed a church of disciples, over which he faithfully acted as overseer, withal laboring with his own hands for the support of himself and household. In the decline of life, the New Testament (New Version) was his constant companion, from which he drew consolation and life. Bro. Barr not only con-

tended for the faith of the Gospel, but he lived a life of faith in the Son of God, who loved him, and gave himself for him. For nearly half a century did he earnestly seek for that wisdom which cometh from above. He finished his course with joy, rejoicing in the hope of a resurrection unto eternal life. G. SINCLAIR.

It is deeply affecting to me to have to convey to you tidings so mournfully interesting, as doubtless they will be to you, and to those of your readers who knew the subject of these remarks — and in proportion to their knowledge will most assuredly be their sympathy and regret. Our beloved and loving brother, G. KEMP, is no more; his voice to warn and encourage, is heard no more amongst us. On Wednesday, March 7, his remains were deposited in Abney Park Cemetery, to await the call of Him he loved, and who is the resurrection and the life. The feelings excited by his loss, whether regarded in their bearing on the church or on the world, the ties of friendship have been too painfully sundered — to say nothing of family bereavement — to admit of any notice in detail, so soon after the event. And the occurrence is the more lamentable, as the result of a "mind diseased." Who, or what, can minister to such? Happy was it for our departed brother, that the consolations and duties of religion were his experience and delight, during the manhood of his brief existence, and that he was no stranger to the Great Physician, whose

"Balm of mercy soothes the soul,
Heals the disease, and makes it whole."

It may be said emphatically of our departed brother, that he was "diligent in business, fervent in spirit, serving the Lord;" and this feature of character was alluded to by Pastor Harris, who, by the grave side, improved the occasion, by reading a portion of the 7th chapter of Job, and by a few brief remarks, which the lateness of the hour and the extreme coldness of the day rendered it necessary to make thus short. On Lord's day evening, the 11th, Brother Inwards further improved the event in a discourse on "Death, the Resurrection, and the Life," as well as by a supplementary address on the Second Coming of the Lord — a favorite subject with our departed brother, who had

prepared notes for a discourse thereon, to have been delivered to the brethren and friends at Chelsea, on the evening of the 4th, but which were employed by Bro. I. to improve the death of him who had prepared them! Camden-hall was crowded, and Bro. I. delivered a most impressive discourse, which, we trust, may lead some who heard it to die to sin, be buried with Christ in baptism, and arise to newness of life, that, with our departed brother, they may look for Him at his coming, when He shall "appear the second time, without a sin-offering unto salvation."

[We deeply sympathise with our Sister Kemp in this bereavement; but she well knows Him who is "the Father of the fatherless, and the Husband of the widow" in his holy habitation. To Him we commend her, in all confidence and hope.—J. W.]

We have to record the departure of a brother for the "better land"—the first that has taken place since the establishment of the church in Prahran, Victoria. Our beloved brother, JOHN SUTHERLAND FORSYTHE, died of consumption, on the 17th of October, 1859, at the house of Brother and Sister Proctor, whom he regarded through a protracted illness of many months, as almost second parents. His own mother and father reside in his native town, Duffies-by-Elgin, Scotland.

The disease in our brother's case was hereditary, he being the fourth or fifth son of the same family to whom it has proved fatal. An early death, therefore, came to him, not—unexpectedly; and as he had (through the instrumentality of the brethren here) heard the the gospel messages, and accepted the offers of mercy on the part of a gracious God, it found him not unprepared. At his earnest request he was immersed at his bedside, after being confined to it for nearly three weeks. He once broke bread with the church after being "buried with Christ by baptism."

The brotherly affection he ever manifested towards the many friends who visited him during his long illness, endeared him to us all. His gratitude for the slightest kindness shewn him, was particularly experienced by our pastor Kidner, under whose charge (with homeopathic treatment) he was

from first to last. His patient and unrepining spirit was clearly manifested throughout; his only desire seemed to be, that he might hold closer and sweeter communion with his God, and be daily more grateful for the "peace that passeth all understanding," which he had found by relying for justification on the merits of a crucified Redeemer. Towards his end, he repeatedly said that he entertained no fear of death, and that the valley he was entering did not seem so dark to him, because of the "glorious brightness" which he saw beyond it—the "Sun of Righteousness." For the last week (during which he took no food) his sufferings must have been intense, if, indeed, he was not unconscious of pain as he was of all else about him. As we stood around his bed, listening with painful interest to his sighs, and watching the convulsive movements of his body—the last struggles of a strong constitution wrestling with death—when the last sigh escaped his lips, and the final struggle shook his frame, our eyes were dimmed with tears, betraying as much our thankfulness to God for releasing him from further pain, as our regret at losing, for a time, so affectionate, humble, and sincere a Christian brother.

At nine o'clock on Wednesday morning we followed his mortal remains to the St. Kilder Cemetery, where we deposited them, in the "sure and certain hope of his resurrection to life eternal," to be spent with the Saviour in whom he had trusted, and we hope, with the friends whom on earth he loved, and by whom he was loved. At the grave, Pastor Picton read 1 Corinthians xv. whilst Pastor Kidner and Bro. Coles improved the occasion by delivering two impressive addresses to those assembled round.

Of the brethren our brother could say, ere he departed, "It was good for me to have been with them;" and of him each could earnestly pray, "let me die the death of the righteous, and (as regards the prospect of eternity) may my last end be like his."

The church is progressing very favourably, and the truth is making its way, approving itself to many as it is explained to them. We number upwards of fifty, who, with few exceptions, are resident members, and in actual church fellowship.—JAMES W. WEBB.

JUNE, 1860.

ALEXANDER CAMPBELL: SKETCH OF HIS LIFE AND CHARACTER.

It is now universally conceded that Mr. A. Campbell is no ordinary man; and numerous persons belonging to the different religious parties have expressed themselves astonished that we are unwilling to be called by his name, averring, if they believed as Mr. Campbell believes, they would take a pride and pleasure in being so designated.

We are not willing, however, to be so termed, because the name does not truly belong to us. Mr. Campbell is not the author of our religion. Though we should believe in the main what Mr. C. believes, we do not so believe because his belief is the same, but because the Bible so teaches. True, we have learned much from Mr. C.; this we frankly admit. So the ancient Christians learned much from Paul, and Peter, and Apollos; and because they did so, some of the church in Corinth called themselves Paulites, some Cephasites, and others Apollosites. But Paul reprimanded them severely, yet affectionately, for their stupid, sectarian, unchristian conduct. "Who is Paul, or Cephas, or Apollos, but ministers by whom you believed? Was Paul crucified for you, or were you baptized into his name?"—that you should be called Paulites?

Mr. Campbell has taught truths which, until evolved by him, lay concealed and covered up amongst the rubbish of Babylon. Since he has presented them unmixed by human traditions, we are able for ourselves to see they are taught, fully taught, in the Word of God. Hence, we receive and hold them as the teachings of God. Mr. C. is the honored instrument in God's hand to lead us back to the old paths—to primitive Christianity. As such we honor him, and bless God for the gift. One of Mr. Campbell's mottoes has ever been, "You have all one Father, God; and one Master, Jesus." We are all

brethren—Mr. C. among the rest. He aspires not to head a party. Too sincerely does he love and reverence his divine Lord and Master, to have any such grovelling ambition.

Based on the rock-foundation of the Bible, the whole Bible and nothing but the Bible, we, in our congregational capacity, recognize the name, *church of God*, or *church of Christ*. As individuals, we acknowledge the names, all the names, and only the names of the followers of Christ primitively acknowledged, and by which they were addressed by the heavenly inspired Apostles of Jesus Christ. The name, the patronymic name, by which they ultimately became universally known and designated, was the name *Christian*. This name was first given them in Antioch. When Paul pleaded his cause before Agrippa, with such point, and power, and eloquence, the monarch cried out, "Paul, almost thou persuadest me to be a Christian!" Peter says, "If any man suffer as a *Christian*, let him not be ashamed." This is the name under which all the ancient martyrs suffered. The ten Pagan persecutions were begun and carried on to their bloody termination against the followers of Christ, under the name *Christian*. They were hunted after and put to death in every way that hatred and cruelty could invent, as *Christians*, and because they acknowledged themselves such, and would not deny the name. This name was often written upon the instrument of their torture and death. Some were thrown to wild beasts because they were *Christians*. Jesus said to the church at Pergamos, "Thou holdest fast my name, and hast not denied my faith;" and to the church in Philadelphia, "Thou hast kept my word, and hast not denied my name."

Had the ancient Christians only

adopted the modern policy of calling themselves by some other name, they would most effectually have escaped the persecuting rage of their wicked enemies. But they would not prove recreant to the cause of Christ: they would not deny their divine Master by taking some other name. Rather than thus apostatize from the cause of Christ, they would pine in loathsome dungeons, or hug the martyr's stake, and through fire pass to the crown immortal.

If true to our principles, we will do as did our brethren anciently, even if we should be called to suffer as they suffered. "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this account." Our opponents may call us by a human name—thus reproaching us, and blaspheming that worthy name (Christian) by which we are called. On their part Jesus may be evil spoken of, but let us so live that on our part he will be glorified. Christ has been crucified for us; we have been baptized into his name, and should, therefore, wear it to the exclusion of all others—that of his Harbinger, or any of his servants, either inspired or uninspired.

A lady has been lawfully married to a *Mr. Brown*. This all her acquaintances know and acknowledge. Yet when speaking of her among themselves and to others, they uniformly call her *Mrs. Smith*. When speaking to her they address her as Mrs. Smith. She reminds them she has been married, not to Mr. Smith, but to Mr. Brown; that, consequently, she has taken his name, and that she wishes them not to reproach her husband and insult her further by calling her Mrs. Smith. They tell her they know she is a great friend of Mr. Smith, and that Mr. Smith is a friend and admirer of her husband, Mr. Brown. This she admits, but insists that all this does not constitute a reason, nor the shadow of a reason, why she should be called Mrs. Smith. "True, Mr. Smith is a friend of my husband;

as such I respect him. He is a great and good man; as such I admire him. Mr. Brown I reverence and love, as my husband; Mr. Smith I respect as a friend, both of my husband and myself. But he is not my husband. I have not been married to him, and consequently do not wear his name, nor do I desire to do so. I trust, therefore, you will no longer degrade my husband and insult me by calling me Mrs. Smith." What would all persons of a just sense of propriety think of those men, should they still persist in calling Mrs. Brown Mrs. Smith? Now, just what you would think of them, we think of those who, knowing our position, still persist in calling us by the name of an eminent brother—thus blaspheming that worthy name (Christian) by which we are called, reproaching our brother, and insulting us, his friends and brethren.

It has been tauntingly asserted that we are *ashamed* of Mr. C., and that this is the reason we are not willing to be called by his name.

Ashamed of Mr. Campbell! Who is Mr. Campbell? What is he? What has he ever *done*, or *said*, or *written*, that we should be ashamed of him!

Let us take a bird's-eye view of him, physically, intellectually, religiously; in his social walks, and in his public life, and then judge whether we have any cause to be ashamed of him.

Who is Mr. Campbell? An Irishman by birth—a Scotchman by education—an American by choice, by adoption, and by principle. Religiously, he was brought up a Presbyterian of the Psalm-singing school. But the five points of Calvinian Augustinism were too contracted for his expansive mind. His heart was too large to be contented with that horse-mill tread of just five steps around. When quite a young man, he threw off the trammels of that frigid theology, and with mind unfettered seized with avidity and ravished delight, the heart-thrilling and stupendous truths which lie far, far beyond the

precincts of Calvinism. Soon his mind and soul became so imbued with the genial influence of Christianity, that he could remain no longer with the old party. He was too conscientious to shut his eyes against the light of God's truth, and too benevolent to withhold the light from others. Strong in faith, he threw himself upon the Bible and the God of the Bible, scarcely knowing whither they would lead him. Repudiating all human creeds and confessions of faith, he still walks in the steady and increasing light of God's truth, following whithersoever it leads him. Strong in the truth, he now stands in colossal greatness, unmoved alike by frowns and flatteries, coveting no honor save that which comes from God. He stands on the Word of God, hard by the floating banner of the cross, gemmed with Bethlehem's lone star. His name will live, and his memory will be cherished by untold millions, with gratitude to God, long centuries after the names of his time-serving opponents and traducers shall have rotted with their bodies and been forgotten.

Physically. Even now in his old age he is a man among men : full six feet high, and well proportioned ; has a large, well formed, and well filled head—with white locks, it is true—but they are venerable ; features and countenance that indicate a man, full grown, of fine appearance ; a large keen blue eye, that pierces as it gazes, though with benevolent look. A fine person, of dignified and commanding appearance.

Intellectually. Here he stands pre-eminent, head and shoulders above other men. Memory, judgment, reason, powers of illustration, language, wonderful ; enunciation distinct—voice manly—manner dignified and attractive. Light flashes upon all subjects which he touches, in the wide range of his discussions. He gives interest to the most common-place topics. He makes plain the most obscure and recondite subject. Mountains of difficulty, which

other men would attempt to remove grain by grain, he seizes by the base and scatters into fragments by a single effort. His language is vigorous, well-chosen, plain. A child can understand him, and the giant in intellect feels he is listening to *the great man*. At times he is eloquent, transcendently eloquent, without an effort. His audience listen in breathless silence to his long discourses without weariness, and wonder if the speaker knows he is eloquent. In his lofty flights he carries his rapt auditors among revolving worlds, wheeling planets, suns and systems, throwing his measuring-line around them as they roll ; calculating their respective distances and revolutions ; showing the order and harmony of the vast parts of the mighty whole of the wonderful machinery and stupendous works of the Grand Architect and Glorious Ruler of the physical empire of the universe ; deducting thence the omnipotence, the infinite wisdom and goodness of God, showing how the heavens declare the glory of God, and the manner in which the starry firmament proclaims his eternal power and Godhead. The first his hearers know of themselves after one of these aerial excursions, is, that they are on the earth again, with wings of fancy spread ready for another flight. But his is not a tinsel eloquence—the eloquence of mere words and a meaningless mingling of rhetorical flowers and flourishes ; but the eloquence of thought—profound, majestic thought—of grand and stupendous ideas. His discourses are characterized by strong, lucid argument, rich flowers of rhetoric, and graphic delineation. He impresses his auditors with his sincerity and piety, and a profound knowledge of his subject.

The social circle. Here Mr. Campbell excels even himself. His powers of conversation are extraordinary. Crowds flock to hear him *talk*, and they do hear him, for he is nearly always talking. He talks well upon any subject. He has a pleasant smile and a kind word

for every one, even the humblest. He loves to be talked to, and is always ready to answer questions. In his society you feel that you are in the presence of a great and good man. *Children* love him, are delighted to hear him talk, and they can generally understand him.

His private character stands unimpeached and unimpeachable. Closely has he been watched, but no man has found aught to say against him here. He is without reproach.

Mr. Campbell at home. Here he is duly appreciated. He is loved and revered by all. On his return from a tour or even an excursion, wife, children, and domestics all gather around him with smiles of greeting. Each night and morning they meet around the family altar. Here in the seclusion of home, in the bosom of his happy family, shut in from the noise and bustle of the busy world, the patriarch's devotions are unrestrained. He pours out his whole soul in the most devoted thanksgiving, prayer, and praise to the Giver of all good. Here swells the holy hymn, and the wing of devotion poises itself for heaven.

His public life. As a preacher and writer Mr. C. has now been before the public more than forty years; and he has written and published more than that number of volumes. There is scarcely a subject in the wide range of theology or science on which he has not spoken, and spoken to purpose. He has not been a man of one idea. His aim from the first was to restore, not ancient, but primitive Christianity in theory and practice.

The great epochs in the history of the world, when it is labouring under some intolerable burden, or heaving with some new and urgent mission, just ripe for development, find for themselves the men equal to their wants. Unwonted results are always exhibited at such times; powers which had never before revealed their existence are drawn

forth, and latent attributes of character start into sudden energy at the bidding of extraordinary emergencies. Individuals, in spite of themselves, are then elevated to celebrity; or the necessities of the times appeals to some mind so resistlessly, that although uninvited, yet secretly conscious of resolution and energy equal to the crisis, the man feels himself compelled to step forth at once into publicity. Mr. C. appeared on the arena at a time when the public mind was agitated by conflicting emotions; when gross formality in religion prevailed side by side with the wildest enthusiasm; when public feeling was poised, tremulous, excitable, ready to be seized by fierce passion, or to be roused to a more living piety; when the prevailing systems of religion had lost their hold on the human mind, and had become well nigh petrified; when the great American heart was heaving with deep emotion, struggling for liberty from religious fetters, sighing for an increase of light upon the most momentous of all subjects; then it was a voice was heard like a trumpet peal breaking from the hill country of Western Virginia, calling the church from the wilderness state back to apostolic ground. It was an epoch in American religious history. A man was needed who would tread in the steps of the great reformers. When we contemplate the character of Mr. C. in its relative bearings, we cannot fail to discern its fitness for the work he had to accomplish. A reformer was needed; the times required him. Necessity called for him, and Mr. C. came at the bidding. He was every way qualified to be the epoch man. The times required a man of strong, vigorous constitution, educated, bold, conscientious, of strong intellect, ready, willing to risk all for God and the cause of truth.

To some Mr. Campbell's character appears angular and sharp: let it appear so; he has had to rub against sharp points. We would expect his

blows would be hard, for he had to strike upon stubborn opposition. Your finical men can do but little in piercing the thick-skinned indifference and selfishness of the world. The Reformer must press his point strongly to arouse attention. It will not do to whine, or plead, or go mincingly. Every sentence must be a volley, and every word a shot. He must not dally with things, but be radical in his work. He must lay the axe at the root of the tree of corruption and error. He must not temporize. His speech must not be vague and general. He must speak to the point, and his words must be fire and hammer. He must strike off every factitious chain, and probe every form of corruption to the bone.

As a writer, Mr. Campbell is unequalled; point, force, perspicuity, aptness of illustration, loftiness of thought, and simplicity of language, characterize his voluminous writings. They are profound, but clear; lofty, but lucid. They shew extensive reading, but original thinking, and deep reflection. Unlike the productions of most other men, the writings of Mr. C. may be read with pleasure and profit more than once. The depths of his mighty intellect are too profound to be fathomed by once casting the line of thought into its vast fountains. His productions require to be studied and reflected upon.

His works will live for ages, and tell powerfully on generations yet unborn. He is even now impressing his great intellect on thousands of minds unconscious of the fact, and turning the current of their thoughts into the same channel with his own. Indeed he has already greatly impressed his own mind on the present generation, both in America and on the other side the waters. He is emphatically an epoch man. His writings are even now sought with diligence and studied with avidity by all classes of men. Admirers of the true, the beautiful, and the good, love to drink of the pellucid waters that well

up from the deep, pure fountain of his great heart, sparkling with brilliants. I envy not the man who does not feel, whilst reading his works, that he is communing with a great mind. His era will be a turning point in history, on which will hinge, in some degree, the success of God's cause on this great continent.

The force of character and integrity of purpose. His exposure of the errors and prevailing vices of the times, and especially his well-timed attack upon the clergy, aroused the wrath of the priesthood generally. His appeal from human traditions and long cherished superstitions to the Word of God—his reproofs, sometimes severe as they were notoriously well deserved, rendered him obnoxious to all the sects. They hated his teaching, were provoked by his calm and patient spirit, were jealous of his growing influence, and read in his monthly publications their own merited condemnation. He was assaulted on every side. He stood unmoved and unaffected even by the envenomed darts of calumny, or the bitter aspersions of his enemies. Amidst the gathering storm and the prevailing excitement, he was firm, immovable as a rock. Priestly intolerance met in him a force of will not to be overborne; not to be conquered by frowns and abuse. It is a tremendous power within a man which can brave the fiercest assaults of intolerance; a power which must have sent its roots deep into the soil, and must have taken hold of his entire nature. The force of character is immense which, when hostility is gathering, and deepening, and widening, preserves a man undaunted, prepared for the assault, determined not to cower.

Mr. Campbell is an original thinker. His language is peculiar to himself. He thinks in lofty, vigorous language, but makes himself understood by the commonest intellect from the use of familiar, striking, apposite illustrations. So that he adapts himself to all classes.

Mr. Campbell has another peculiarity.

He does not exhaust his subject. He provides food for thought, and leaves much to be evolved by his readers or hearers. This peculiarity tells powerfully in his debates. On each recurrence to his positions and proof-texts, he brings out some additional argument for the truth, or sheds additional light on the subject in debate. His peculiar tone, emphasis, and intonations aid him here, and contribute greatly to impress his ideas upon his hearers.

Mr. Campbell's mind is, perhaps, better adapted to generalization than to analysis; not that he is incapable of the latter. When he is disposed to analyze a subject, no one is more successful than he. In the laboratory of his mind a subject is soon reduced to its original elements. But this is not so much his work. His mission is to discover the mine and to dig up the ore. It is the work of others to assay it. Nor is he so successful a pleader of the gospel as many others. He forges the thunder-bolts. Others hurl them with good effect—sometimes red hot, hissing from the furnace.

Mr. Campbell as a *controversialist*. From his position as an epoch man, and his fearless, manly attacks on the prevailing errors and vices of the times, Mr. C. has necessarily been forced into many controversies, and with numerous opponents. Many positions taken by him in the *Christian Baptist* (the first periodical edited by him) were so entirely novel and startling to the self-styled orthodox, and, withal, so "absurd," at first sight, they thought them easily refuted. Confident of success, they entered at once upon the defence of their cherished and time-honoured dogmas, and the refutation of Mr. C.'s "new" and "absurd notions." But their defence proved their weakness, and their attack folly. The Dagon of their traditions and superstitions fell before Mr. C.'s batteries, and he carried the Ark of God's truth into the very temples of their cherished idols. One

and then another of the outposts of their systems were abandoned, after a feeble defence, and even the citadels of their systems have been deserted—in numerous instances, without a figure. His opponents have been forced greatly to modify their former positions, and frequently to wholly abandon them. None of the religious systems, in the hands of their present advocates, are now what they were when first attacked by Mr. C. and his noble coadjutors. It is now generally admitted that in the main Mr. C. is right—but his opponents say he has changed; they seem not to know the change is in themselves!

A new era has been introduced; but so gradual has been the changes, so silent and imperceptible, that many are scarcely appreciable. All denominations are more or less under the leaven of Mr. C.'s influence. They have, perhaps, without knowing it, adopted his sentiments, his arguments, his very words and style, his illustrations, and at the same time decry the man, and oppose his doctrine! But in so doing they ignore his real sentiments, and direct their artillery against a man of straw, created by their own disordered and depraved fancy.

As a *controversialist* no man has been so universally successful and triumphant as Mr. Campbell. The reasons are: He has always battled for the Bible, and the God of the Bible. His great and deeply penetrating mind saw at a glance and scanned the subject in debate—he never entered the arena without having his armour on—he is self-possessed, always—his mind is active, ever on the alert—his resources inexhaustible—his powers of endurance unequalled, both physical and mental—he is master both of logic and rhetoric—his language unparalleled—his powers of illustration transcendent. To crown all, he has never debated for the mastery, but alone for the truth, the truth of God. Hence, in none of his debates has he ever resorted to a ruse or finesse.

to low trickery or to logical legerdmain. He is always open, fair, candid. He has always stated his own positions plainly, and defended them manfully. He never misrepresented the positions or arguments of his opponents, but met them fully in all their force. He speaks and writes as one who feels his accountability to God.

The first oral debate Mr. Campbell ever held was with a certain Mr. Walker on the subject and action of baptism. *Mr. Walker!* MR. WALKER! "I never heard of him before," says one. But you have heard of *Mr. Campbell!* "Yes, certainly!" Quite a contrast. Well, we will leave him where he was placed by his debate with Mr. C.—in oblivion. Mr. C.'s next opponent was Mr. Macalla, on the same subject. You ask, "What has become of him? Where is he?" Echo answers, *Where?* His friends, however, considered him a great man, a giant, till he got into the hands of Mr. C. After that he suddenly sunk beneath the horizon of public observation.

Next appeared Robert Owen, the great champion of Infidelity, sending alarm and terror into the camps of the clergy of Europe and America, whom he publicly challenged to single combat on the being of God and the Divine inspiration of the Scriptures. With horror and affright they were frozen into silence. Mr. Campbell accepted the Infidel's invitation, and met him in oral debate. Cincinnati was the battle-field. In the hands of Mr. C. truth, and the truth of God, triumphed. Infidelity hung its head abashed. Shorn of its strength and denuded, it now skulks along the dark places of earth, and wallows in the sewers of moral pollution. After this contest of days, Mr. C. kindled his camp fire on the battle-field, and during several subsequent days the friends of God and the Bible congratulated and rejoiced with him over the victory he had achieved for the truth. Where now is Mr. Owen? He is dead, twice

dead. He and his Infidel system lie together in the same sepulchre—the tomb of oblivion. The papers say, however, that Mr. Owen, before his death, relinquished his hold of the ice-cold pillar of universal doubt on which he had so long leaned for support. The name of Owen is seldom heard now. Next upon the arena appeared Mr. Purcell, the Roman Bishop of Cincinnati and champion of Popery. He and Mr. C. met in a seven days' debate. In this discussion the high claims and pompous pretensions of Romanism to Christianity were fairly and fully tested, weighed in the balances, and found wanting. Mr. C. proved it to be, not Christianity, but the grand apostacy—the man of sin and son of perdition. Where now is Bishop Purcell, the champion of Popery? I know not—perhaps he is yet in the Queen City; but his light suddenly went out, and his name is seldom heard. Look at him, if you can find him by gas light; and, compared with Mr. C. what is he?

Last, but not least of Mr. C.'s opponents in oral debates, was Mr. N. L. Rice. (He is called *Doctor* since his debates.) He suddenly arose, vaporizing, in the prime of life, in the pride of full blown manhood. For seven years, his friends said, he had been preparing himself to debate with Mr. C.—For the period of eighteen days did the venerable reformer contend for the faith of God's elect, against the quibbling, reckless, boasting champion of human traditions. Mr. C. by that debate has been the means of converting hundreds, thousands, from human systems to primitive Christianity. Read the great debate, and then answer me. Do you see any reason why we should be ashamed of Mr. C.?

You ask, Where now is Mr. Rice? What has become of him? These are questions I cannot answer. The first I heard of him after his defeat, he was at "Brimstone Corner," Cincinnati. Thence he went to St. Louis—thence I know

not where. Now, only contrast these opponents of Mr. C. with Mr. C. himself; their present position with his. Like the eagle, Mr. C. soars aloft in mid-heaven, the object of universal gaze and admiration. No man living is exerting so healthy, so deep, so widespread an influence as he; whilst his opponents have sunk, or are fast sinking into obscurity. Compare his widespread and increasing fame, as a great and good man, with the ephemeral notoriety which they have obtained, chiefly by the mere circumstance of his condescending to meet them in debate. They obtained an unenviable renown by their presumptuous and reckless attacks upon Mr. C. Herodotus obtained a world-wide notoriety for burning the temple of Diana. But for the sacrilegious act, his name would have perished with his body. There are not a few who seem to aspire after this sort of fame. They would rather make themselves infamous and contemptible, than remain in their native obscurity. Some small birds that chirp, and hop, and live among the chaparral, seem to consider it an honor, their highest honor, to dart suddenly upward after the eagle, that noble bird, as he soars above them on broad wing in his native heaven. But, unaccustomed to such soarings, they soon tire and return to their wormy home among the bushes.

There are some *things* called men—persons of but one idea, and that a small one—who make it a business to gallop around through the country: men utterly incapable from their standpoint of comprehending one of Mr. C.'s common ideas; they go everywhere perverting the sentiments of Mr. C. and his brethren, ascribing to him and them every absurd and obnoxious sentiment that will make them odious, and flatter themselves the while they are doing God service. There is, however, this apology for their conduct. *They know no better.* God pity them!

There is another class who are constantly engaged in a guerilla warfare. They will not be drawn into a regular battle. Well, we suppose they know their resources, and are determined to husband them. Let them alone. Some of them are called *Doctors* too!

Again I ask—What reason have we to be ashamed of Mr. C. as a great and good man—as an eminent minister of

Christ—as an epoch man—as the great reformer of the nineteenth century—as God's chosen and honored instrument to restore the ancient gospel and ancient order of things in the church—to break the galling yoke of priestly domination, and strike off the chains from the fettered limbs of Christendom—to assert the freedom of the human will, and the right of every man to search the Scriptures for himself—to believe and act for himself in religion, unfettered by human creeds and the self-created claims of the clergy?

For myself I speak, and I avow it frankly, independently: if I would consent to wear any name other than Christian—if I would so far dishonour Christ and degrade myself as his humble disciple, as to acknowledge myself anything but a Christian—if I would be content to wear any party name—any name of human origin, I would prefer, greatly, the name of this good man to any other. But for us to recognize any sectarian cognomen, and wear it as a denominative name, would be a dishonor to Christ, our Lord and Master. Nay, it would be a virtual renunciation of Christianity. It would be treason against the government of the King of kings. As his loyal subjects, we cannot, we will not prove recreant to his cause and desert his blessed banner. No! rather than do it we will hug the Christian captive's chain, and sing the martyr's song of victory at the burning stake. God help us to be faithful and true to our trust! Did time permit, we would love to speak of Mr. C.'s noble coadjutors in the early dawn of this reformation, especially of the pious, talented, and amiable *Walter Scott*, whose writings, principally under the signature of *Philip*, and whose logical, eloquent, powerful preaching, contributed so greatly to bring forward the current reformation. Luther had as coadjutor his Melancthon; John Wesley his Whitfield; and Alexander Campbell his Walter Scott. These men will live in renown and honour, embalmed in the grateful hearts of on-coming generations, centuries after the names of time-serving men, their traducers, shall have been forgotten. Enemies of reform and progress are generally moral dwarfs, intellectual pigmies, who are wholly unable to appreciate the magnanimity and moral grandeur of self-

sacrificing men, benefactors of the world, who live not for themselves, but to honour God and elevate the race to which they belong.

There are many other noble spirits who did good service in the early dawn of this Reformation. Some are still living and laboring on, whilst others have gone to their crown of reward. Their labors, sacrifices, and sufferings should be held in grateful remembrance. We trust some competent pen will do justice to these sterling veterans. Let no invidious distinctions be made. Let no prism be applied to the ray to separate the different colours, whose general character is *light*. For each was an integral part of the great whole, and necessary to the final result. The note of each sounded in unison with the rest, and made a part of that sweet melody which fell upon the ears, and charmed, and won the hearts of so many thousands to God. Let justice be done them.

The writings of Mr. C. contain original conceptions, bold and fearless investigations, and close and accurate reasoning on a great variety of subjects—all, however, bearing either directly or remotely on the present and future well-being of man. His choice of words is unbounded, and his felicity of expression, to the most impalpable shade of discrimination, next to miraculous;—whether playful or serious, lively or sad, always abounding in apt illustration. No subject is so dull or so dry but that he invests it with interest; and none so unimportant but that it acquires dignity and elegance from his pen. Independently, however, of mere style, and apart from the great variety of subjects upon which he has written, one of the distinguishing features of his writings, and that in which he excels

all other men, is the deep vein of practical thought which runs through all his voluminous works. The parties of the present day are too much blinded either by prejudice or self-interest, to comprehend or appreciate the mission of Mr. C. On-coming generations alone will understand him and do him justice. They will enrol his name among the great reformers of past ages—men whose moral grandeur towers heaven-high above their dwarf and pigmy contemporaries, time-serving opponents.

Mr. A. Campbell is universally known and acknowledged to be a man of great learning. Nor is his general reading less extensive. His common sense is equal to both. Nor is he less well versed in his profound knowledge of human nature. He is emphatically a practical man. He is no visionary. The great work he has been the means of setting on foot is no Utopian scheme. It is practical and practicable. Its results are not only possible or probable, but certain—positively certain. He has discovered God's method of uniting all the good, pious, and devout, but many yet scattered and fog-lost among the discordant, jarring, and conflicting sects of Babel Christendom. With tongue and pen he has most graphically delineated the thralldom of the church, and with pencil of light marked out the path of the return of all to ancient Christianity.

With all his greatness, he has the humility and teachableness of a child. He is yet a learner in the school of Christ. Though now aged, he is still advancing in knowledge and piety. Though a man, he is a great man, still in advance of other men—of other *great men*.

B. F. HALL.

REPENTANCE AND CONVERSION.

In this, and probably two or more papers, we desire to express some thoughts on the subject forming the heading. It may be thought that they are well understood, and as far as exposition goes, need not occasion any lengthy disquisition. Of this we are not quite certain. We think that there are some phases in which they are presentable that have peculiar force; and,

moreover, they are those aspects which, while most seldom brought to our notice, are those in which they are most frequently presented in the Gospel. It may seem strange to hear us say, that these two things which form the burden of what are called evangelical sermons, are not presented in the manner, or with the application most frequently found in the New Testament, even

among the preachers and writers of the Reformation. Whether we are right or no, let what follows shew.

Repentance is generally regarded as that change of mind which results in a sorrow for sins, and which produces a desire for salvation from their consequences. It is supposed to be a mental state not containing action necessarily, if, indeed, at all; action resulting from that state of mind being treated under the head conversion, the converted being those who have carried their repentance to a practical issue. Conversion is thus regarded as the end, or successful issue of repentance. Popular Christianity claims for the direct influence of the Spirit the means by which this converted state is produced. Our brethren generally claim for the proclaimed Gospel, as the sword of the Spirit, this power. These differences we will leave for the present, at least, to see whether they are right in regarding repentance and conversion as so allied as we have described.

Let us take as our starting point Peter's words in Acts iii. 19 — "Repent ye, therefore, and be converted, that your sins may be blotted out." With this passage in our mind, we have often put the question, What is repentance? And have received generally such a reply as made it exceedingly difficult for the replier to give a clear definition of conversion, when asked next what it is, without hopelessly confusing the two. Yet Peter must have had two quite distinct ideas before his mind when he uttered these words. Most of the readers of the *Harbinger* will be acquainted with the exposition, that repentance refers to a change of mind, and conversion to a change of state; thus apparently maintaining the distinction, though still regarding conversion as the effect or perfecting of repentance.

The idea we entertain of these two words is, that repentance refers to such a change of mind in a man as results in a change of life, morally and spiritually—that it includes these, and in fact embraces all that is popularly classed under conversion. Conversion, we think, refers to the recognition by the individual of the authority of God, to prescribe the manner of approaching him, and gaining acceptance in his sight; that it has reference to the worship and ordinances of God. Both may be put

forth as mental conditions, and both may be regarded as perfect only in action. This thoroughly practical view of repentance gains support from the translation adopted by A. Campbell of Acts ii. 38, putting "reform" in the place of "repent." This reformation applies to the whole moral being of man. He must thoroughly change his character; he must regard God as the Judge of all his actions, and must also regard Him as the hater and punisher of vice and moral evil of every description. On the other hand, he must view Him as the rewarder of the virtuous, and the lover of all that is good and true in man. The production of this state of mind, and its consequent result in the endeavor to obey God in all moral and spiritual things, are classed under repentance.

Conversion refers to the worship of God. Men are sunk in idolatry, indulging in will-worship or no worship. They are commanded to *turn* from these things to serve the living God. A converted man is one who recognizes God as his Teacher, in regard to the manner of approaching him. He is one who yields himself up to him in regard to forms of worship and manners of approach and acceptance. Conversion does not intrude on the province of repentance. When man is called upon to repent, it is enough to require the purification of his life and thought, without requiring the addition of conversion. When he is commanded to convert, (the verb is in the active mood in Acts iii. 16, and not passive, as our version renders it) he is called on to forsake all his idols and their rites, to put no faith in will-worship, and to accept simply the terms of reconciliation and form of worship which God prescribes.

Repentance and conversion are not then to be confounded with each other; neither is the latter to be regarded as the result of the former. As conditions of mind, they both exist at the same time; the one making the man resolve to be God-like in character, the other to follow God in the ordinances or form of worship He may prescribe. Or they may be regarded as convictions operating, the one to produce purity of life, the other to produce conformity to the law of the worship of God. The end of the former is that we may be pure in character; the end of the latter is that

we may be saved from the consequences of sins that are passed, and ultimately saved. The command to repent or reform, to change mind and life, is not enough for man. The moral beauty of Jesus, held forth as his example, will not of itself accomplish all that man requires. Neither is the command to convert, or turn, sufficient for man, even though accompanied with a clear command as to the form of worship and ritual of faith.

In this paper we have expressed our convictions, not based on any definite passage of Scripture other than these words of Peter, which we think require some such exposition to harmonize them. We think there is considerable importance in them. Next month, all being well, we will adduce some passages justifying the distinction we have made.

M. KER.

London.

THE NEW TESTAMENT PERIODS.—No. III.

SECOND PERIOD.—CHRIST'S MINISTRY.

WHAT was accomplished in the life of Christ? There is a vastness in this theme which begets an overwhelming sense of incompetency to approximate to its just merits. In the great work of Christ, we are led to consider things seen and unseen. His work combines the human and the divine, the temporal and the eternal, the weak and the all-powerful. Human eye can behold in him a *man*—a sorrowing, suffering mortal; but faith aspires to a conception of the divine dignity of the all-mightiness associated with his person. Human sense can take knowledge of his tears, his groans, his death, his noble philanthropy, as "he went about doing good;" but only faith can take knowledge of the invisible, opposing powers of darkness against which he contended, and whose dominion it was his to curtail, and, finally, to destroy.

The Son of God must be viewed as a *warrior*, invading, all alone, a world "lying under the Wicked One." Through suffering, tears, and blood he conquered and "despoiled principalities and powers, triumphing over them," and cast up a highway of perfect safety through this sin-polluted world, and through death, terminating not till it entered the holiest of all. His visit to earth was to conquer a peace for salvation's heirs. His humiliation, his disrobing himself of the Divine Majesty, for a season, was but the *crouching* of Almighty power into the domain of sin, in order to rend the kingdom of darkness, and, amid its ruins, establish a kingdom which should have no end.

In the divine wisdom, it was deemed proper that, so soon as he had been

made known to a waiting people, and acknowledged by the Father, and before he entered further on the great work of his life, he should be tempted like as we are tempted: for, as a Saviour, he was made perfect through suffering; and in temptation there is suffering. Yea, Paul says, "He suffered, being tempted." He could not, in all things, be made like unto his brethren, as it behoved him, without temptation. Nor could he overcome the Wicked One, and roll back the dark tide of sin, only by meeting the adversary—where alone he could be met—in a world of trial. How often he was tempted, we know not. Doubtless the enemy tried him many times. We have given us but the one specific narration; but, as it is said at the conclusion of this, that "he (Satan) departed from him for a season," it is evident that here is not detailed the last conflict.

In the temptation of Christ is a grand *turning* point in the history of redemption. Shall he fail in the contest with Satan? It is no more than all flesh had done before him. There had been great and good spirits on earth who had wrought heroic wonders, impelled by the potent principle of faith in God. There were a righteous Noah, a faithful Abraham, and thousands more whose deeds of faith had made them the admired of angels. But none of these, not one, had always stood erect, in native purity, under the assaults of sin. All did sin—all had fallen victims, at some period of their history, to the wiles of the Wicked One. But Jesus presents himself for the ordeal which had proved fatal to all the sons of Adam

before him. If he shall fail, more is lost than Adam lost—hope is lost for ever. Nor is there power left which can repel the power of darkness and redeem man. God has no Son but his only begotten, to give.

Jesus meets the adversary ; he conquers. It is not a conflict of flesh and blood—not a measure of physical power : it is a conflict of the divine principle of loyalty to the eternal throne, with the wiles of one who was able to present every inducement to sin which earth could afford, or fiendish cunning could invent. Milton's celebrated poem, "Paradise Lost," presents the fallen and the sinless hosts of angels in "conflict dire," upon the plains of heaven. Here was scope for the imagination, and the world admires the poet's conception. But when he wrote "Paradise Regained," and properly emphasized the trial and victory of Jesus, the matter-of-fact detracted from the poem and the poet's reputation. While man would stretch his imagination heavenward for a theme worthy of his better numbers, angels look down to earth to find the sublimest theme for celestial poesy. They find it not in fierce, embattling immortals—but where the representatives of heaven and hell strive for the victory, making earth the battle-field. They see the approaches of Satan, how he comes as a very friend, with proffers of honor and dominion—the lust of power ; then they hear Jesus, weak in the envelopments of humanity, hungry, wasted by the long fast, meek as a very child, deeply suffering under the torture of temptation—they hear him humbly, but firmly lip in the ears of Satan, "IT IS WRITTEN !" It is written — my Father has superior claims upon me — I am his, not yours. *It is written !* Did angels ever hear sweeter words?—have mortals a brighter example ? Ah, the *Word*, the *written* Word of God is the sharp two-edged sword of the Spirit by which Christ conquered, and as the richest of heaven's legacies to men, he has left it with us. It is ours to use, and he taught us how to use it. How they blaspheme this word, who call it inefficient or powerless ! Heaven has inscribed upon it "LIVING AND POWERFUL :—" let no mortal attempt a line of erasure. By using the word of the living God, Jesus conquered ; and so must we, if we conquer

at all. When tempted like him, weary, sad, and sorrowing, and evil again and again presents itself, remember what is *written*, Christian, and stay thy hand and thy heart by its power ; then angels shall sing your triumph in the highest heavens.

When the life of Jesus closed upon earth, He stood a conqueror over one great enemy of our race—sin. He stood erect, holy, harmless. The power of sin was broken. How soothingly now can he address the timid flock around him. "Be of good cheer : I have overcome the world"—"As I live, ye shall live also." And Paul, inspired by the great thought, exclaims, "For in that he hath suffered being tempted, he is able also to succour them that are tempted." What were the hopes of weak man, with such mighty, invisible foes—"principalities, powers, and wicked spirits in high places"—had he no friend of superior strength, who was willing and able to assume his cause, and put his foes to flight !

This we deem the *great* work of the life of Jesus : but not all ; nor can the pen trace it entire. We note in brief that he *confirmed his mission by miracles*. The wondrous works which he performed were but the *credentials*, from the court of heaven, which he exhibited to establish his claims. They proved effectual to convince multitudes that his mission was divine, although they yet knew him not as God's Son. He referred to these works to remove any source of doubt as to his claims. "The works that I do in my Father's name testify of me." And Nicodemus but pronounced a prevalent conviction, when he said, "Master, we know that thou art a teacher sent by God, for no man can do the miracles thou doest, except God be with him." John, in speaking of the miracles of Jesus, says, "These (signs) are *written* that ye might believe that Jesus is the Son of God." These miracles were for future reference, as well as for present conviction. Peter offered them as one of the evidences on the day of Pentecost :—"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

Again :—Preparatory to his coming reign, he chooses his apostles—his witnesses and prime ministers—and begins

the work of qualifying them. But this work only was *begun*; for during all his sojourn, down to his death, they do not believe, nor are they prepared to believe, the great *facts* of the gospel which they were afterwards to preach to the world. They do not know, all this time, that Jesus shall die and that he shall rise again. Still he teaches them more than he does others—to them was given to know mysteries, that it was not to others; and he explained parables to them that he did not to others. They were in advance of the masses who acknowledged him a divine teacher—they believed him to be the Son of God, and confessed it: but others believed him to be Elias, Jeremias, one of the prophets, or John the Baptist, risen from the dead. To qualify the apostles was, indeed, an important work, for they had a most important place to fill—to bind, and loose from sin—to sit upon twelve thrones, judging the twelve tribes of Israel—to stand in Christ's stead, praying the world to be reconciled to God—to be witnesses of Jesus, after he should leave them—to preach the gospel to all the world. For all this they were but very partially qualified at the time when Jesus died.

The Example of Jesus. In order to give us a perfect system, Jesus set us a perfect example—the first ever placed before men. This example is found in his life. He is our religion; or, it is true Christianity to follow him. How oft does he repeat it—"follow me!" It is spoken with authority. He is, indeed, the way, and his steps shine the light of life. In his temptation—in his deeds of God-like benevolence—in his humility—in his patience under suffering—in non-resistance to persecutors—in untiring zeal—in his solitary, fervent praying—in all these the Christian may find, what elsewhere cannot be found, a perfect example; and without this example, a perfect system were impossible.

We may not here dwell at length upon his super-excellent moral precepts, delivered with authority. Of all the gems which adorn the writings of the earth, never was there so much found of beauty, of real wisdom, in all that pertains to ethics, as is found in the "sermon on the mount." It is recorded, and it stands there, subject to the scrutiny of friends and foes, and it shall stand for ever, pure and faultless. Cer-

tainly, "man never spake like this man."

We have thus briefly glanced at some things in the work of Jesus. We have seen that, preparatory to other work, he has 1, Conquered sin; 2, Confirmed his mission; 3, Chosen and partially qualified his Apostles: 4, Set a perfect example; and 5, Delivered the most excellent of moral precepts.

Now we may briefly state some things which he has not yet done. Heaven is all order, and there is order in all the works of God.

1. Christ has established no church yet—he has not set up the kingdom of which Daniel spake (Dan. ii. 44.) He preached, as John preached, "The kingdom is at hand." When he sent out the twelve, and afterward the seventy, he bade them preach, "The kingdom of heaven is at hand"—"The kingdom of heaven is come nigh unto you." And he said to Peter, "On this rock (Christ, the Son of God) I will build (not have built, or am building, but will build) my church, and the gates of hades shall not prevail against it." Christ's church was to be built upon a rock—a tried stone, tried by sin and by death itself. The time had not yet come for the laying of the foundation stone.

2. He did not preach to the world in general—his mission was to the Jews. "I am not sent," he said, "but to the lost sheep of the house of Israel."

3. He did not make known the plan of salvation for the world. We cannot learn it from what is recorded in the life of Christ. The Apostles themselves did not understand it till afterwards. The full gospel was not yet preached; nor did the Apostles know what they were to preach.

4. The truths delivered by him, in the main, were veiled in parables, which mean *dark sayings*. When the kingdom was set up, and the gospel in all its fulness proclaimed, parables were no longer used, but a plain gospel—plain in its facts, in its precepts, in its promises. There is not a parable of Jesus that has not its exposition in the subsequent teaching of the Apostles. The time will come, says the Saviour, when I shall no longer speak to you in parables, but will show you plainly of the Father. That time came when the Second Advocate descended and guided the Apostles into all truth.

The life of Jesus is lovely, sublime. A heavenly beauty envelopes it everywhere. Here the perfections of the great God shine forth from a clay tenement. God upon his throne is too high for mortal conception; but God manifest in the flesh can be seen, heard, known, and loved. Through him God was known to men as they had not

known him before. By him we believe in God, and he that hath the Son hath also the Father. In him dwells all the fulness of the Godhead. But his death! How shall we speak of his death?—of his resurrection? With awful reverence let us approach the most eventful period of time—the period of three days.

A. C.—N.

THE WAY TO HEAVEN OPENED.

To one who has felt in his soul the need of pardon and reconciliation, there is no question so important as that which relates to the *manner* of obtaining the blessing. With his mind in this state of preparation, he will seize the opportunity of relieving himself from the burden of guilt, bearing him down to the earth and crushing out the hope of eternal life, and of escaping the just indignation of Him who rules the affairs of men. The message of salvation will strike his mind as it never did before, and, like the drowning man in mid-ocean, who sees approaching to save him the life-boat, constructed in a manner that the billows cannot overwhelm it, and its oars plied by hardy, stalwart men, eager and willing to rescue, he sees a Saviour provided, possessing every qualification requisite to redeem his perishing soul from death. He finds this Redeemer altogether able and willing to relieve him from distress and danger, by removing the burden of his guilt, and by bestowing new life and strength upon the sinking, helpless spirit.

Jesus is the way, truthful and vital, whereby the sinner may return, as a penitent prodigal, unto his Father, with the fullest assurance of absolute pardon, and a tender, heart-melting welcome. Jesus is *the way*, and there is none other; for did he not say, "I am the way, the truth, and the life: no man cometh unto the Father but by me?" All other modes of bringing a wanderer back to God have only led him farther away, to be lost and perish in his sins. He is an effectual way—so plain, that no one need err—so easy, that any may walk therein, though it be with feeble and trembling step; for the Lord is able to support the weak. No traveller

need stumble and fall in the way that leads to God—no peril can hinder, or adversary stop him while he pursues his onward course. It is the *true way*, and will not mislead him—it is a pleasant way, and gives vigour to the pilgrim's feet, so that he shall "run and not weary, and walk and not faint." This way is sure—it cannot fail. It is heaven begun, and leads to heaven completed. No disappointment lies in wait at the close. "He that believeth shall not be confounded." It is an open way—open at all seasons, and open to all who walk therein.

No matter how many the sins which weigh upon the soul, let the "weary and heavy laden" come in sincere sorrow and earnest desire, and he will encounter no bars, nor gates, nor flaming sword, to forbid his entrance. Bright angels guard the way and beckon him on, and the smiling hosts of heaven bid him welcome.

Why, O why, will man reject the means of eternal life? Why will he scorn proffered mercies, and plunge into the follies and dissipations of earth, the reward of which is eternal death? 'Tis hard, I know, in this fallen and erring state of human nature, to keep ourselves unstained by the temptations held out to us by the adversary of men; but we should resist them by all means, and at any cost.

Let God for ever reign in our hearts, and may our mouths speak his goodness, and our actions be witnesses of his power. It is a beautiful sight, and one that makes angels rejoice, to see a brave and rightly feeling heart enlisted in the good work of the Lord, and fighting nobly and perseveringly the battles of his King.

E. M. A.

THE BAPTISTS.

I SHALL devote this letter to what I believe to be a statement of facts respecting the Baptists. First, the name Baptist was given to seven congregations about London in the year 1644, as a distinctive or sectarian name. Previous to that time they were called Anabaptists, re-baptizers; they were called Anti-Paido-baptists, against the Paidoes, or those who rantized children. They were so called in the beginning of 1700, as may be seen by reference to Wall's History of Infant Baptism. They requested their enemies not to call them Anabaptists or Anti-paido-baptists, but Baptists; just as we have requested them again and again not to call us by any other name than Christians, or Disciples of Christ.

The Baptists are very partial to saying, and having it believed, that there have been Baptists since the days of Christ and his Apostles. But there was no denomination of people known by the name of Baptists before the middle of the 17th century. They would have it believed that they have descended in a regular line from John Baptist, as the Common Version ridiculously renders the name of the Saviour's Harbinger. "Give me here John Baptist's head in a charger," or basin (Mat. xiv. 8.) What is the difference between descending from St. Peter, St. Paul, or St. John, and St. John Baptist? Is not descent religiously from one of these saints as good as from St. John Baptist? Are we not forbidden to glory in men, but to glory in the Lord? (1 Cor. i.) Are we not forbidden in that same chapter to call ourselves by the name of any man, whether in the Bible or out of it? Is it not as scriptural to call ourselves Catholics, Episcopalians, Presbyterians, Methodists, Quakers, or Shakers, as Baptists? John Baptist was one man, he baptized others; you, and I, and all who immerse others, as he did, are baptizers—Baptists. The persons who are baptized are Christians by profession, not Baptists. The Baptists are the baptizers.

If the New Version should render it John the Immerser, what will become of this regular descent from John Baptist? Will our Baptist friends call themselves Immersionists? It is high time they were looking for another stool

to sit on, for the old stool will be pulled from under them, if their patron saint's name should be so rendered.

The second fact which I would name is, the virulence and bitterness of the Baptists against us. Why is this so? What have they to distinguish them from any other sect, except the old hobby, the subjects and mode of baptism? From the day we commenced our operations till now, they have pursued us with a most unrelenting and unprecedented persecution. They will preach, sing, pray, meet and co-operate with Pædobaptists at their Anniversaries, Bible, Tract, and Missionary Societies; but will recoil from us with a holy horror. Is this the cause? One Baptist preacher said to another, Bro. C. these people we call "Disciples," are a very intelligent people in the Scriptures—they preach the Scriptures as plainly and as powerfully as any people in the land—they are a zealous people—they are a pious and good people, and *we know it*—why then do we persecute them as we do? Bro. C. replied—"If we do not oppose them, they will get the ascendancy or upper-hand of us." Is that the reason? Is it a sufficient reason? Ought a people to be persecuted for such a reason?

Again:—Another fact I will name. You tell the Pædobaptists that they are elected, justified, sanctified, born again, saved, and reconciled; in short, are just fit for heaven, and are in heaven—why, then, do you wish to immerse such persons as they are? Why do you exclude such persons, as you admit they are, from your communion table? Now answer these questions plainly, and do not *dodge* them. We are as good as the Paidoes, and then have immersion besides—why do you exclude us from your table? Why do you exclude God's elect from God's table; both immersed and unimmersed elect?

The true reason why you exclude Paidoes from your table, cannot be because they are not immersed, as you tell them; for we have been immersed, and by your own men too, and yet you are further from communing with us than with them. You prefer them to us: why is this? Are you honest in telling them you cannot commune with them, because they are unimmersed?

Why, then, do you not unite with us, when we have the very thing, from your own hands too, which you ask of them? Your only answer is, you are sectarians, and wish to make sectarians of the Paidoes and us too. If we unite with them in four religious acts, why not in the fifth? If we can unite with them without immersion, why not with us with immersion? We have as much faith and Christianity, too, as you have, and yet you prefer the unimmersed Paidoes to us.

Again: You charge us with making a saviour of baptism. But when you reject God's elected and regenerated Paidoes, because they have not been immersed, is that not making a saviour of baptism? You allow that God takes them to heaven without immersion; but you will not admit them to your table, nor into your churches, without it. Is this not making a saviour of

baptism? Your excluding all the Paidobaptist communities from your churches on account of non-immersion—your separation from the British and Foreign Bible Society, on account of the translation of *baptizo* into the Eastern dialects, and the formation of the American Bible Society in 1816, and the formation of the American and Foreign Bible Society in 1836, and the formation of the American Bible Union in 1850, looks as if some of you thought a little of immersion as well as we do. But what is right in you is unpardonable in us. Why do you separate from the Paidoes on account of *baptizo*, and then ape them in your organs, in your churches, in your creeds, in your doctrines, in your names, in your spirit, and in your conformity to this world? You were once as odious to them, as we are now to you and them. J. C.

BAPTISM FOR THE DEAD.

IN a recent number the following query was put:—"Among the many things 'hard to be understood' in Scripture is the following: 'Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?' (1 Cor. xv. 29.) Who are meant by the pronoun *they* in this passage, and by what baptism were they baptized?"

Your answer to the above was very brief, yet you presented some interesting points. Now we have concluded that a *fuller* reply would be acceptable to your readers, and perhaps to the brother who proposed the query, as it is a subject of much importance. We therefore propose to furnish a more extended answer.

1. We begin with a new translation of the 29th verse:—"Otherwise, what shall they do who are immersed for the resurrection of the dead, if the dead rise not at all? And why are they immersed for the resurrection of the dead?" This, we admit, is a free translation of the text, supplying the ellipsis with "*tas anastaseos*," which the sense of the whole passage seems to require.

You will observe that the Greek phrase in this verse, "*uper ton nekron*," is in the plural number, and can hardly be understood as applying to Christ in

the *singular*. It must then be understood as applying to the glorious future resurrection of the saints. And this is certainly consistent with the whole tenor of the Apostle's argument, whether we regard it as only *argumentum ad hominem* or *ad rem*.

But what baptism does the Apostle refer to? We answer, unhesitatingly, THE IMMERSION OF BELIEVERS IN WATER. All the Christians at Corinth, in every other congregation, had been immersed in hope of the glorious resurrection from the dead, and by this act not only declared their faith in the burial and resurrection of Christ, but also set forth their faith in their own burial in the grave and resurrection to eternal life in heaven. And by this act, publicly declared themselves to be Christians, and placed their "lives in jeopardy every hour."

Believer's immersion is a monumental institution, like the Lord's Supper. The Supper commemorates the death of Christ, and the immersion his burial and resurrection from the dead. Thus, all who were "buried with him by immersion into death," and were raised up from the watery grave "in the likeness of his resurrection," by so doing, gave evidence of their faith in the burial and resurrection of Christ from the dead.

and of their hope of a glorious resurrection from their graves in the morning of eternity.

2. We are now prepared to take a general view of the passage. Notwithstanding all the Corinthians who were members of the church had been immersed into Jesus Christ, believing that he arose from the dead the third day, as Paul preached; yet some of them had embraced the Sadducean *heresy*, that there would be no resurrection of the dead saints. In this chapter the Apostle attempts to settle this question with them, by argument and testimony. He begins by referring them to the gospel preached to them at first, which they had cordially embraced, and which they had obeyed, and by which they would be saved, if they kept it in memory. He says: "For I delivered unto you first of all, that which I also received first, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures," &c.

He then gives the witnesses of the resurrection, from the 5th to the 11th verse. At the 12th verse, he commences an argument based on the facts already established, and which they all admitted. If these things are so, and you admit them, he asks, "how say some among you that there is no resurrection of the dead?" And from the 12th to the 20th verse he argues the case with them, and shows that in saying that "there is no resurrection of the dead," they virtually denied the resurrection of Christ, and abandoned their faith and hope. He also shows that Christ's resurrection stands to ours, in the relation of *cause to effect*, and that as he rose from the dead, so all his faithful followers will rise also.

At the 20th verse he re-affirms the fact that Christ rose from the dead, and became the "first fruits of them that slept." *First* fruits imply that there will be *second* fruits — a *second* crop from the dead. He then compares Adam and Christ, the first as bringing death upon all, and Christ as effecting the resurrection to life again. "Since by man came death, by man came also the resurrection from the dead." At the 24th verse he brings us to the end of Christ's suffering reign, or gospel dispensation, when all enemies being

subdued under his feet, he will give up the kingdom to his Father. And at the 26th verse he declares, that "The last enemy that shall be destroyed is death." The last enemy will be destroyed by the resurrection, and this will be done at the time of the end, and just before the kingdom is resigned to the Father. And from the 26th to the 28th verse he shows the condition of things after the last enemy is destroyed, and the kingdom given up to the Father.

At the 29th verse he exclaims, "Otherwise, what shall they do who are immersed for the resurrection of the dead, if the dead rise not at all? and why are they immersed for the resurrection of the dead?"

3. Now, from this general view of the whole subject, we think the meaning of the text is obvious. Some of the Corinthians had given up the doctrine of the resurrection of the dead, while they yet claimed to be Christians; he shows them the utter folly of this by proving, that by so doing they have surrendered all hope in Christ beyond the present life. What folly, then, to be immersed into Christ, to set forth their faith in the resurrection of the dead, and by this act, put their lives in jeopardy or danger, every hour, from the hands of their persecutors, if, indeed, there is no resurrection!

Upon the basis of the Apostle's preaching, we can see a propriety in their immersion: They simply declared in the action of immersion what they believed in their hearts, and had confessed with their mouths, that Jesus died, was buried, and rose again. This is the doctrine of Christ, and immersion is the *form* of the doctrine. Those who thus obey the *form* of the doctrine declare that they have hope in Christ beyond the present life. And if they do place their lives in danger every hour by so doing, and should even suffer martyrdom in the conflict, they confidently expect eternal life at the resurrection, and therefore can afford to suffer it.

4. At the 31st and 32nd verses, he speaks of his own trials and sufferings for the hope of the resurrection of the dead, and asks, "What advantage is all this to me, if the dead rise not?" Why, certainly, none at all; and Paul was very simple to suffer so much, if there is no resurrection, for he adds, "Let us

eat and drink, for to-morrow we die." Well, this would be the only sensible course, upon the Sadducean hypothesis, that there is no resurrection of the dead. Enjoy the present short life as it passes, in the very best manner we can, knowing that to-morrow we die, and that death will put an eternal quietus upon our being. In such a case it would be nonsense in the extreme to be "immersed for the resurrection of the dead," and then become the objects of abuse, persecution, and affliction, without any advantage to us whatever.

5. From the 35th to the 50th verses

he argues the *possibility*, and the certainty of the resurrection of the dead. At the 51st verse he declares the secret, that "we shall not sleep," but he adds, "we shall all be changed." Some Christians will be living on the earth when the Saviour shall come to raise the dead, and they will be changed at the same moment, from mortal to immortality. And then shall be heard the song of victory, "O death! where is now thy sting? O grave! where is now thy victory?" All of which is submitted in brotherly love.

J. M. M.

REMARKS ON HUMAN CREEDS.

IN REPLY TO DR. R. J. BRECKENRIDGE.

DR. B. thinks we ought not to be surprised that they refuse to recognize our baptism, on the grounds, first, of our "refusal to make known in some formal and obligatory manner, the articles of [our] their faith;" and, second, on account of our "constant denunciation of the faith, order, and practice of the Presbyterian church" (p. 4.) In our review of the Dr.'s report, both these grounds have been thoroughly explored, and found to be utterly untenable. But, for the sake of those friends of the Doctor who think his "minute" unanswerable, I remark, in passing, first, that I think it very surprising, that a man of Dr. B.'s great reading and superior talents, should refuse to recognize us as a Christian people, and our ordinances as Christian and valid, on the ground that we have not, and will not have, a human creed as a test of Christian fellowship among our churches.

Don't you perceive, Doctor, that if this dread sentence unchurch us and nullify our ordinances, then it unchurches all the churches of God, for more than three centuries after Christ, and nullifies all their ordinances? For who will dare to say, in the face of all history, that the churches ever adopted a human creed before the fourth century. Dr. Wilson, a very staunch and talented Old School Presbyterian, says, we must look to the Bible alone to ascertain what doctrines the church held, up to the fourth century. (See the trial of Dr. Beecher, page 86.) This is the voice of all church history. You must see, then, that so far as this ground of

attack is concerned, we are wholly invulnerable. We stand in the shadow of the cross, and upon the foundation of Apostles and Prophets, Christ himself being the chief corner-stone; and standing here, the gates of hell cannot prevail against us, much less your arm. Do you not see the fearful predicament in which you have placed yourself, in your zeal do destroy us, whom you call after an eminent brother: that in the attack you have made upon us, without perceiving it, you have "rushed upon the thick bosses of Jehovah's buckler!"—that the blows you have aimed at us, to reach its mark, must destroy the church of God for the first three centuries! For certainly, if we are no Christian people, and have no Christian ordinances, because we have no creed, then, as the church of Christ for the first three hundred years had no such creed, she was no church of Christ, and had no Christian ordinances! Here, then, Doctor, we leave you, self-placed between the horns of this dilemma. If you say we are not Christians because we have no human creed, then, for the same reason, the first Christians were no Christians! But if you say they were, though they had no human creed, then we may be. Doctor, there's no help for you—you must be badly gored, whichever horn of this dilemma you take. We remark again—

2. That the Doctor very complacently, and, we think, very strangely assumes that there can be no Christian church without a human creed. This is the very gist of the controversy between us

and the sects evangelical. This is the very point which, above all others, it behoves you to prove. You affirm there can be no true church without a human creed. And if you fail to make good this affirmation, you have not one inch of ground to stand upon in your distinct and more or less antagonistic organizations. With great strength of conviction, we deny your ability to make good your affirmation, and your right, until you do, to make any deduction from it. You may write or speak with great plausibility or show of reason, in favour of human creeds; but this, with us, weighs nothing. We walk by faith—not by reason. Having satisfied ourselves that the Bible is of God, with the simplicity of children we are bound to accept its teachings, assured, as we are, that the highest reason in the universe why we should believe this or that is, that the infinitely wise, good, and all perfect Jehovah, our heavenly Father, has revealed it for our belief: God is the standard of all reason, wisdom, truth, righteousness — all moral and mental excellence. His revelations, therefore, challenge our belief, whether we can see the fitness of them or not. We therefore, Doctor, demand the proof of your affirmation from the New Testament. Nothing else will satisfy us. You make a human creed necessary to the very existence of a church of Christ; and your creed says, that whatever is necessary to salvation is so clearly propounded in Scripture, that even the unlearned may understand it. Surely, then, one so learned as you can point us to the chapter and verse, proving this necessity so clearly, that even we, though unlearned, may see it. But, Doctor, we predict you will never attempt, and if you do, you will certainly fail. *The proof is not.*

3. Even if you could prove that you had a divine right, by the aid of the English Parliament, to draw up your Confession of Faith and Larger and Shorter Catechisms, and make these the test of fellowship in your communion, then you have demonstrated that the same right to draw up and adopt a human creed for themselves belongs equally to the Methodists, and all other parties disposed to use it; unless, indeed, you will undertake to show that to you Presbyterians has been delegated the right to make a creed for the entire re-

ligious world. To this, however, you do not pretend. Your position, then, requires you to admit that God authorizes the making of antagonistic creeds, and all the antagonistic parties based upon them. (Hence your "evangelical churches," which hold the truth "more or less clearly.") You are forced to concede that the Methodists had a divine right to make a creed, which Calvin, the father of "Presbyterianism," says, makes those who hold it "a great deal worse than Papists." And, to use his own strong language, he calls all such "dogs that bark at God's holy election, and swine that root it up." And, of course, you maintain that you had a right to form your creed, which the celebrated and evangelical John Wesley says, "makes God worse than the Devil." These, Doctor, shine forth most gloriously in harmony with your position, from the heads of the two great Protestant families, the beauties and excellencies of "evangelical" consistency and union!

4. Every human creed is essentially Popish in its assumptions. What are the assumptions of Papists? 1st, That the written word is not sufficient as a rule of faith. 2nd, That tradition, or the unwritten word, or "divine tradition," is necessary to explain or understand the written word. In "Davis' Moral Theology," in writing against the "heretics" of his time, he puts what he calls "divine tradition" above the written word, or "Sacred Scripture." He says: "Hence observe, there is more need of divine tradition than of Sacred Scripture, as Scripture cannot be known without tradition." The assumptions of the defenders of human creeds are essentially the same. Papists say the church cannot be thoroughly furnished without divine tradition, to explain and perfect the written word. Dr. B. and Protestants of the category say we must have a human creed, to explain the written word, to be thoroughly furnished as a true church. The Papists say a society founded on the written word alone, and rejecting what they call "divine tradition," is no church of Christ. Dr. B. and all with him maintain that, because we refuse to follow the schismatic practice of the sects, of publishing a human creed, we are no church of Christ. To be sure, Paul says that with Sacred Scripture alone, the man of God

is thoroughly furnished to all good works, and thus most pointedly and positively contradicts both the Pope and the Protestant Doctor. But what of that! Paul was neither a pope nor a doctor.

Here, then, Doctor, much as you dislike Popery, you have placed yourself in close proximity with the Pope. *He says*, we can have no true church without divine tradition; *you say*, we can have no true church without a human creed. *He says*, we must have tradition to know and understand scripture; *you say* we must have a creed, a human creed, to explain scripture. *He says*, we must understand scripture according to divine tradition and the unanimous consent of the Fathers; *you say*, we must understand it according to the Westminster Creed and Catechisms, and the consent of the Westminster Fathers, who lived some two hundred years ago. *He teaches* that, in many instances, the common people must not read the Word of God in their mother tongue at all; *you teach* that they may read it, but must explain it according to the unanimous consent of the Westminster Fathers, as set forth in the Creed and Catechisms. We repeat, therefore, that every human creed is Popish in its assumptions. We mean not to say a word to disparage the great Reformation of the sixteenth century, or to question the infinite advantages that have resulted, and are still resulting to society, civil and religious, from that glorious movement. We are not insensible to the great benefits that have resulted to the world from the labours of such men as Luther, Calvin, and their compeers;

nor are we blind to the great good done by the reformers of the seventeenth century, and the great practical benefits which accrued to English and American society, from the immense labours of John and Charles Wesley, and their fellows. Still, our admiration of these great men has not blinded us to their errors. It required centuries to bring on the dark ages: it may not be expected, therefore, that we have rid ourselves of all the errors of Popery even yet. I therefore confidently maintain that upon the creed question, Dr. B. and those with him occupy, in the points stated, essentially Popish ground.

Allow me to close this paper by a quotation from Bishop Hoadley's Dedication to the Pope, illustrating this position. The Bishop was the unflinching friend of civil and religious liberty, and by way of exposing the tyranny and corruptions of the Church of England, he thus addressed the Pope:—"I write to your holiness to show you how nearly we, of the Church of England, have attained to the glorious liberties of the Church of Rome. Indeed," adds the Bishop, "the only difference which the most sharp-sighted among us can see between you and us is, that you are infallible, and we are always in the right; or, in other words, that you cannot err, and we never do. And now," said the Bishop, "we cannot but think that the advantage is greatly on our side; for we have all the benefits of infallibility without the absurdity of pretending to it, or the more difficult task of proving a proposition so shocking to the human understanding." J. R.

LOVE.

MOST readers of the New Testament are familiar with a short conversation recorded by the Apostle John, in the latter part of his History, containing, amongst other matter, the same question repeated three times, and each time receiving a similar reply. But perhaps many professing Christians do not see that the question is applicable to themselves. I allude, of course, to the one asked Peter by the Great Redeemer after his resurrection, "Simon, son of Jonas, lovest thou me?" It is very evident this question was asked under pe-

culiar circumstances, Peter having denied his Lord and Master; and when asked the third time, it caused him to give a most emphatic answer, "Lord, thou knowest all things; *thou knowest that I love thee.*" It is true, none of us have denied our Lord in the same manner as Peter did; it may be because we have never been placed in the same circumstances, for Peter expected punishment, if not death itself, should he confess any degree of acquaintance with him who at that time was led as a malefactor before the seat of judgment.

Still, I think it would be well for each individual calling himself a Christian, to reflect how he would feel if placed in the visible presence of the Saviour, and were asked the same question. Should we be enabled to make the same reply, "Lord, thou knowest all things; *thou knowest* that I love thee?" We have never yet seen the Redeemer of the world, but we must recollect that he is ever present with us, taking cognizance of all our actions, and even our very thoughts; consequently, is it not desirable that we should take a strict review of our conduct, and decide in our own minds how far it accords with the solemn declarations of Jesus and his Apostles, such as, "He that hath my commandments, and *keepeth* them, he it is that loveth me"—"This is my commandment, that ye love one another, as I have loved you"—"Hereby we do know that we know him, if we keep his commandments"—"Beloved, let us love one another, for love is of God." To be minute on these important points, let us begin with the first day of the week. How do we proceed on the morning of that day, as regards manifesting our love to Jesus and our brethren? Do we arise from our beds so soon as we have had sufficient repose to enable us to enjoy the privileges of the day on which the Redeemer arose triumphant from the grave; and after partaking of refreshment, and enjoying the opportunity of private communion with our God, and associated with our family for the same purpose with order and decorum, do we repair in good time to the place of meeting with our brethren, that none may feel annoyed or disturbed by our entering late, and so shewing but little consideration for the feelings of others? Do we not thereby manifest coolness, if not great deficiency in love towards our brethren, and consequently towards our Redeemer also? "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And after our arrival at the usual place of meeting, do we exhibit a truly Christian spirit of meekness? Are we forward in pressing our opinions and remarks upon the attention of the brethren, or only ready to offer those remarks, and a few words of exhortation, when we can with propriety and advantage do so? Or, on the other hand, do we sit in apparent apa-

thy, evincing but little interest in the proceedings; and although perhaps possessed of good talents, we have not exercised them, and are not, therefore, prepared to say a word by way of encouragement or exhortation? When the proper time arrives for contributing towards the necessities of the saints, do we reflect how "God hath prospered" us during the past week, and act accordingly? On partaking of those emblems which represent the body and blood of our Lord, do we truly desire to do so "in remembrance" of Him whose love prompted him to endure "such contradiction of sinners against himself," and the excruciating death of the cross, and especially the agony of that moment when he exclaimed, "My God, my God, why hast thou forsaken me?" Do we desire reflection on the life, death, burial, and resurrection of Jesus to exert its influence on our conduct during the whole of the week upon which we have entered? And when again engaged amid the busy scenes of life, do we recollect the precept, "Not slothful in business; fervent in spirit, serving the Lord?" According to these three divisions, do we endeavour not only to provide for our "own house," but also to contribute towards the support of such as may be in necessitous circumstances, or engaged in proclaiming the truths of Christianity? Are we especially anxious to have impressed on our memory the declaration of the Saviour, "Whosoever ye would that men should do to you, do ye even so to them?" Are we ready at all times to confess Him before men? Or do we by our actions, if not by our words, rather *deny* him before men; or, at least, feel ashamed of him or of his *words*, commands, and precepts? Are we ever ready to show that they are the rule of our conduct, and equally ready to show under every circumstance our connection with his followers, although they may be found among what are termed the "lower orders" of society? Thus shall we testify that we love the brethren, and are not ashamed to be associated with those individuals who through faith and obedience are connected with him who, when on earth, was "meek and lowly in heart?" Do our reflections on the love which Christ has manifested for us, prompt us to be ready to make those sacrifices which are but our "reasonable

service?" Are we "conformed to this world," or are we so transformed by the renewing of our mind, that we are desirous of bringing our thoughts and actions into conformity with the teaching of the Apostles and Evangelists of our Lord and Master, even should it lead to the necessity of giving up some favorite indulgence, or exercising vigilance, energy and activity in the cause of the Great Redeemer? And of what nature are our reflections relative to the day "when the Lord Jesus shall be re-

vealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ?" Do we "love his appearing," or anticipate it with delight, feeling assured that "we have fought a good fight?" Christians must remember that they have much to contend with, and that it is only "he that overcometh" and remains "faithful unto death, that shall receive the crown of life."
W. S. S.

THE INVOCATION OF THE NAME OF THE LORD.

1. *The invocation of the name of the Lord is a formula of the New Testament.* It finds its first mention, like other Messianic verities, in the Scriptures of the Prophets; but it is when we come to the Acts and Letters of the Apostles, and scan in them the unfolding of the great mystery of godliness, that we find the true application and use of the words of ancient promise, "Whosoever shall call upon the name of the Lord shall be saved." It is on Pentecost and in Acts ii. 31, that we discover the true reference of the predictive words of Joel ii. 32. From that ever illustrious day the promise, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved," finds a clear, full, and practical import; and therefore do we find the phrase in frequent and interesting occurrence thereafter.

2. *It recognizes the Lord Jesus as the Sovereign Saviour.* This may be said to be its import or design. Invocation is prayer; but that only of a special character. All invocation is prayer, but all prayer is not invocation. There may be much prayer to God, where there is no invocation of the name of the Lord. It is the purpose of this provision of the economy of grace to identify Jesus of Nazareth as the Jehovah, or Yahveh, the promised Deliverer of the Ancient Scriptures, on whose salvation the saints of old waited in longing expectancy. It is accurately expressed as the calling upon "the name"—it is the expressed recognition of *that which is true* concerning the person, character, and office of the august Personage whose name is invoked. It is this commonly on the person's *own behalf* who invokes:

hence the verb is everywhere in the middle voice. In a word, it is the person's own appeal in his own cause to the person whom he recognizes in the character of deliverer. Hence its exquisitely exact application to him who is emphatically the Jesus—the Saviour of the sinner. Such is the name of him to whom the appeal is made. And thus no sooner had Peter quoted these significant, though hitherto unapprehended words from Joel, than he immediately proceeded with the *identification of the Lord*, exclaiming, "Men of Israel, hear these words: Jesus of Nazareth, a man attested by God among you—whom ye apprehended, crucified, and slew—Him hath God raised up: therefore, let all the house of Israel know assuredly that God hath made that same Jesus both Lord and Christ." Thus was the crucified signaled forth as the Lord Jesus—the Sovereign Saviour, exalted, empowered, and enthroned for the salvation of all who should so receive him. Therefore,

3. *This invocation bears the promise of salvation to the suppliant.* Says Rom. x. 12, 13, "There is no difference between the Jew and the Greek, for the same (the self-same, the very same) Lord over all is rich unto all who call upon him; for whosoever shall call upon the name of the Lord shall be saved." Mistaking this special, this very, this most special description of petition for prayer as commonly understood, the people of these days are taught by their religious guides (when asking what they must do to be saved) to go to God in prayer. But who that knows aught of the Gospel in its true propriety, does not perceive the mischief which is thus com-

mitted? The poor ignorant, earnest, anxious enquirer stays not to ask the meaning of the hope-inspiring words, by seeming warrant of which he is instructed to go and pray to God for faith to believe, or for the Spirit to convert him, or for something else, equally far remote from the Apostle's meaning; and thus misdirected, he prays until his feelings overcome him, and he concludes from some mere imagination, that he has got salvation, or, alas! that there is none for him. We have before our mind at this moment a man who told us that he thus prayed to God for fourteen years to save him, who of course remained unsaved until he perceived and received the truth in the love of it. How otherwise could it be when there remains the faithful, unchangeable word of promise, "Whosoever shall call upon the name of the Lord, shall be saved?"

4. *The invocation was uttered in extremity.* Given, so to speak, as the watchword of deliverance—connecting, as it does, the appellant with him in whose name alone there is salvation—being the word on which the God of salvation has caused us to hope—nothing can be more appropriate than that, in the hour of darkness, danger, and despair, the calling upon the ever potent name of him who said, "Look unto me and be ye saved, all the ends of the earth," should bring the needed deliverance. Thus, on Pentecost, when Peter had demonstrated the Messiahship of the Nazarene, and the cry of anguish escaped the lips of the listening myriads, his response to their "What shall we do?" did not consist in an order to go and pray to God; but to "repent and be baptized, upon the name of Jesus Christ for the remission of sins." That this involved the invocation of the Saviour's name, we shall yet make sufficiently plain; but enough in the meantime it is to notice that this reply is the connection of the quotation of Joel, pledging salvation to the invoker of the name, and proving, therefore, that these baptized were those who called upon the name of the Lord. But in the last, equally as in nature's first extremity, the promise was laid hold of, and hence we find the proto-martyr for the testimony of Jesus thus evincing his faith in the last hour of life; for in Acts vii. 59, we read, "They stoned Ste-

phen invoking and saying, *Lord Jesus receive my spirit.*" Our translators have interpolated the word "God," showing that on this point they did not understand the Scriptures. The Evangelist expressly tells us that the dying martyr invoked, and that his invocation consisted in the words, "Lord Jesus, receive my spirit."

5. *The invocation stands associated with faith and confession.* When a sinner is led to believe, he is required to confess his faith; and when he confesses his faith in the Lord, he is to make his confession to the Lord himself. What more fitting? To whom is the homage to be rendered, if not to the Lord? Shall we speak of the Sovereign Jesus as our Lord, and not speak to him as such? To whom but himself should our appeal for deliverance, and our expression of homage, be made? Hence, in Romans x. 9-13, each verse is connected with its successor by the particle "for." This connection noted, the point we now insist on is gained. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "For the Scripture saith, whosoever believeth on him shall not be ashamed." "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all who call upon him." "For whosoever shall call upon the name of the Lord shall be saved." Where lies the point, sense, or truth of this argumentation, if the convert did not invoke the Saviour's name? Therefore,

6. *The invocation was commanded with baptism.* Saul had reviled, denied, and blasphemed the name of Jesus, as claimant of the Messiahship. But Jesus appears to him as he goes on his way to drag to prison all who invoked his sovereign name. The astounded persecutor sues for information as to what he now must do. The reply is sent by Ananias, who entering says, "Brother Saul, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Comment here seems needless. None can fail to see that the utterance that called for baptism called also for the invocation of the name of the Sovereign Sa-

viour. Indeed, the form of the address is such as clearly to specify that the convert was to be baptized invoking the name. He was not to be baptized without the invocation. Nothing can be plainer. Why then should we separate what God has joined together? Why contend for baptism without invocation, when as much is affirmed of the one as the other? As well might we argue for invocation without immersion, as for immersion without invocation.

The only question we can suppose to remain is the one, How is the name of the Lord to be invoked? Does not the verb being always in the middle voice carry the idea of *assuming*, or *taking the name upon oneself*? And if so, is it at all needful to express it with the voice? Is the name not assumed simply by the immersion into it? That we find the verb *epi kaleomai*, in the various acceptations of surnaming, appealing, calling by, to, and upon, is undeniable. Acts x. 18, "Simon, surnamed Peter;" xxv. 11, "I appeal unto Cæsar;" xv. 17, "On whom my name is called;" ix. 14, "All who called on this name;" Heb. xi. 16, "called their God." That the idea of assuming relationship to, or of surnaming oneself by, the Lord whose name is invoked in baptism, we admit to be involved, and would most decidedly object to any one calling upon the name of the Lord, who did not understand himself as thereby assuming relationship to the Saviour as vassal to a superior. That those in the first age

who called upon the name of the Lord came to be known, and that notoriously, simply as invokers of the name of Jesus, the commission held by Saul from the Sanhedrim to apprehend all who called upon the name of the Nazarene, is ample proof. This being so, it is manifest that they used a *living voice invocation*. And the question therefore recurs, How did they invoke? That they had no prescribed uniform ritual of invocation is plain, for we have different examples of invoking. There is that of Stephen, already noted; and there is Thomas' famous acknowledgment, "My Lord, and my God." And it is also apparent that they invoked the Lord on behalf of others as well as on their own cause, as it evidenced by the fact, that Stephen followed his selfward invocation by that for his murderers, "Lord, lay not this sin to their charge." We conclude, therefore, in favor of a vocal invocation of the name of the Lord Jesus, either by the party himself submitting to the Saviour in baptism, or by one of the faithful in his behalf. If we are to "pray one for another," may we not invoke the name of the Lord for each other? Who will challenge the brother who baptizes, or one who stands by, for invoking and saying, "Lord Jesus, Saviour of men, receive and save this thy willing convert?" Who that goes believingly forth to the baptismal waters, would not make such invocation his own by his most heartfelt Amen!
Edinburgh. T. H. M.

INVOKING THE NAME OF JESUS.

THE invoking of the name of the Lord Jesus is set forth in the New Testament as a term of salvation, an accompaniment of immersion, and a characteristic of the disciples of Jesus. Unhappily, it has been greatly lost sight of and disused; so much so, that repeated efforts seem requisite to secure for it its due prominence.

That it should not be readily and clearly understood when brought into notice, is a cause for unmitigated astonishment. Are not the references to it in the Christian Oracles most perspicuous? Let us see by collecting them.

1. "And it shall come to pass that whosoever shall call upon the name of the Lord, shall be saved" (Acts ii. 21.)

2. "And they stoned Stephen calling upon (invoking) and saying, Lord Jesus receive my spirit" (Acts vii. 59.)

3. "Then Ananias answered, Lord * * * and here he hath authority from the chief priests to bind all that call on thy name" (Acts ix. 14.)

4. And straightway he preached Christ* in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem? &c. (ix. 20-21.)

5. "Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord" (Acts xxii. 16.)

* Griesbach, Scholz, Lachmann, and Tischendorf, find here *Jesus*.

6. "The same Lord over all, is rich unto all that call upon him. For 'who-soever shall call upon the name of the Lord shall be saved.' How, then, shall they call on him in whom they have not believed?" &c. (Rom. x. 12-14.)

7. "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2.)

8. "Flee, also, youthful lusts; but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart" (2 Tim. ii. 22.)

We presume that no one can look over the above references, and remain in doubt as to the question—Who is the Lord here mentioned? The least definite of them could admit of but one interpretation in the face of such fundamental New Testament discriminations as the following: "To us there is one God, the Father, of whom are all things, and we for him" and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. viii. 6); and "one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5-6.) But when compared with each other, and with their respective contexts, how demonstrably these passages refer to the Lord Jesus Christ. For example, No. 1 is the starting point of Peter's triumphant demonstration, that God had made the "man" of "Nazareth," whom the Jews had crucified, both LORD and Christ; No. 2 presents us with the very words of Stephen's invocation; No. 3 exhibits Ananias in converse with the Lord Jesus; No. 4 expressly makes "this name" invoked, the name of "Jesus, the Son of God;" No. 6 most distinctly teaches by its context, that the Lord who should be the object of invocation, is he who is the object of faith, and the subject of gospel proclamation; and No. 7 particularizes the Lord invoked, as "Jesus Christ our Lord." To this we may add as a separate, because critical, remark, that No. 5, according to the unanimous verdict of the critical editors, Griesbach, Scholz, Lachmann, and Tischendorf, should be read, "calling upon HIS name;" thus making it a matter of grammatical necessity that as "his mouth" (v. 14) is *Jesus'* mouth, "his witness," (v. 15) *Jesus'* witness, so "his name" (v. 16.) must be *Jesus'* name.

We can attribute it to nothing else than sheer inattention, that some beloved brethren continue, to this day, to treat these invocatory passages as if they referred in a general way to *prayer addressed to the heavenly Father through the Son of his love*. That they don't desire a pure speech—that they are afraid of using New Testament discriminations—that they shrink from rendering too much honour to the Lord Messiah: these, of course, are ineligible suppositions.

But granting most fully and cordially that the Lord, whose name these passages speak of as being, or to be, invoked, is "our Lord Jesus Christ," all sorts of constructions have been attempted on the "calling" itself. The "calling" has been taken by some to signify SURNAMING; by others to denote AUTHORIZATION; and by others even ASKING OF MAN!

Surnaming has been advocated on the ground that the Greek verb used (*epikaleomai*) is sometimes employed in that sense—as if the grammatical construction were not in every case of surnaming *wholly different*!

Authorization has been regarded as the thing taught in these passages—as if calling on the name of the Lord, signified simply doing something in his name, or by his authority!

Asking man to do something in the name of the Lord, as the meaning of the phrase "calling upon the name of the Lord," is so ineffably absurd that it needs not a single comment.

"Calling upon oneself the name of the Lord," it may be added, is an emendation proposed by some on the strength of the fact that the original verb is used in the middle voice. Now, there are two reasons to be urged against this. First, the middle voice does not require the actor to be the formal object of his own action: it is perfectly sufficient if he be, not only the doer of the action, but the recipient of its effect or advantage. This general reason is sustained and illustrated by another of a more popular kind. We urge, then, *secondly*, that the most authoritative Greek usage completely forbids any departure from invocation—an *immediate, prayerful call upon the Lord's name for his help and blessing*—as the meaning of the passages under our consideration. We appeal to the usage of the Septuagint

translation of the Old Testament. This is, without controversy, the most authoritative usage which could be adduced in a case of this kind. Omitting every other consideration in favour of illustrating the Greek (original) of the New Testament by the Greek (translation) of the Old Testament, the following is absolutely conclusive: The first time "calling upon the name of the Lord" (No. 1) is mentioned in the New Testament, the whole sentence is taken word for word from the Septuagint rendering of Joel ii. 32. If, therefore, the same words, so far as now under consideration, occur repeatedly in that version, in different passages, so as to settle their meaning there in the most satisfactory manner, we are compelled to attribute to the same words, construed in precisely the same manner, the same meaning in the New Testament as in the Old, unless some manifest absurdity or impossibility forbid.

Now, be it observed, that all the above passages (1-8) contain the verb *epikaleomai* in the middle verse, and all those in which "name" occurs (1, 3, 4, 5, 6, 7) exhibit *to onoma*, in the accusative, governed by the verb, as its only object. Then, further, that in the following group, from the Septuagint, the same construction is employed—the verb in the middle voice, and the noun in the accusative, as the only object of the verb! These points being noted once for all, our demonstration can proceed smoothly, without any further quoting of Greek; and while sufficiently particular for the scholar, will be sufficiently simple to be judged of by every reader.

1. "And he (Abram) went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the altar which he had made there at the first: and there Abram called on the name of the LORD" (Gen. xiii. 4.) Does either surnaming, or authorization, or asking man for anything find any support here? Is anything else than appealing to the Lord, calling on him for help and blessing, expressed? Clearly not.

2. "And (Abraham) planted a grove in Beer-sheba, and called on the name of the Lord, the everlasting God" (Gen. xxi. 33.) Here is no room given for the introduction of anything else than invocation.

3. "And he (Isaac) builded an altar

there, and called upon the name of the Lord" (Gen. xxvi. 25.) As before, invocation at the altar, accompanied by sacrifice.

4. "Quicken us, and we will call upon thy name" (Ps. lxxx. 18.) What else than invocation can be thought of here!

5. "Exalt ye the LORD our God, and worship at his footstool; he is holy. Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD and he answered them" (Ps. xcix. 5-6.) Here those who called upon his "name," called upon "him" in the way of worship, so called to him for his help that he answered them. Worshipful petition—invocation—is the only idea!

6. "O give thanks unto the Lord; call upon his name; make known his deeds among the peoples" (Ps. cv. 1.) Thankful invocation is the thought in this passage, followed by proclamation of his deeds. The exact parallelism of the next verse sustains this remark.

7. "Then called I upon the name of the LORD: O LORD, I beseech thee deliver my soul" (Ps. cxvi. 4.) This is ocular demonstration. The invocation itself is before our eyes!

8. "I will take the cup of salvation, and call upon the name of the Lord" (v. 13.) Surnaming has no chance here; authorization would have required, "I will take the cup of salvation in the name of the Lord."

9. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. x. 25.) Prayerless families are here meant.

10. "I called upon thy name, O LORD, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry" (Sam. iii. 55-56.) Was this any other than the lifting up of the voice—the breathing—the cry to the LORD?

11. "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent" (Zeph. iii. 9.) Hence purity of speech, and the union of believers, are intimately bound up with invoking the name of the Lord.

12. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall

say, "The Lord (is) my God" (Zech. xiii. 9.) Calling upon the Lord's name is calling to him that he may hear!

13. "And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered." (Joel ii. 32.) This is the closing passage of the series, and that which is transferred entire to the New Testament, furnishing the keynote to the subject of "calling on the name of the Lord," as developed in the previously quoted group of passages. Now, as there is nothing in this passage which militates against the idea of invocation, our present argument stands thus: We have twelve passages to settle the meaning of the thirteenth. Not one of the twelve refuses the sense of invocation, as commonly understood and before defined: the majority of them demand that sense; the whole of them can be readily and consistently understood with it. On what pretences can a new meaning be coined for the thirteenth? The imposition of any new sense would flagrantly violate the first law of interpretation. Hence invocation—direct, worshipful appeal to him who bears the name—is the meaning of "calling upon the name" in Joel ii. 32, Acts ii. 21, and the whole series first adduced.

Thus, then, we are furnished with a conclusive historical argument that the middle voice does not require, and cannot, in these passages, have the sense of "calling on oneself the name of the Lord," i. e. surnaming oneself by the name of the Lord. The convert is FOR HIMSELF (audibly or inaudibly, alone or with others, by personal utterance or an appropriating "Amen,"—these are secondary questions) to appeal to the Lord, at whose bidding, and into whose death and resurrection he is about to be immersed. We say "about to be," because of Acts xxii. 16, "Arise, and be immersed, and wash away thy sins, (literally) HAVING CALLED on his name." And oh! what an unspeakably fine accompaniment of immersion. How grandly it calls forth the incipient faith of the convert, just previously confessed.

He does indeed believe Jesus to be the Christ, the Son of the living God—so believes it as to be assured that he now hears his applicant's fervent cry—hears from heaven, his dwelling-place—hears so as to be willing to accept him as a disciple, and throw over him the robe of his salvation! *In this faith* the invoker yields himself up to be buried in the baptismal grave, and is raised to walk with his thus embraced Lord in newness of life!

But what of the "sanctified in Christ Jesus, called saints?" What is it which binds on them the badge of (not, 'having called,' but) being those who in every place "call on the name of our Lord Jesus Christ?" Is it their having, individually, and once for all, called on the Lord's name at their baptism? We suppose not. (Compare passages No. 2, 3, 4, 7, 8, in the New Testament group above.) Besides extraordinary occasions, (2) should not every church-gathering be constituted by a brief calling on the name of the Lord, in whose name every word and deed of worship and service is about being said and done? Would not this be a fine mode of realizing that by him we have introduction to the Father? Nay! does not the Lord himself refer to some special act of this nature, in saying, "For where two or three are gathered together *into* (eis) my name, there am I in the midst of them?"—These hints require following up.

Meanwhile, beloved brethren, let us practice and inculcate what we know. Let us put "the saving invocation" in its right place. Let no fear, or pride, or unbelief keep us from this. Incorporating the calling on the name of the Lord Jesus in our proclamations of the Gospel, and in our administrations of baptism, will serve to silence prejudice and win all hearts. The greater compass of our faith—the higher honor done our glorious Lord—the greater beauty and expressiveness of the ordinance of immersion will be seen and known of all men!

J. B. R.

Dysart, May 8th.

HALF-HOUR LECTURES, BY A. CAMPBELL.

REPORTED BY MR. SEGAR AND REVISED BY THE LECTURER.

GENTLEMEN: We have for consideration this morning the most splendid victory that was ever gained in the

world. It is a human and divine triumph, but it is here presented as a human victory.

We have two Adams—Adam first, in paradise, and Adam second, of the Christian era, so called by the inspired penmen of this book. The second stands to man under the dispensation of a new covenant, and, as Adam of Eden represented his posterity of the Patriarchal age, so does our Saviour, Jesus Christ, represent us, His posterity. Now, the second Adam is presented to us, in the opening scenes of his life, as being tempted of the Devil — as passing through a temptation incomparably superior to that which our first father Adam was subjected to in paradise. It is one of the most sublime conquests ever presented to the eye of cultivated reason.

Before we speak particularly of the different parts of this great contest, as here reported, let us notice the principal sinning points in human nature. There are three great lusts of mankind, to wit: the lusts of the eye, the lusts of the flesh, and the lusts of, what is courteously called among us, the pride of life. All these lusts are within the area of the perceptions and appropriations, so far as human nature is concerned, and the capital lusts of all these are the lusts of the pride of life. Hence, it is the most remarkable wonder and admirable fact, that our Saviour should have been justified in these three great points. After He had fasted for a time far beyond the power of man to endure — after He had been nearly exhausted, and being sustained only by supernatural aid, He entered the field with no advantage whatever on His side, and laid Himself open to the assault; hence, the great antagonist, who is ever prowling about like a roaring lion, thought he could make an easy prey of Christ. The temptation was conceived in the most wonderful subtlety, and was a deep, almost unfathomable scheme of cunning and iniquity. We now call your attention to the first point of this grand history.

Christ was led up of the Spirit into the wilderness to be tempted of the Devil. This was a most singular position and circumstance, as it no doubt seems to many persons, and probably it is hard for them to see what special object induced Him, as a man, to go there. There is nothing unaccountable about this or any other fact of Holy Writ, though it may be very difficult for some

people to understand at first. But every one must bear in mind that there is a mutual concurrence between the Father, Son, and Holy Spirit, and every act, both of creation and the corporation, is thus consummated. Hence, it is easy to understand that the Spirit of God led Christ to the solitude of the wilderness to fast for forty days and forty nights, that He might be tried by the great adversary. There was to be a suspension of all the animal powers for that period of time; hence, at the expiration of that time, the appetite — the great essential of life — must necessarily have had an enormous power. We cannot imagine a person fasting so long without being supernaturally sustained: therefore, when the required time had elapsed — when the infinite power that sustained the Saviour, and held in suspense His appetite — when it was withdrawn, the craving for animal food revived in a moment, and, of course, no keener appetite could be imagined than these circumstances must have produced. No wonder "He was afterward an hungered." Thus, through infinite wisdom and power, the great adversary had all the chances imaginable, and was granted every opportunity that could be desired to victimize the Saviour.

It is always to be conceded that Christ is the Son of God, but by the manner in which the Devil addressed the Saviour, we are disposed to conclude that he entertained conditional opinions in regard to the fact. He appears to say, "Grant that you are the Son of God. If so, command these stones to be made loaves." What a cunning, powerful temptation was this. We have a great many appetites of the flesh, but none of them are to be compared to that for food; therefore, it is natural to say, if a man would do anything to save his life, it would be under circumstances that were surrounding the Saviour. "Command these stones to be loaves," said the Devil. The Son of God is now to defend Himself. How is this temptation met? Christ unsheathes the sword of the Spirit, and repels his enemy with the Word of God, saying, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus, He brought up the testimony of God, and that is the only way man can foil his adversary at the present hour.

Gentlemen, we find here a great compliment to the Word of God, which may be considered in various and significant points of view. We have the bread of life, in what may be considered the gross conception of the term. This forms a part of the food of man, but he has a life far above the mere animal life; therefore, he is to live upon "every word that proceedeth out of the mouth of God." Of course, any man who is a spiritually true man, has no desire for bread and water, in the gross conception of our animal nature, any further than is necessary to sustain the animal system; but he has an appetite for a spiritual bread and water of life, and that is the Word of God, which is transcendently more invigorating than any other food.

Again, the Word of God is the envelope of life, just as our words are the envelopes of our ideas. The Word is pictured to the eye and sounded to the ear, or shadowed to the eye and oracled to the ear. Hence, there is something in a language that is intimately related to the spirit of man.

The Word is also the sublimest emblem of power. God has always worked by words, and the Word has always been the scabbard of life and the sword of the Spirit. He created the universe by speech; and here, again, the Saviour triumphs over the temptations of the great arch-enemy of man, through the potency of the Word. Therefore, well might the apostle say, "For the Word of God is quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

But let us look once more to the principal subject of these remarks. The Devil ceased after he had failed, and made no reply. His mouth was stopped. He had opened his mouth in the oracles of God, but now he is silenced. The Devil knew when he was silenced too. There are many men, even in our day and generation, who do not know when they are silenced; but in this battle the adversary felt himself defeated, and, changing grounds presented a new subject, but at another time. We say another time, for we do not conceive these remarkable events to have happened just in the order that their presentation

in the sequence would indicate. No one can imagine it to be so; therefore, we say at another time the Devil was induced, by some means, to place the Saviour upon a pinnacle of the temple, and then, in his insinuating and contemptuous manner, said to Christ, "If thou be the Son of God, cast thyself down; for it is written, He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But how was this insult foiled? Was it not by the same sword? It is written, thou shalt not tempt the Lord thy God, *i. e.* thou shalt not put thyself in danger to try and see whether the Lord will protect thee or not. Thou shalt not tempt Him."

Let every one observe that the Devil quotes Scripture, and quotes it verbatim too. But we are not always to hearken to the quotations from Scripture. We must first understand something of the intent and purpose of the person who presents them, before we place any value upon the quotation. It is true that Christ and the Devil both quote Scripture, but in every instance the Devil quotes wickedly, illogically, and perverts it; but true Scripture, in its legitimate import and the precise intent and meaning of the oracle, is as Jesus quotes it.

Thus, two lusts of human nature have been tried, and there is no power in the flesh now remaining to appeal to but the pride of life, and to this the adversary directs his last temptation. The pride of life is now on trial.

"Again, the Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world and the glory of them." Be it remembered here that the tempter, at this time, is made by the Creator lord of all the earth, and all that appertains to it. He has all power and possession for the time being, and but for which there could be no real temptation. Under these circumstances, while upon the mount, he took a survey of the beautiful city of Jerusalem, the grand and richly decorated country around; and all the world, indeed, was then and there presented before the gaze as a magnificent moving panorama, which caused all the grandeur of the world to pass, in all its charms and beauties, before the eye of man. At this point he

says to the Saviour, "All these things will I give thee if thou wilt fall down and worship me." In other words, if you will just recognize my right—if you will do me this honour and glory, all things shall be thine. What next? How does the Saviour receive this powerful temptation? He resents this insult with more keenness than any other of the former temptations. He says, "Get thee behind me adversary"—for the word Satan signifies neither more nor less than adversary—"for it is written." The sword of the Spirit is again presented: "Thou shalt worship the Lord thy God, and him only shalt thou serve. No other God shalt thou worship." Now, the last lust of the flesh, the pride of life—had been tried, and, like the others, with no avail on the part of the Devil. There was no other temptation. The Devil had not, in all his possessions, another single temptation that could be presented to man, as a man, in any conceivable condition whatever. Therefore, it was a fair fought battle, and the most important ever reported in the pages of time.

Gentlemen, the whole moral of this triumph is, implicit confidence in and submission to the word—in obeying Him and his precepts, whether we can see the bearing of them or not. We

need not comprehend, in their height and depth, the teachings of the Bible, but knowing the Lord has said so and so is sufficient; and whether we can measure it or not, our honor, our safety, and our glory consist in conforming to the dictates of God's Word. No lesson was ever taught in the annals of time, that can be compared with the moral of this summary account of all the powers of Satan warring against man.

The historian tells us that after Christ's great battle with the adversary, He was exhausted. It is not mere muscular employment that exhausts the fountain of life. There is exhaustion in thinking, and when a man's soul is earnestly called into severe and continuous labor, it has a very great effect upon the machinery of the body. Hence, I do not wonder that the Saviour was perfectly exhausted, both in body and in mind, after fasting forty days and forty nights, and then fighting such a tremendous battle. His functions of life were a long time without the proper and regular nourishment necessary to sustain the human system in its health and vigor; hence, the Devil being vanquished in his terrific and appalling assault, he departed, left the Saviour, "And behold, angels came and ministered unto Him."

REQUIREMENTS OF THE CHURCHES.—No. VI

CHARITY. (CONCLUDED.)

A GLADSOME guest is love. Happiness itself, it makes its possessor happy. A heart void of love cannot rejoice. Blessedness comes with love, stays with it, goes with it. Who ever saw a happy churl? Who knows a gladsome grumbler? But heaven-born love is not a fool, nor a knave, to rejoice in all that is found in this sinful, sorrowing world. It rejoices, but not in sin; it rejoices, but only in the true. "Rejoiceth not in iniquity, but rejoiceth in the truth." Think you its pleasures are not select? Conclude you its society is not choice? It were not the love of God were it otherwise than sin-avoiding and truth-communing. All its fellowships and sympathies are with the truth. It is the true love, and cannot, therefore, find rejoicing but in the truth. There is a love—a miserable, degraded, and

degrading thing, which haunts the homes of infamy, and makes them boisterous with the mirth of sin. But oh! how unlike to that calm rejoicing with the truth, whose present is happiness, whose future is heaven.

Love is a burden bearer. There is nothing too heavy for its willing feet, ready hands, broad shoulders, and panting heart. It would always be lifting and carrying. "It beareth all things. It will uplift any sort of load that oppresses poor humanity; and indeed, the heavier the burden, and the sorer the oppression, with all the more alacrity does true charity come to the rescue. Having no weight to oppress itself, its business is to bear the load of others. It shrinks from nothing within the limits of the possible. It has borne already, in the person of its Great Author

and Exemplar, the direst of loads—the sin of a world. “Thereby perceive we the love, because he laid down his life for us, and we ought to lay down our lives for the brethren.” In Jesus we perceive the love—for in him we see the sin-bearer. He bore our sins in his own body on the tree, and will we not bear each other's burdens, and so fulfil the law of Christ?

Love is no cynic. It is not a carping critic. It finds nothing congenial in the cold shades of Scepticism. In God it is the producer of our faith; in us it is the product of our faith. God loves—we believe, and believing, love. Our faith is that faith which energizes by love. It credits all that God has spoken. It cannot doubt its Father's word. The day of promise may be long of dawning—the night of waiting may be dark and starless; but this heavenly visitant of the soul is “always confident.” Did we love more we should have stronger, greater faith. It is no loving heart which would always find occasion of doubt in God or man. For want of love in man we cannot always believe him; were his love like God's, all things were believeable with him, as they doubtless are with God. Still, fallen as man is, charity will believe rather than doubt. Nothing is more painful to the loving spirit than to be compelled to doubt a once well-trusted friend.

And even when evidence amounts to proof, and faith is no longer able to hold its place, hope will come and take it; for where true love cannot believe, it will hope. It “hopeth all things” possible to hope, as it “believeth all things” possible to faith. When it finds the character of the fondly loved-one gone—gone beyond the possibility of doubt—it still will hope the best. How many a loving heart has uttered these words—and what heart that loves would not? Doubt is as much opposed to hope as it is to faith, so that if love believes, it must also fondly anticipate. When all is gone for the present, it thus finds a treasure and a solace in the future. Like man himself, it lives not in the past, nor in the present only; but in the future. It beats true to the best aspirations of our nature, when, all being dark around, it points the finger to the first indications of the longed for day-dawn. “He,” therefore, “that feareth, is

not made perfect in love, for perfect love casteth out fear.” Gloomy apprehensions are not begotten by the love of God.

Hope gives tenacity to purpose; it enables even the weakest to endure. As a characteristic of love, it necessarily supplies great fortitude of character to the man or woman who loves. Though the tenderest of emotions, it is yet the hardest. It “endureth all things.” The toil and ill-usage it outlives could not have been believed had they not been seen. What love can do, what it is capable of enduring, what it is able to suffer, could not have been known had history not given the manifold demonstration. An all but broken-hearted wife or mother may well say, she “did not think she could have outlived so much.” Much more may we say, in view of the long-suffering of God, and the enduring of the sinner-loving exponent of his love to man, exclaim, “Behold what manner of love the Father hath bestowed upon us!” Love, the most potent of principles, will hold on its way on the midst of a wilderness of discouragements, at the bare prospect of which all other motives to action would sink and die outright. There is nothing too hard for love. After the conversion of such sinners as the gospel of the grace of God has saved—anything. Brethren, test your love by your power of endurance.

If you fail, it marks your deficiency in that charity which “never faileth.” How like its author, who fainteth not, neither is weary! What a consolation, that come what may, love shall never cease. How cheering, that amid all the changes of time, and all the vicissitudes of life, there is this love to gladden the heart of lover and loved. How well it is that, amid the utmost poverty of gift, this queen of graces remains to cheer the otherwise desolate church, and through her to bless and save the world. Forget it not, brethren, that this is the “more excellent way.” It is not alone by the most exact order—not by the setting in order of all else that is wanting in the churches, that we can succeed in our efforts for the ancient faith. There must abide also faith, hope, love—these three; but the greatest of these is love. By all means covet earnestly the best gifts, contend fearlessly for the one faith, but in so doing, let us not at any time forget to “follow after charity.”

Edinburgh.

T. H. M.

OPEN COUNCIL.

"THE DIVINITY OF CHRIST."

It will be perceived that I do not use the term at the head of this article as one of mine own, but as the fabrication of men. How far men are justified in employing such a term, or by what authority of Scripture they obtain license to make it, must be left to those who search the Scriptures, in order to discover whether such an expression or term, in strictly definite words, is ever found in them. If found, it may be used; if not, it is unscriptural, and therefore must not be used. It has not pleased God, the Father of all Christians, the Creator of all men by Jesus Christ, the Saviour of all men, the King and Head of all Christians through His Spirit, as shewn to us in the inspired records of his Prophets and Apostles, to employ such a term as "the divinity of Christ;" consequently I may not use it, but rather look upon it as upon one of those ingenious devices of the Adversary to lead men from the path of rectitude.

I presume that the majority of our readers are brethren in the one faith, and that to them the version of King James' Bible is the most available. I would, therefore, before proceeding farther, enter two objections against the translation of two passages found in it; in fact, they cannot properly be said to be mistranslations, as the one passage is not to be found in the original, and the other is, or has been, altered from its original import.

The first objection is against the 7th verse of the 1 John v. — "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one"—which should not be at all in the chapter. From notes gathered from various sources, I place the following observations before the reader, as affecting the above verse. Greek authors not quoting the text—Irenæus, Clemens Alexandrinus, Dionysius Alexandrinus, Athanasius, Epiphanius, Basil, Gregory Nyssen, Nazianzen, Chrysostome, Council of Nice, Hypolytus, Oecumenius, and others. Latin authors—Noratian Hilary, Jerome, Augustine, Ambrose, Faustinus, Leo Magnus, Bede, Gregory, Eusebius (Pope) and others.

It was not inserted by Erasmus in his 1st edition of the New Testament in Greek in 1516, nor in the second edition in 1519. Having promised to insert it if it could be found in any Greek MS, he was informed there was one in England which contained it; consequently, the 3rd edition in 1522 contained it. This Greek MS. was found some 200 years after in Trinity College library, Dublin; but the great probability

is, that it was either translated or corrected from the Latin Vulgate. Another MS. was found at Berlin, which was discovered to have been transcribed from the printed Biblia Complutensia, published 1522. In Latin MS, written in the 13th century, now in the British Museum, it is not found. No Greek MS. written earlier than the 15th century contains it; no Latin MS. earlier than the 9th century. Omitted as spurious in the several editions of the Old or New Testament by Zwinglius, Græbach, and Luther, and in the Old English Bibles of Henry VIII., Edward VI. and Elizabeth, it was printed in small types, or included in brackets. Lastly, those of our readers who possess Campbell's edition of the New Testament, will see that it is not included in the chapter. I trust that the above testimony, as to the spurious nature of the verse, will convince the unbiased reader that we are right in not receiving the verse as genuine; therefore, it cannot be admitted in any argument.

The second objection is against the translation of 1 Tim. iii. 16. I cannot do better than give the substance of the remarks of Sir Isaac Newton on this passage. He states that what the Latins have done to 1 John v. 7, the Greeks have to the above named passage. By changing *o* into *h*, the abbreviation of (Theos) *deos*, they now read, "Great is the mystery of godliness: God manifested in the flesh." Whereas all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, "Great is the mystery of godliness which was manifested in the flesh." Newton gives a list of authors who, he says, wrote all of them in the fourth and fifth centuries, for the Deity of the Son and incarnation of God; and yet he could not find that they ever allege this text to prove it, except Gregory Nyssen once argues it if the passage did not creep in out of some marginal annotation.) *During the continuance of the Arian controversy, it never was used; though now considered as over, those who read "God made manifest in the flesh," as Sir Isaac Newton observes, think it "one of the most obvious and pertinent texts for the business."* Let those who have Campbell's edition refer to this passage, and they will find it translated, "Great is the secret of godliness; he who was manifested in the flesh." It is plain, then, that the translation of King James' Version is incorrect. However, if we read this passage as "Great is the mystery of godliness which was manifested in the flesh," or as "he who was manifested in the flesh," it matters not. be-

cause look at it how you may, it can but refer to Christ who was manifested in the flesh, and to none else. These objections have been made simply for the purpose of removing obstructions from the path of the writer, and for the purpose of aiding those who also may be caused to stumble through their occurrence.

I earnestly desire and hope, that what remarks I may make may not be accepted, if they do not bear upon their foreheads, so to speak, the stamp of truth; and trust that if I should appear to err, or do err, that any observations made on them will be made in the same true Christian spirit of love and brotherly affection in which I make them. Let the Book of the Inspired Records be taken in hand, and carefully, without bias, in a truth-searching mind, the writer asks his readers to follow him, in the passages which he may name and bring before their notice.

1. Let us first look at Psalm cx. 1, "The Lord said unto my Lord," and its parallel passages in Mat. xxii. 41 to 46, Mark xii. 35, Luke xx. 39 to 44. The principal truth here I wish to be noticed is, the distinction between the *Lord* and my Lord. Now let us turn to Mal. iii. 1, and we shall have the same truth made apparent, "the *Lord* of hosts" and "the Lord." See also Jer. xxiii. 5-6.

2. I will now give a large number of references to be found in the records of the Evangelists, the Acts, and the Letters of the Apostles. Mat. xvi. 16—Mark viii. 29, i. 1, ix. 7—Luke xix. 20, xxiv. 49—John vi. 69, xv. 26, xvi. 7, xx. 31, v. 17, 21, viii. 19, 38, xii. 44 to 50, the whole of chapter 17—Acts iii. 33—1 John v. 5, i. 1, 2, 3, v. 19, 20, i. 3, ii. 22-24—2 John iii.—Rom. ix. 5, i. 7—Titus ii. 13, i. 4—Rev. xxi. 22, xxii. 1, i. 1, 5, 6—Philip. ii. 11, i. 2—1 Cor. 1, 3—2 Cor. i. 2, 3—Eph. i. 2—Col. i. 2, 3, 10, 12 to 15—1 Thes. i. 3—2 Thes. i. 2—1 Tim. i. 2—2 Tim. i. 2—Titus i. 4—Philemon, 3—Heb. i. 1, 2—James i. 1—1 Pet. i. 3—2 Pet. i. 1, 2—Jude 1 to 4—and numerous others. If we carefully read these, we shall be compelled to come to the conclusion, that the *Lord* is spoken of as the Father; the Lord, as the Son, or Word, or Lamb, or Saviour: or, stating it in other terms, we see God spoken of under different names, and the Son of God also with various names. Nothing more or less.

3. Isa. ix. 6 contrasted with Heb. i. 8. In the one passage the name of the child is "the mighty God, the everlasting Father," but it is the *Lord* who so designates the child. In the other, the Son is called God, but it is *God* who so names him.

4. Acts xx. 28 in unison with the 35th verse. It is stated that the elders were directed "to feed the church of God, which

he hath purchased with his own blood." It is an indisputable fact, that Christ was the Son of God, and that his blood was shed for the redemption of men; that men who accepted of such redemption are strictly called by name, as the church of Christ, but they may also be termed just as strictly the church of God; for was not Christ the Son of God, and sent especially by the Father to redeem men? As sent from and by God, as Christ was His Son, it can truthfully be said, that the church of God was purchased by his blood. In the same manner, when we read Titus i. 3, 4, we comprehend how it is that God can be designated our Saviour and also Jesus Christ.

5. 2nd Cor. v. 18, 19, 20. We see plainly brought to our view in this passage, the fact that God was in Christ, reconciling the world to himself, and that the ambassadors for Christ were the Apostles.

6. John xx. 38, the exclamation of Thomas, "My Lord and my God." I can conceive Thomas beholding in Christ his Lord and his God, in the same manner as when Paul, in Colos. i. 19, says, "For it pleased (the Father) that in him should all fulness dwell;" and again in Col. ii. 9, "For in him (Christ) dwelleth all the fulness of the Godhead bodily."

7. John x. 22 to 42, more especially the 30th verse, "I and (my) Father are one." Remember, that He who uttered these words possessed the Spirit beyond measure; therefore, I can accept the statement that He and his Father were one, for the fulness of the Godhead was in him.

8. Compare Mark xiii. 32 and Acts i. 6, 7. I agree with the opinion of another brother who has made remarks on this subject, that it cannot, nor does it necessarily follow, that though the Father reserves certain things to himself, the Son could not know, or did not know, times or seasons. The Son, receiving power and authority from the Father to make known secrets which had been hidden for ages, would stop from obedience, and not make known other things which he might know; and so, in the above statements, confine men within the limits of that which was already declared. Turn it which way you please, you cannot destroy the relation between Father and Son, nor the assertion of the Apostle, "that in him was the fulness of the Godhead."

9. John i. 1, 2, 14, 18. "In the beginning was the Word." I understand by this term, that at the commencement of time, the Word existed. We find the phrase, "In the beginning," in i. 1, where it is stated, that it was in the beginning God created the heaven and the earth. Now, I know of no beginning which can have reference to man, save the one mentioned in Genesis.

It cannot be applied to *eternity*, for that has no beginning; therefore it can only apply to *time*, which did not commence till the creation of heaven and earth. Consequently, we come to the conclusion, as stated previously. It will be said, Am I to understand, that the Word did not exist till that time had commenced? No, for "by him (the Word, or the Son) all things were created; all things were created by him and for him: and he is *before* all things, and *by* him all things consist" (1 Col. i. 16, 17.) I trust this will be sufficient proof as to the Word not being limited to the beginning, for the "same was in the beginning *with* God; and the Word was with God, and the Word was God." Concerning this same Word, we have stated in the 14th verse, that "the Word was made flesh—that we beheld his glory, the glory as of the only begotten of the Father," and further on, in the 18th verse, that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." I submit, that in this phrase we have, first, a full confirmation of the statement of the Apostle, as to the fulness of the Godhead being in Christ, or the Word, bodily, for "the Word was God." Secondly, that the relation of Father and Son is clearly made apparent, for "he was *with* God." And thirdly, that the Son of God, or the Word, in the form of man, was the only being who made known God, from seeing him, on the earth.

I have concluded quoting passages for the purpose of commenting upon them, and ask attention to the few succeeding observations. In reading any or all of the passages given, whether written by the writers of the so-named Old or New Testaments, or whether the utterances of the Saviour or his followers, we must not forget that the *Holy Spirit* was present with the writer or speaker: consequently, that in all cases, we have presented to our view, the Father, Son, and Holy Spirit.

As the Holy Spirit has not seen fit to enlighten us farther on the nature of the relation between the Father, the Son, and the Spirit, and has not chosen such terms as divinity, trinity, substance, &c. as designative of such relationship, I, as a Christian, decline to use them. I can rest satisfied with saying, with the inspired Apostle Paul, that "WITHOUT CONTROVERSY, great is the mystery of godliness: He, who was manifested in the flesh, justified in the Spirit, seen of messengers, preached unto the Gentiles, believed on in the world, received up into glory."

In conclusion, I submit, that Christians would do well in "endeavoring to keep the unity of the Spirit in the bond of peace." In acknowledging "one body and one Spi-

rit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

I can only say, as an esteemed brother has said, that what I have written is obtained from no book having any relation to the subject. To me, the inspired records are not so many pages of verbose or double meaning words, on which or with which we may upraise so many abstract and metaphysical theories, but they are truths enunciated by the Holy Spirit of God; and as such I cannot comprehend how expressions ascribed to inspired men can be irreconcilable with each other. What my finite mind cannot understand of the words of the Spirit, I implicitly believe. I hope that what I have written on this matter will be tested by the Scriptures, and should I seem to err, nothing would give me greater pleasure than being set right, but the Scriptures alone must be the impartial referee.

HENRY BRITAIN.

"PASTORATE OF THE AMERICAN CHURCHES."

In the March number of the *British Millennial Harbinger* which arrived this evening, I observed a critical article on the "Pastorate of the American Churches," as the writer apprehended the subject from my letters and previous other sources. The good brother writes as any other brother would write who is not an American citizen; but not as an American brother would write: yea, I can hardly think of one in this country that would write such an article as that sent by our brother from Australia. I do not contend that his views are unscriptural, for the Scriptures afford him the concurrence of apostolic example, while they are silent on the subject of locating and sustaining a brother to preach. Hence, no condemnation is passed on the practice of our American congregations. The character of the cause of Christ in this country is, in this particular of the "Pastorate," quite diverse from that which it presents in Britain or Australia. Here our congregations include their hundreds—while beyond the Atlantic they are computed by units and by tens. Here we have congregations that are large, wealthy, and generous, and most appropriately and effectually taught, that He who has blest them with the riches of earth is the best Banker in whose treasury they can possibly invest. Thus they build capacious and attractive houses for the habitation of God. Thus they willingly support a learned and talented brother, "to build them up in the faith," and to prepare the world for the advent of the Messiah's universal reign. In Britain and her colonies, where the "truth

has made some of God's creatures free," our congregations are comparatively small and poor; and, perhaps, the principal reason for this difference is, that as soon as our brethren in this country build a meeting-house, they engage the most efficient brother attainable, to devote himself entirely to the interests of that particular congregation. Last Lord's-day we visited a church recently established, in a dispersed village, some eighteen miles distant from this city. The house was built by a sister, whose wealth enables her to be "rich in good works," and was opened by our Bro. D P. Henderson, pastor of the congregation in Louisville. On the following day, the members numbering about 20, and many living eight miles distant, subscribed 800 dollars per year, or about £200, for their preacher's support. Will our British brethren note this instance of appropriating that which is the Lord's for the support of His cause? And this is by no means a rare case. As the storehouse of the Almighty cannot be impoverished by the plentitude of his bestowments, so is it the experience of our American brethren, that as they contribute to give to the thirsting souls the water, of which if a man drink, he shall never thirst again, their own cup ceaseth not to run over. Our brother is in error when he exclaims, in reference to the Pastorale in the American churches, "Why! this is worse than Methodism;" for though our British congregations do not individually sustain a brother to preach for them, yet, in America, every pastor is expected to devote himself entirely to the church. If he does not conduct three conventions of the brotherhood on the Lord's-day, and engage himself either among the members, or by holding meetings elsewhere, he will find that the church is too enlightened to support an "hireling." The brethren who are sustained by the congregations here, must of necessity be "working men," for the wants of such large congregations demand from them nearly every moment of their time; and it would edify our foreign brethren to become acquainted with their great labours in the Master's vineyard. In Britain, the few brethren who are recognized as the sustained preachers of the churches cannot be presumed to be prompted by carnal considerations, in retaining the "evangelistic office," for it is pre-eminently one of labour—mental and physical labour. In America, although our brethren are paid from 800 to 2500 dollars a year, their service is equally laborious, and, perchance, it exceeds in labour. They are men who "are not their own," but who have engraven upon their brow and heart, the word "devoted." And though they are sustained by individual churches to an extent which places them beyond

the deleterious associations of the ignorant, and the contumely and disregard of those in the "higher walks of life;" yet they are, nevertheless, faithful oracles of heaven's will to the church and to the world. In this country, it is indispensable to the interests of Christ's cause, that a brother be provided for in the capacity of the church's servant. Until I became informed of its true character in this country, I maintained, "that he was an officer unauthorized by the New Covenant, and an institution averse to the welfare and purity of the church." But I am now convinced that he is an absolute essentiality to its efficiency and prosperity. With regard to our brother's critique on a paragraph extracted from my letter on the Allegheny church, which alluded to the entire absorption of speaking opportunity in the public meetings, I will remark—and the application of the remark will embrace the church in New York, and every other in this country, so far as I am informed—that the pastor or paid servant is the only preacher in the church; not that the elders are not permitted to preach: but that from some cause (perchance, that of having a paid preacher) there are not more than two per cent. of our American elders that can preach. I have never seen a church, since leaving New York, where the elders even presided at the "Lord's table," in a church where a preacher was sustained. In New York, I was in a measure reconciled to the American practice of the "one man system," by seeing the elders occupying the representative position of Him who instituted the commemorative feast, while the preacher mingled with the congregation. But a few months afterwards, that very feature of similarity to the practice of the British churches, was the source of disagreement between the preacher, elders, and deacons, and ultimately the church was divided. In referring to the number of young speakers in the New York church, I did not design for any brother to understand that those young speakers ever occupied the pulpit; but that they availed themselves of the Wednesday evening meetings, to exhort their brethren and sisters. Our American brethren very prudently require education to be associated with the position of their preacher, and those congregations which are remiss in affording the requisite accomplishments to any brother, whose prospective usefulness exceeds his ability to procure them for himself, are very few. There are many of our brethren and sisters who have, as individuals, sent needy and deserving young brethren to the colleges connected with our cause, that they may be thoroughly equipped for every sphere of "Christ's minister;" and many are the churches that, having in their midst, one

of promising endowments and devotion, have done likewise. And again, it is granted by the faculties, if not provided by the constitutions of our colleges, that any brother desirous of attaining an education for the ministry, shall be duly instructed without any charge, excepting personal necessities. Such a provision is made at Bethany; Harrodsburg, Ky.; Indianapolis, Ind.; and, perhaps, other places. So that where talent is evinced, there are hearts to encourage, and institutes to develop it. Our brother quotes the names of several brethren whom he presumes are not sustained as preachers. We will briefly remark: 1st, That in Bethany, the eldership is occupied by the professors of the college—Brethren A. Campbell, W. K. Pendleton, C. L. Loos, and T. D. Pickett, who are not only learned men, but efficient speakers. Hence they have no necessity for another officer. 2nd, Bro. Franklin is supported by his paper, (*American Christian Review*) and though he is always travelling for the purpose of extending its circulation and preaching, he maintains, "that as the labourer is worthy of his hire," so he should be paid by the churches which engage him. 3rd, Our Bro. Fanning is President of Franklin College, and is therefore not a sustained preacher. 4th, Our Bro. James Henshall is sustained by the congregation in Shelbyville, Ky. as their preacher. Thus our brother's assumption is not American, but truly British, and I may add, scriptural. Had he included the venerated name of Bro. P. S. Fall, of Nashville, Tennessee, in his list, he would have been right in at least one instance; for that Bro. (born in Brighton, England) has been preaching for more than forty years without fee or pecuniary reward. For many years he was pastor of the church in Frankfort, Ky. and supported himself by teaching. And though scarcely excelled in this, or any other country, for profundity and originality of thought, combined with the highest classical attainments and unspotted devotional character, he was not appreciated as a preacher, nor successful in securing a remunerative audience; and I am assured by a brother who knew him intimately, that the only reason was, that "he would not receive the laborer's wages." Nearly two years ago, a graduate from Bethany succeeded him, with a salary from the church of about 1500 dollars. And though this young preacher would be profited by sitting at the feet of Bro. Fall, and does not wear but an inferior order of his proficiency and genius, yet he is surpassingly successful, yea, popular. From these premises we conclude that, for a preacher to be successful, he must receive his means of support from the congregation. I do not perceive that any principle of our re-

ligion is violated by our American brethren terming their elders *bishops*. On comparison, I find that it is much more current in Britain than in America; but where it is employed to denote the brethren holding that office here, our brethren have not that reserve which I have noticed our British brethren manifest. In conclusion, popularity, in import and application, is not a synonyme of spirituality. Our American congregations are popular, while our Baptist congregations are preeminently spiritual. It is sad! that as the borders of the church are extended, the world by its duplicity and illusion assumes the name and profession of Christ, contaminating the atmosphere, and drawing clouds and eruptions into that sacred condition.

THOMAS BUTLER.

Louisville, Ky. March 20, 1860.

LETTER FROM AMERICA.

Harrodsburg, Ky. April 7th, 1860.

Dear Brother Wallis, — I am happy to hear that your health has so much improved since your severe attack in 1858, and I trust you may long be spared to prosecute the good work in which you have been so diligently and successfully engaged. I regard the *British Millennial Harbinger* as one of our most valuable periodicals, and I am sure it contributes much to promote a correct knowledge of our views among the people, and to encourage and strengthen the brethren by the articles it contains, and the good news it brings of the progress of truth abroad.

I am delighted to find that the cause of primitive Christianity has now so many able defenders in Great Britain. In this country the truth is rapidly gaining ground, though we have here and there professed advocates of the cause, who teach things which they ought not. This was the case, however, even in apostolic times, and is no proper ground of discouragement at any time, but rather a reason that they who know the truth should exert themselves more to defend and diffuse it. There have been a few lately among us who seem disposed to re-establish some matters which have been long since discarded by us as a people. These teachers seem desirous of introducing an order of clergy again amongst us. One proposes, and even uses, the title "Rev." Another talks about "his pulpit," and claims the privilege of exchanging it with sectarian ministers at his pleasure. But what surprises me more than all, is, to hear churches and prominent brethren talking about "our pastor," and to see how easily churches can slide back again into the error from which they have been so recently delivered.

There is no doubt that the churches greatly need to be properly organized with bishops and deacons, and the error into which some have fallen in giving themselves up to the direction of some preaching brother, called "a pastor," has probably originated in a consciousness of the deficiency referred to, and in a desire to supply it at least in part. But I regard the tendency of such a practice as highly dangerous, and the practice itself as wholly unscriptural. Oh! let us see to it, that we have all things according to the pattern shown in the New Testament! If anything be plainly revealed there, it is, that the church herself is the pillar and support of the truth, that there should be no "lords over God's heritage," but that he who would be greatest must be servant of all. The apostles served—the prophets, the pastors, the teachers—all were ministers of the word—all serving for the edification of the church, the body of Christ—the bride which Christ loved, and for whom he gave himself to die. In the Scripture, the church is ever placed first and highest—the object of all ministries—the central idea in every Christian enterprise and effort. Christ himself is given to be "the head over all things to the church which is his body, the fulness of him that filleth all in all," Eph. i. 22, 23. Hence the apostles addressed their letters to churches, and Paul puts an oath upon the individuals—doubtless the elders—who received his first letter to the Thessalonians, charging them that it be read to all the holy brethren. It was not to be kept by any "pastor" and doled out in scraps on Sundays by "his reverence," to suit his own purposes. Oh! how much depends upon the church's maintaining her true position! How necessary it is that the brethren should be on their guard, lest through slothfulness and sluggishness they should suffer ambitious men to usurp authority in the house of God, and to dishonour the cause of Christ, and degrade the flock which he has purchased with his own blood! The church was even higher than the apostles, as worldly ideas of elevation go. "We preach not ourselves," says Paul, 2 Cor. iv. "but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." The church could even try those who called themselves apostles, and is commended for doing so in Christ's letter to the Ephesians, Rev. ii. 2. Oh! how simple and plain all these things are in Holy Scripture, and how important that they should be ever kept in view! I am happy to believe that any errors in regard to these matters in this country among the churches are confined to a few localities, and, I trust, they will be but transient in their duration. Meanwhile, the brotherhood in ge-

neral are moving onward, and, I trust, upward in their course, and the truths we preach are extending their influence far and wide over this vast country.

It would have given us all great pleasure to have had a visit from you on this side of the Atlantic, and I trust it may even yet be possible for you to accomplish your design of doing so. For my part, I feel strong attachment to the land of my ancestors, and have often longed to visit England; but my duties, and the cares of a large family, have rendered it impossible. I rejoice to see an increasing degree of respect and good feeling prevailing between Great Britain and this country, and that the Lion and the Eagle are getting upon a friendly footing, as it is perhaps reasonable to expect in the case of animals so predaceous. Meanwhile, I trust that the lambs of Christ's flock, on both sides of the water, will show that they possess a different nature, and realize that there is but one fold, and one true Shepherd. It is, indeed, to be expected that some pugnacious rams amongst the flock will occasionally knock their heads together to test the thickness of each other's skulls; but it is to be hoped that they will know and listen to the voice of the Good Shepherd, and will follow with the rest, into "the green pastures" and beside "the still waters."

I have heard recently from Bethany that Bro. Campbell continues to enjoy good health. During the last year, he has travelled thousands of miles, and undergone a vast deal of labour. I learn that he thinks of visiting the British provinces in North America, during the coming Summer. I trust that his health and life may be long preserved. Bro. Milligan desires his kind regards presented to you. May grace, mercy, and peace be multiplied to you, from God the Father and the Lord Jesus Christ. Yours in the hope of the gospel,

R. RICHARDSON.

LETTER FROM VICTORIA.

Erin Cottage, Brighton-road, St. Kilda, near Melbourne, Victoria, Mar. 16, 1860.

Dear Brother,—Since I last wrote you we have had a visit from Bros. Magarey and Santo, from Adelaide; and I am happy to inform you that their presence has been the means of stirring us up, and causing us to make fresh efforts in the cause of Jesus. A tea meeting was held in Melbourne, and none but disciples were present. Some good hearty appeals were made, as to the necessity of increased exertion and taking a more prominent position as a community of believers than we have hitherto done. The result has been that, principally through the exertions of Bro. Coles,

a room capable of seating fifty persons has been erected at Brighton. It was opened last Lord's day, when upwards of twenty brethren, from various districts, broke the loaf, in commemoration of the Lord's death, in the morning. Bro. Service and myself addressed the meeting in the afternoon, and Bros. Walker and Coles in the evening. The Prahran church has had three meetings, for the purpose of considering the propriety of erecting a chapel in the locality, and last evening completed the business by the brethren subscribing enough to pay the first instalment of the money, £100, which we are to give for the land. The purchase will be made this day. Our present place of meeting at the Mechanics' Institute is held at an uncertain tenure, the Committee having forbidden us to continue the Sunday School, asserting as a reason that they did not let the room for a school; and we have reason to fear that the rent will be considerably raised, or that we shall be ultimately turned out.

We number about fifty members, and nearly the whole of the £100 has already been subscribed. I cannot help saying that the brethren have, considering their limited circumstances, done nobly. The building about to be erected it is contemplated to have of brick, to seat 200 to 250 persons. The situation is central, and in the main street. We are, I think, too prone to get into back streets and courts, as though we feared the public eye. We reckon that the place will cost from £350 to £400. The land is freehold, and the title perfect.

I now on behalf of the brethren appeal to our friends at home to raise a fund to help us. Nearly all our members are working men, depending upon their labor for a living, and many are females in service, so that we have nearly exhausted their means in donations; and weekly subscriptions only will be the means through which to realize the object. A large field of usefulness now opens to us, and in the name of Him, "who though he was rich, yet for our sakes became poor," I most earnestly appeal to his followers at home to aid with their prayers and donations his cause in this land of gold and sin.

For their encouragement I will just state that our Bros. Service, Picton, and Burt have for some time past preached the gospel in the open air on Emerald-hill, which lies about half-way between Prahran and Melbourne. The Independent minister there has fallen out with his people, because they cannot afford to give him more pay. He is only 24 years of age, and receives £5 a week, which, he says, he cannot make do. The result is, he has left them, and taken a room in the Mechanics' Institute, started a new cause, carrying

with him 12 members out of the 30 that composed his church.

The deacons applied to the Prahran church for help, and Bro. Picton and myself have engaged to "supply the pulpit" every Lord's-day evening, and they endeavour to edify each other in the morning. I "entered upon my labours"—excuse the clerical phraseology—as a commencement last Lord's-day, and took for my subject, Heb. viii. 5, "See that thou make all things according to the pattern showed to thee in the mount." You must understand that the engagement was undertaken only upon condition that we were at liberty to speak "the truth, the whole truth, and nothing but the truth." I endeavoured to show that "order was heaven's first law," that God had been very minute in giving directions to Moses how to build the tabernacle, together with the order of the internal arrangements, even to the fixing of rings, curtains, bands, &c. followed by the order of worship instituted by him; and that being only "the shadow of good things to come," how much more requisite for us, under this dispensation, in which we have the good things themselves, to learn, and carry out the order given by Jesus and his Apostles, as developed in the New Testament; for, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how much more important that we give the more earnest heed to the things spoken by His Son from heaven, "lest at any time we should let them slip." One of the deacons, an old missionary, said he was much gratified with the information he had received, and that he had obtained more knowledge of true Christianity, and more food for thought, than he had ever received before. Bro. Picton takes his turn next Lord's day, when he will speak on the declaration of Paul to the elders of the church at Ephesus, "For I have not shunned to declare unto you all the counsel of God" [Acts xx. 27.]

And now I ask, will the brethren help us? We have appealed to Adelaide, Hindmarsh, and Melbourne, and shall have some help from each place. Oh! that the spirit of the Lord's people was as zealous as in the days of old, when it was necessary to restrain them from bringing any more treasure with which to build the Lord's house, for they had already more than enough.

No fear of that happening here! for, I trust, we shall see one erected in Melbourne before very long, and if any overplus remains, the brethren there will make good use of it.—With Christian love, I remain, yours in the truth,

S. KIDDER.

CORRESPONDENCE, NOTES, REVIEWS ON PASSING EVENTS, &c.

INFANT BAPTISM A DIVINE OBLIGATION: by Rev. W. Thorn. Second Notice.

LAST month we gave (*entire*) the laudatory review of Mr. Thorn's book from the *Nonconformist*. His 600 closely printed pages, now upon our table, carry us beyond the author's avowed theme—"The subjects of baptism." They insist that immersion is *not* baptism. But, as this is merely affirmed, without proof, and does not fairly belong to the book, we shall only smile and pass on.

Repetition is the prominent feature of the book. Its author seems to aim at producing conviction by bold and unproven affirmation, repeated as though untruth became truth by reiteration.

Mr. Thorn labours hard, and often with success, to array Baptist writers against each other, and to select and overturn weak arguments.

If this sustains his propositions, then we could easily disprove the established verities of our faith, for, on both sides of every great controversy there are weak arguments urged and defenders to be found who admit, and plead, what others on the same side deny.

Let it not, however, be thought that Mr. Thorn has overturned all he has attacked. In many instances, that which he assails not only lives, but will live when his book has been long forgotten.

In view of its design, the volume is worthless. If it make converts, they will be of the family of Old Littlethought—with whom, affirmation, strong and oft repeated, carries the day. But there is a direction in which it may do good. Naughty people are sometimes the better for whipping. Now, many of our Baptist neighbours are exceedingly naughty, and still worse, they don't know how naughty they really are. They count themselves the deadly foes of infant baptism and the consistent defenders of the baptism instituted by the Lord. Mr. Thorn has, however, taken them down, or shewn them up, (as you prefer to express it) by shewing that the baptism of the Baptists cannot be maintained against the Pædobaptists, who measure it by the Scriptures

of truth. *Baptist* baptism is the immersion of a *Christian*. Mr. T. finds no instance of such baptism in the New Testament, and therefore he rantizes babies, believing that he thus complies with the command of the Lord. But stay, dear friends, you are both in the wrong! It does not follow that if *Christians* are not the proper subjects, that, therefore, *babies* are. That conclusion no more follows than that babies are proper subjects for marriage because wives are not. "Fair play is a jewel," and we willingly grant what Mr. Thorn is entitled to. He has proved that Baptists, for the most part, do not, so far as *design* and *subjects* are concerned, hold the baptism instituted by the Saviour.

Mr. T. prefers the annexed charges, and who can gainsay them?

"Having replied to the objections against infant baptism, it may not be improper to turn the tables upon our opponents, and to show them that their believer's baptism is not the believer's baptism of the New Testament. Our Lord and his apostles placed baptism at the commencement of the Christian life; while our opposing brethren do not administer it till the candidate has made considerable progress in Christianity. I will enumerate several particulars—

"1. The Apostles never delayed baptism after a person believed in the divine mission of our Lord. If our brethren followed their example, they would baptize children of three or four years of age, because, at that period, they believe in Christ; and then the controversy might be ended; for it would not be worth while to contend for an earlier administration.

"2. John the Baptist and the apostles baptized unto repentance. That cannot be done by those who require repentance unto life, as a necessary preliminary.

"3. Paul and the three thousand on the day of Pentecost, were baptized 'for the remission of sins.' Our brethren contend for justifying faith as a qualification; and they grant that justifying faith includes forgiveness; they cannot, therefore, baptize for the remission of sins.

"4. The apostles exhorted people to be baptized, that they might receive the gift of the Holy Spirit. Our brethren look for proofs of the reception of the Holy Ghost before they give the ordinance.

"5. Our Lord and his apostles administered the rite before they taught the pecu-

liarities of the Christian religion. Our brethren require a knowledge of these peculiarities as a qualification for it.

"6. The primitive Christians 'were baptized into Christ.' Our brethren insist upon our being in Christ preparatory to the ordinance.

"7. The apostles placed baptism *before* the putting on of Christ. Gal. iii. 27. Our brethren the contrary.

"8. Baptism stands before justification, 1 Cor. vi. 11. And is the appointed means of producing it. Eph. v. 26. Our brethren reverse the order.

"9. The apostle says, 'Baptism does save us.' And the apostle Paul, to the same purpose says, 'He saved us by the washing of regeneration,' &c. Our brethren require us to be in a state of salvation prior to baptism; and, therefore, according to them, there is no sense in which we can be said to be saved by baptism.

"I cannot find any other ends of the ordinance mentioned in the New Testament, than what are contained in the above particulars. Now, as none of these ends are answered by the adult washings of our brethren, I am quite at a loss to know what utility they possess."

But it follows not because Baptists in these points are wrong, that baby-baptism is right; and therefore, all Mr. Thorn's labour to expose the Baptists amounts not even to one small step in the journey he proposes for us—he has yet to begin the work he undertakes.

Only one instance of infant baptism Mr. Thorn adduces, and that not under the Christian dispensation, but before the giving of the Law—the baptism of "the fathers" and their little ones unto Moses, in the cloud and in the sea. The baptism on the day of Pentecost is not a guide for us, but that in the Red Sea is—and by it Mr. T. proves everything—on this one circumstance he rests his argument, and builds his castle in the air. To the Red Sea we propose to follow him, and, if we know anything of our strength, we shall take everything upon which he depends fairly out of his possession. This, however, must remain till another month.

PREDESTINATION. WEBB, *Dublin.*

THE author, (whose name does not appear) if we mistake not, was, till lately, a Presbyterian minister. Having discarded Calvinistic predestination, he desires that others should do the same, and to this end publishes the

pages under notice. He traces the rise and progress of the controversy.

"In the Christian church the controversy concerning predestination first made its appearance about the beginning of the fifth century, in consequence of the opinions advanced by Pelagius and Celestinus, who maintained, 'that Adam was by nature mortal, and whether he had sinned or not would certainly have died—that the consequences of Adam's sin were confined to his own person—that new-born infants are in the same situation that Adam was before the fall—that the law qualified man for the kingdom of heaven, and was founded upon equal promises with the gospel—that the general resurrection of the dead does not follow in virtue of our Saviour's resurrection—that the grace of God is given according to our merits—that this grace is not granted for the performance of every moral act; the liberty of the will and information in points of duty being sufficient.'

"These doctrines were zealously opposed by Augustine, bishop of Hippo, who first asserted the leading tenets of the predestinarians. The dispute was carried on with great zeal. Zosimus, bishop of Rome, decided at first in favour of Pelagius, but afterwards altered his opinion. The council of Ephesus approved of Augustine's doctrine, and condemned that of his opponents. These opinions soon assumed various modifications. One party carried Augustine's doctrine farther than he had done, and said that God had decreed the sins as well as the punishment of the wicked. Another party moderated Pelagius's doctrine, and were called Semi-Pelagians. But the doctrine of Augustine, who wrote several treatises on the subject, became general. He was the oracle of the schoolmen. They only disputed about the true sense of his writings."

The predestination of the Presbyterians, of the Westminster Confessions, and of all who rightly call themselves Calvinists, he states from acknowledged standards—

"The substance of this doctrine was introduced into the Confession of Faith compiled by the assembly of divines at Westminster in 1643, which every clergyman of the Church of Scotland subscribed previous to his admission. It runs thus:—'God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away,

but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or that which would come to pass upon such conditions. By the decree of God, for the manifestations of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret council and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto; and all to the praise and glorious grace. As God hath appointed the elect to glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

Two things are stated; one of which gives us pleasure, and the other pain. We can vouch for their truth.

"The rigid predestinarians have been gradually declining in number in the Church of England, although they still subscribe the Thirty-nine Articles. The celebrated Scottish reformer, John Knox, having been educated at Geneva, established in his own country the doctrine of predestination in its strictest form; and it has probably been adhered to more strictly in Scotland than in any other part of Europe.

"Of late years, however, the dispute concerning predestination has assumed a form considerably different from that which it formerly possessed. Instead of being

considered as a point to be determined almost entirely by the Sacred Scriptures, it has, in the hands of a number of able writers, in a great measure resolved itself into a question of natural religion, under the head of the philosophical liberty or necessity of the will. Milton, when he wishes to exhibit the fallen angels perplexed by questions above their comprehension, sets them to dispute about predestination:—

'They reasoned high, of knowledge, will, and fate,
Fixed fate, free will, fore-knowledge absolute;
And found no end, in wandering mazes lost.'

The rigid predestinarians are declining, not only in the Church of England, but everywhere. That the disputants have not sought to test their doctrines by the Sacred Scriptures, as the only standard, is the regretted truth. Even our author keeps not close enough thereto, but gives too much weight to the opposing tenets of Arminians. It may be useful to some readers to have the "five points" of that school.

"The distinguishing tenets of the Arminians may be comprised in the five following articles relative to predestination, universal redemption, the corruption of man, conversion, and perseverance, viz. :—

"1. That God from all eternity determined to bestow salvation on those who he foresaw would persevere unto the end; and to inflict everlasting punishments on those who should continue in their unbelief, and resist his divine succours; so that election was conditional, and reprobation in like manner the result of foreseen Infidelity and persevering wickedness.

"2. That Jesus Christ, by his sufferings and death, made atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of divine benefits.

"3. That the true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will, since man, in consequence of his natural corruption, is incapable of thinking or doing any good thing; and that therefore it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ.

"4. That this divine grace or energy of the Holy Ghost begins and perfects everything that can be called good in man, and consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent

sinner. Some modern Arminians interpreted this and the last article with greater latitude.

"5. That God gives to the truly faithful who are regenerated by his grace the means of preserving them in this state. The first Arminians, indeed, had some doubts with respect to the closing part of this article, but their followers uniformly maintain, "that the regenerate may lose true justifying faith, fall from the state of grace, and die in their sins."

Substitute for the above, the words of the Apostles of Jesus, and adhere to them, and soon Calvinism will decline with far greater rapidity. Our author next brings into view the perversion of texts, upon which the repudiated doctrine is based.

"Having thus exhibited the views of the Calvinist, and also the more moderate and reasonable ones of the Arminian, we shall next proceed to bring both to the Scripture standard, which should be the guide in all matters of religious controversy, but this guide must be approached with an unprejudiced mind.

"The portions of Scripture principally relied upon by the advocates of predestination when taken in its extreme sense are the following, viz.:—Matt. xxv. 34; Rom. viii. 29, 30; Eph. i. 3, 6, 11; 2 Tim. i. 9; 2 Thes. ii. 13; 1 Peter i. 1-2; John vi. 37; Rev. xiii. 8, xvii. 8; Dan. iv. 35; 1 Thes. v. 19; Matt. xi. 26; Exod. iv. 21; Prov. xvi. 4; Acts xiii. 48; John xvii. 2 to 24."

His comment upon the above Scriptures we shall not give, because, though he has taken them from the Calvinists, his own interpretations, in several instances, are not in view of the context, and, therefore, not what the writers had in mind. His concluding page shall conclude our notice.

"Before closing this essay we may shortly sum up the matter thus:—We believe that God hath given to every man a day or time of visitation, wherein it was possible for him to be saved. That there is such a day or time appears from the regrets and complaints which the Spirit of God throughout the whole Scriptures makes, even of those that did perish; reproving them for not accepting his visitation and offer of mercy. The Lord thus expresses himself to Cain, 'Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? If thou doest not well, sin lieth at the door' (Gen. iv. 6-7.)

"This was the language of the Supreme Judge to Cain before he slew his brother

Abel. When evil thoughts first began to enter his mind, God gave this warning to him in time, and in the day of his visitation. If he had not given Cain sufficient strength to overcome his evil intentions, he would not have proposed the doing of good as a condition. Thus a day of visitation was also given to the old world. 'And the Lord said, My Spirit shall not always strive with man' (Gen. vi. 3.) Barclay says it ought to be translated *is men*; but we are quite satisfied with the expression as we find it in the Authorized Version.

"This day of visitation that God hath given to every one is that in which he is said to 'wait to be gracious' (Isa. xxx. 18.) And to be 'long-suffering' (Exod. xxiv. 6; Num. xiv. 18; Psalms lxxxvi. 15; Jerem. xv. 15.) The Apostle Peter expressly says that the 'long-suffering of God waited in the days of Noah,' for those of the old world, 1 Pet. iii. 20, which agrees with Gen. vi. 3, before mentioned. And to leave no room for doubt that this 'long-suffering and striving of the Lord' was in order to save them, the same Apostle declares that it is to be accounted salvation, even as (he said) his beloved brother Paul hath also written, 2 Peter iii. 15-16. And with this 'long-suffering,' a little before, in the 9th verse, he couples, that God is 'not willing that any should perish, but that all should come to repentance.' Thus the Scriptures prove that the Lord is long-suffering, and that such is an offer of salvation to us.

"Peter further refers to the Epistles of Paul, declaring this to have been the universal doctrine. However, he adds, that in the writings of the latter there 'are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also other Scriptures, unto their own destruction.'

"In the number of these things hard to be understood, we may include the 9th chapter of Romans, from which some have denied the truth of God's long-suffering towards all. However, there is another portion of Paul's writings which Peter seems here most particularly to refer to, and which goes to elucidate the matter. 'Despise thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth to repentance?' [Rom. ii. 4.] Paul speaks here to the unregenerate and wicked, who, in the following verse, he saith, 'Treasured up unto themselves wrath against the day of wrath;' and to such he recommends the riches of the forbearance and long-suffering of God; shewing that it is held out as an invitation to them to repent. How, then, could it be called *riches* or *goodness* to them, if there was not a time wherein

they might repent, and come to be sharers of those riches and of this goodness?

"Paul concludes by declaring that God 'will render to every man according to his deeds;' to the good, 'immortality,' &c.; to the wicked 'tribulation and anguish' (Rom. ii. 6, 7, 8.)

"If therefore God pleads with the wicked—if his Spirit strives with them for a season in order to save them—if he waits to be gracious to them—if he be long-suffering towards them, and if this long-suffering be for their salvation while it endureth—then of a truth it is the gracious design of our Heavenly Father that *all* should return, repent, and live."

THE BIBLE READER'S JOURNAL —1 PETER 3-20 AND THE DISCIPLES OF CHRIST.

A COMMENT upon 1 Peter iii. 20, in the *Bible Reader's Journal*, a reply by R. D. and a letter from the Editor, demand a few words.

"We were saved by water' (1 Pet. iii. 20.) 'Eight souls were saved by water' (ὀκτώψυχους.) How saved by water? Not by means of water—impossible—but through water. If the 'eight souls' were saved by means of water, in any sense, why were the rest not saved, for there was water enough to save all, if such were the case? Similar is, 'we must through much tribulation (διὰ πολλῶν φλὶψέων) enter into the kingdom of God' (Acts xiv. 22.) Not by means of tribulation, surely. Also, 'saved so as by fire' (ὡς ὑπὸ πυρός) (1 Cor. iii. 15.) Not as by means of fire, but escaping as through fire. Noah was saved by means of the ark, and by nothing else but the grace of God, through the midst of the water. Water was death to all outside the ark, and Noah was saved because he was inside the ark, which there typified Christ (not the church as some fondly assert), his resurrection from the dead, and the elect church in Him. A further reference will make it still plainer. "Bringing in the flood upon the world of the ungodly;" "whereby the world that then was being overflowed with water perished" (2 Peter ii. 5, and iii. 6). So that the waters of the flood were not a means of salvation at all, but of destruction, and Noah would have 'perished' with the rest, only in obedience to the commands of God, "he had prepared an ark to the saving of his house." (Heb. xi. 7.)

"We are now somewhat prepared to consider the type and the antitype, and also the type or symbol of the antitype, for this is contained in it as will be seen, and is the most essential point. It is declared

that baptism is "the like figure," the antitype of the flood. If, then, baptism be the antitype, the flood must be the type; and as the waters of the flood were destructive, not saving, I repeat, in any sense; so the water of baptism must mean the same, for it is not possible for the antitype to mean the very contrary of the type. Then the question arises, What does baptism typify or symbolize? I unhesitatingly assert that water in baptism symbolizes death, and baptism itself death and resurrection. Just as Noah was saved by the rising of the ark above the deadly and destructive waters of the flood, so 'baptism doth save,' by faith in its symbolic teaching, 'by the resurrection of Jesus Christ from the dead.'

"There is, too, a perfect analogy between the teaching of St. Peter and St. Paul in this matter. Just as Peter connects baptism and the resurrection of Christ with the deluge, so does Paul connect the same with death and the grave, using precisely the same word 'perished' in reference to death which Peter does to the world destroyed by water: 'If Christ be not raised.... then they which are fallen asleep (dead) are perished;' 'but now is Christ risen from the dead and become the first-fruits of them that slept;' 'else what shall they do which are baptised for the dead (for dead ones) if the dead rise not at all? why are they then baptised for the dead (for dead ones)' (1 Cor. xv. 18, 20, 29). With Peter, the ark and its rising above the waters save from death; with Paul, Christ and his resurrection from the dead save all believers in Him. This is strikingly plain when compared with what Paul says elsewhere. 'Know ye not,' he says, 'that so many as were baptised into Jesus Christ, were baptised into his death? Therefore we are buried with him by baptism into death;' 'if we have been planted together in the likeness of his death (that is, by baptism into his death) we shall be also of his resurrection' (Rom. vi. 3-5). See also Col. ii. 12, 'Buried with Him in baptism, wherein also ye are risen with Him.' The Psalmist, too, in strong symbolic language, drawn from the deluge, prophetically describes the sufferings and death of Christ; words which, I cannot doubt, Christ himself uttered when on earth, 'Save me, O God, for the waters are come in unto my soul. I am come into deep waters, where the floods overflow me.' 'Let me be delivered from them that hate me, and out of the deep waters. Let not the waterfloods overflow me' (Ps. lxi. 1, 2, 14, 15). Out of all Christ rose triumphant, to the joy, triumph, and salvation of all believers.

"The sum of the matter, then, is this:—

the destructive waters of the deluge are a type of baptism, and water in baptism therefore symbolizes *death*; and baptism itself typifies *death and resurrection*."

J. WORTHINGTON.

REPLY.

Eight souls saved by water.—How saved? By means of water,—otherwise the significant type would be reduced in its application. If another meaning were intended (*through* instead of *by* water), surely the pen of inspiration would have so recorded; and had the Holy Spirit intended to convey a thought similar to that contained in 1 Cor. iii. 15, namely, *so as* instead of *by*, it would have been thus written. Such a guard here was unnecessary, therefore it is wisely omitted. The old corrupt world was destroyed by the flood—by the very water by which eight persons were saved. The water was the savour of death to the old man, and the savour of life to the new; the divine means of destroying the wicked and separating the just. It brought judgment to the one and deliverance to the other, by placing the saved on a resurrection footing in the new world; the like figure (or antitype) whereunto baptism doth also now save us. The analogy is seen in that, while the water of baptism is that in which we bury the old man, it also brings forth the new man to a position in which, by the grace of God, he can walk in the newness of life. Paul says, (Col. ii 12, 13,) "Buried with him in baptism, *wherein* also ye are risen with him." I therefore differ from the statement of J. W., that the waters of the flood were not a means of salvation at all, but only of destruction. This is surely a bold assertion in the face of a positive affirmation, that eight souls were saved *by* water.

Bath.

ROBERT DILLON.

THE EDITOR'S LETTER.

My dear brother,—It is with much reluctance that I have objected to insert your paper in the *Bible Reader's Journal*; and at all events, I have determined on not doing so without writing to let you know fully my reasons.

It professes to be an attack on Mr. Worthington's paper (p. 366), and herein quite fails, for the ground you take is that the Spirit has made use of the word "by" instead of "through;" whereas the Spirit has used neither one nor the other, but the Greek preposition *διὰ* (*dia*) which is sometimes rendered by our translators *by*, sometimes *through*. If you look at the Englishman's Greek Concordance, a very valuable help to the study of the New Testament, even for those unacquainted with Greek, you will find that *dia* with a genitive, as in this case, occurs almost as often in the

sense of *through*, as *by*. Indeed, in many cases it would be manifestly improper to render it *by*. For example (Heb. xiv. 22): "We must *through* (*διὰ-διὰ*) much tribulation enter into the kingdom of God." How dangerous it would be to assert that tribulation was *the means* or *cause* of our entry, instead of *the channel*. (1 Cor. x. 1) "All passed *through* (*διὰ-διὰ*) the sea;"—a very parallel text. (2 Cor. xi. 33) "Through (*διὰ-διὰ*) a window;" and shortly afterwards occurs *by* the wall, where *by* is (*διὰ-διὰ*) too, and where it clearly means not *by means of the wall*, but *through* the wall. These and many other such like examples shew us that *διὰ-διὰ* with a genitive does not always describe the cause of an action, but also the *course* of an action.

When, then, we find the expression used of Noah and the seven with him, saved *by the ark through* water, it is only dealing fairly with the passage to give the preposition *διὰ-διὰ* that meaning which elsewhere it has so often, and which here seems necessary; for as Mr. Worthington has well observed,—it was not *the water* that saved Noah, but rather that *from which he was saved*. The ark was (under God) the means of his salvation; the water was the element of destruction from which he was saved.

You, however, argue that we ought to render it *by*, because the antitype baptism demands it. But here I must express, dear brother, my total disapprobation of such a doctrine; namely, that souls now are saved *by* water. Such a view might fitly come from a tractarian, or upholder of the soul-destroying error of baptismal regeneration; but I know that you detest such lies as much as I do; but I know, too, that you have joined (conscientiously, I am sure) a party with whose views I cannot agree. I have read about your step in "Looking for the Daylight."

Do not mistake me,—I do not undervalue "Believer's Baptism." I have lately on this account left the ministry of the Church of England; and having been immersed myself, you could not object to own me in full communion. But I greatly object to casting out from *the Lord's table* those whom the *Lord has received*, and whom the *Lord has baptized* (see 1 Cor. xii. 13.)

The command is plain—"Receive one another, as Christ also received us, to the glory of God." It seems to me that the root of this error (pardon me for speaking as I think) is, supposing that all the passages of the New Testament—the Epistles *especially*—where baptism is spoken of, refer to the ordinance—rather than to the *great reality* which the ordinance typifies, and to the believer's *signs and seals*.

The very language of the 17th of Romans is to my mind most clear. Remembering that in those days no difficulty was ever felt about baptism; all who believed were baptized with water as a matter of course. Yet even writing to a community of baptized believers, the Apostle says, "Know ye not, that so many of us as were baptized (not into water) but into Christ Jesus, were baptized into his death?"

Can man baptize into the death of Christ? I trow not. This is, and must be, God's work. All had been baptized into water, but he says, so many of us as have been—into Christ's death.

"Therefore we are buried with Him by baptism into death"—mark, not baptism into water.

So I understand Col. ii. 12. The co-burial and co-resurrection there are *spiritual realities*—figured in baptism, and therein sealed to the believer. And here it strikes me, is the scriptural view of the ordinance. It is a privilege as well as a command. Our dear brethren who do not see it, rob themselves of a most precious seal, (God's own appointment) to them as believers—and our part (when our eyes are opened to the iniquity of infant baptism) is, I think, to urge this upon them so far as we can—that, perchance, their eyes may be opened as ours have been.

But I cannot lord it over my brother's conscience—I cannot force truth, however precious, upon him. Am I then to disown him, and exclude him from that which is the Lord's table—not mine?

I do hope, dear brother, that you will not long be held in such bondage, to what I cannot but think, a perverted view of some texts. I admire your faithfulness, and your following conscience, so far as you see truth—but that does not prevent my thinking the position of those dear brethren who, cut off from them all whose eyes have not been opened on the subject of an ordinance—a most un-Christian one.

Pray pardon my writing as I have done—and believe me, in the bonds of the Gospel, which, I believe, comprehend "all who in every place call upon the name of our Lord Jesus Christ, both theirs and ours."

—Yours very faithfully and affectionately,

THE EDITOR OF THE BIBLE READER'S JOURNAL.

That R. D. failed to grasp the point depended upon by J. W. is clear, and that he therefore failed to refute his conclusion, may be admitted, yet, that his communication is a fairer expression of the truth than the above by J. W. and the Editor may be safely affirmed.

J. W. argues that the *eight* souls

could not have been saved by water "in any sense," because the rest were not saved, there being "water enough to save all." But all the water in the universe will never save one soul without that which the *eight* had, and the rest had not — FAITH. Again, J. W. writes—"Noah was saved by the ark, and by nothing else but the grace of God." Noah was saved by faith, and that is *something* else; and as salvation by faith does not set aside the grace of God, so neither does salvation by faith, repentance, and baptism. But the Editor urges that, in this case, *dia* with a genitive denotes *through* and not *by*. Let us then read *saved through water*, and examine all the instances in Peter's Epistle.

I Pet. i. 3—"Begotten us again to a lively hope *dia* the resurrection of Jesus Christ." The resurrection is the *means* or *cause*.

— i. 5, "Kept *dia* faith unto salvation." That is, by faith as the *means*.

— i. 7, "Though it be tried with (*dia*) fire." By *means* of fire.

— i. 12, "Reported unto you *dia* them which preached the gospel." By *means* of them — through their instrumentality.

— i. 21, "Who *dia* him believe." Jesus, as the *cause* of our faith.

— i. 22, "Obeying the truth *dia* the Spirit." Is not the Spirit the *cause* of obedience?

— i. 22, "Begotten again.....*dia* the Word of God." The Word is the *means* of our regeneration.

— ii. 5, "Acceptable to God *dia* Jesus Christ." Is he not the *cause* of our acceptance?

— ii. 14, "Unto governors, as unto them that are sent *dia* him." He is the *cause* of their being sent.

— iii. 1, "Won *dia* the conversation of their wives." The good conversation is *causative* of the conversion."

— iii. 20, "Eight souls were saved *dia* water. Why not the same in this instance as in all the others?

— iii. 21, "*Dia* the resurrection of Jesus Christ." If not causative in the verse preceding, why should it be in this? Surely the good conscience is a result of the Lord's resurrection.

— iv. 2, "That God may be glorified *dia* Jesus Christ." Is not this by *means* of Jesus Christ?

— v. 12, "By (*dia*) Silvanus, a faith-

ful brother." Paul had written—that is, sent a letter by Silvanus: he was the *means* by which it reached them.

2 Pet. i. 3, "*Dia* the knowledge of him."

The knowledge of Jesus is a *cause* of all our spiritual blessings.

— i. 4, "Where *dia* are given unto us exceeding great and precious promises." Is he not the *cause* of them all?

— i. 4, "That *dia* these we might be partakers of the divine nature." That is, *by means* of these promises.

— iii. 5, "The earth *ek* of water and *dia* water." Dr. Macknight has on this clause—"It subsists *by* water, for water is necessary to unite its parts, to render it fruitful," &c.

— iii. 6, "Whereby (*dia*) the world that then was perished." Friend Worthington should be consistent, and tell us that the world did not perish *by means* of water.

Unless there be an unintentional omission, the above are all the occurrences of *dia* with a genitive in Peter's Epistles. Each instance brings into view either a *cause* or *instrumentality* by which a given result is produced. What could have induced our *Journal* friends to seek for one exception in the writings of Peter, and that one in connection with baptism? They have a theory which can only be sustained by perverting Scripture.

But the Editor urges that, "There are many cases in which it would be manifestly improper to render it *by*." He gives examples, but fails to supply an instance in which causation and instrumentality are both excluded.

Acts xiv. 22, "We must through (*dia*) much tribulation enter into the kingdom of God."

On this text he says—"How dangerous to assert that tribulation was the *cause* or *means* of our entry, instead of the *channel*." Truly—if you mean the *only* cause or means, or the *main* and *meritorious* cause, then it would be *very* sad. But what is a channel? The course through which we go to a person, place, or thing; or through which persons, things, or blessings come to us. To say we are saved by baptism is, then, to set forth baptism as a channel through which salvation comes. Of that salvation the love of God is the *moving* cause, the death of Christ the

meritorious cause, faith the *qualifying* cause, and baptism the channel by which the blessing is placed in our possession.

Of tribulation surely it may be said, that if the Lord make it part of the roadway over which a soul *must* journey, or remain out of the kingdom, then walking in that path becomes part of the process by which he enters. Not that he is thereby fitted for, or made to merit the blessing, yet while he rejects the painful way he cannot enter.

Again—"Our fathers all passed *dia* the sea," and our Editor says, "A very parallel text." Certainly! The sea was a *channel* by means of which they passed into Moses—a channel, too, by which they were saved, and *by* which their enemies were destroyed. Mr. Worthington might say, "How saved by water? Not *by means* of water—impossible—but *through* water. If the eight souls [substitute Israelites] were saved by means of water, in any sense, why not the rest, [substitute the Egyptians] for there was water enough to save all." Yes, but the one party was believing and obedient, and the other unbelieving and disobedient. The children of Israel were saved *from* the water, and *by* the water. But for the water rising up to their help, they would have perished on its banks by the sword of Pharaoh. So with the Flood—the water came, but it could only save those who had faith. The water *alone* did not save, neither was it faith *alone* that saved Noah.

Our friends of the *Journal* admit that "the waters of the deluge are a type of baptism—that just as Noah was saved by the rising of the ark above the waters of the Flood, so baptism doth save." They add—"It was not the water which saved the eight, but rather that *from* which they were saved." So then *dia* in this instance denotes not *cause*, *means*, nor *channel*, but *deliverance from*!! The simple truth is—they were saved from a judicial death by the very water which would have been the instrument by which the sentence would have been carried into effect, had they not believed and obeyed God.

"*Baptism doth now save us.*" Mr. Worthington says, the waters of the Flood are the type, and baptism the antitype, and he adds, "It is not possible for the antitype to mean the very opposite of the type." So we say—

Baptism doth now save us — therefore, in the type, eight souls were saved by water.

But will the *Journal* answer this enquiry? If the salvation of the *eight* is a type, and baptism its antitype, in what respect did that salvation typify baptism? Baptism is *immersion*. Were the eight immersed? Certainly not. It was not baptism as an *action* that was in the type. Baptism is not only *immersional*, but *transitional*. *Immersion* is the *ACT*, *transition* the *END*. Immersion in water, when the subject is a believer, is *into* Christ's name and kingdom. In its transitional aspect only was the salvation of Noah by water a type of salvation by baptism. There are the old world and the new—the world before the Flood and the world after—(Peter calls the world before the Flood, *the world that then was*) —the waters carried Noah out of the one world into the other—they were the means of his transition, not of his immersion. And so with the Red Sea and the Israelites—it was a baptism *into* Moses. Up to that time they were under Pharaoh—on the other side of the sea Moses, under God, was their ruler. It was transitional—so is baptism. But our friends say, Noah was saved by the ark. Yes, so are baptized believers saved by Christ. Noah was saved by faith, and so are they. Christ, faith, and baptism save—not Christ in part and baptism in part, but Christ *wholly*. He gives to us, without money and without price, the blessed results of his one offering for our sins—faith does not merit this gift, but without faith we cannot have it, and therefore we are saved by grace through faith. The Lord commands that, counting oneself worthy of death, we shall be buried in water, there to receive what Christ merits and faith prepares us for.

The Editor's arguments upon excluding from the Lord's table, have been answered in recent numbers. See *Open Communion* and *Plymouth Brethrenism*. He repeats the common error—Paul wrote to baptized believers, saying, "Receive ye one another, as Christ also received you;" therefore, receive those who are unbaptized. This substitutes liberty-taking for logic. The root of our error, according to our friend is, "Supposing that the passages in the New Testament where baptism is spoken of

refer to the ordinance"—that is, that they refer to what they speak of. As a sample he says, "Know you not that so many of us as were baptized (not into water, but) into Christ Jesus, were baptized into his death."—"Can any man baptize into Christ's death? I trow not." But why not? If baptism is transitional, and changes our relation to Christ and his church—brings us into a new relation to his death—what is more fit than to term it baptism into his death? Will the Editor, in his pages or ours, or both, answer these questions?

1. Was the baptism which the Lord commanded his Apostles to administer water baptism? (Mat. xxvii.)

2. As that baptism was into (*eis*) the name of the Father, the Son, and the Holy Spirit, (denoting change thereby of relation to his name) must it not introduce into a new relation to his death?

3. As Paul taught that there remains *one* (only one) baptism, as there is one Lord, one faith, one God, one body, one Spirit, and one hope, why do our friends practice immersion, if that be not the one baptism?

4. If the immersion of believers is the one baptism, on what ground should we refuse to apply the passages in which Paul speaks of baptism "to the ordinance," when he expressly states that there is one baptism only? D. K.

THE BAPTIST UNION.

THE Report of the Annual Meeting of the Baptist Union held late in April sets forth—

"That in the number of churches reporting to the Union, namely, 980, the reported clear increase had been 10,005, yielding an average in the year of ten members per church—the largest increase since 1850, and the largest but one since 1834."

The speakers gave several intimations of a somewhat improved understanding of the wants of the age and of the primitive method.

"The Hon. and Rev. B. NOWL addressed the meeting in a long and practical speech on revivals, and strongly recommending lay preaching. It was not enough that ministers should preach. God had been signally teaching the church that other men were fully as able to preach. Mr.

North and Mr. Radcliffe had preached before they were recognized as evangelists."

"The Rev. Mr. HANDS, of Luton, was afraid that if the idea went abroad that they required a more efficient organization, and that the efforts of the Baptists must be made chiefly among the working classes, this meeting would do more harm than good. Properly worked, the present organization was sufficient. The church did not admit the truth that it is the duty of every man to receive the gospel—but this must be admitted before great good would be done, and that salvation was free to every man. Then further, people must not wait for each other, but set to work at once. He had been very successful in open-air preaching last year, and he did not preach especially to the working classes, because the people in his town who wanted the gospel most were the 'respectable' people. They knew least about it, and were the persons who purchased the special copies of *Bell's Life*, sent down by express, containing an account of that brutal fight to which Mr. Noel had alluded. A good work, in a quiet way, had been going on in connection with several of the Luton churches, without any noise."

"The Rev. Dr. ARNOLD said it was a source of much comfort to him that, as a denomination, they were in a most favourable position to carry on the work of God, holding, as they did, that the progress of the gospel consisted exclusively in the conversion of individual men and women. He did not mean to deny that their Independent brethren also insisted upon individual conversion; but the Baptists had this further advantage, that they called upon converted people to avow themselves on the Lord's side by an open profession of their faith. Baptists believed in conversion and in the duty of the public avowal of faith. None ought, therefore, to be before them in this great work of seeking to evangelize the country. There were peculiar difficulties, however, in the way. Baptist ministers were pastors as well as evangelists, and most of their sermons were of necessity preached to mixed congregations, and the unconverted portions of the hearers were in the habit of hearing much of precepts which were not, in the first instance, binding upon them. The consequence was, that there were multitudes who did not feel called upon to do anything that the preachers bid them, even when they were spoken to as unconverted men. It was not the first duty of unconverted men to obey precepts addressed to Christians; hence, they left the chapel, doubting whether the preacher meant them at all."

"The Rev. Dr. BURNS expressed his hope that Mr. Noel's suggestion respecting

the evangelization of the country would be acted on. He believed that the world would never be converted by the mere preaching of ministers. All the talent of the church should be enlisted in the work. The Baptists had hitherto failed in calling forth the talents of the church. If this were brought out, the increase would not be ten per church, but fifty or a hundred."

To the above may be added a few words from *The Dial* upon the May Meetings.

"The May meetings, as is well known, begin in April. Already the white cravat is frequent in the streets of London. The following from the *Backwoods Churchman*, if it appears to some to have a coarseness, and to display an ignorance of polite religion, which are natural results of remoteness from the great centres of civilization, may yet seem to others to have a ring of honest faithfulness:—'I wish that, with all our American societies, there were one for the liberation of religion from silliness and froth. * * * The agents should be in every State of the Union, setting forth in plain, common words—not in the jargon of the sects—the doctrine of the New Testament, and illustrating the same by manly Christian living. * * * At the anniversaries, the reports should keep back no thing, but give a full account of expenditure, and a faithful narrative of failures as well as successes, of difficulties as well as encouragements (the italics are ours.) * * The speeches should be short and vigorous. * * * and above all, not the speeches of men who can only talk, but of well-known workers. I value more the stammerings of a real worker than the fluency of — * * * Let there be no joking, no palavering, and no fancy-work among the women. Let prayers at the beginning give a tone of earnest sobriety, as if we felt the height of our calling, which is to fill the world with * * * evangel of righteousness, peace, and love; first, between God and man, then, between man and man, * * * and for all mankind and their offspring with them.'"

Upon the whole, then, some good things are here said—"Not enough that ministers should preach"—"Before great good can be effected, it must be admitted that salvation is free to every man"—"Baptist ministers were pastors as well as evangelists," and the consequent evils—"The Baptists have hitherto failed in calling forth the talent of the churches," &c.

D. K.

PRIMITIVE CHRISTIAN CHURCH (WHITEHAVEN.)

(From the *Whitehaven News*.)

DURING the past week special services have been held in Whitehaven, in connection with the Primitive Christian Church meeting in Fox-lane. Mr. Sanders Chew, of Bond-street chapel, Birmingham, conducted the services. Mr. Chew recently seceded from the Baptist church. The church meeting in Bond-street chapel, Birmingham, has disavowed all human creeds, and declared for the Bible alone. Mr. Chew disclaims the use of the title "Reverend," and is in all respects too plainly outspoken to suit the generality of church and chapel worshippers. The striking character of the man will be seen from a perusal of the following report. Mr. Chew preached on Sunday morning and evening in the Temperance-hall, and addressed a numerous assembly in the same place on Monday evening. He also delivered an address to an open-air meeting on Friday and Saturday.

Mr. Chew's subject on Monday evening was, "The Churches Revived: how is it to be done?" The following is a brief outline of the discourse.

We have heard much of late concerning the revival in America and in Ireland. All admit that a revival is needed by and in the churches; that additions from those without will be of comparatively little benefit unless the churches themselves be revived. When one denounces the theories of men, he is suspected as though he were speaking profanely, and against the Bible. I have great veneration for the Bible; I have no veneration for many of the notions and systems which men think they get out of the Bible. I shall speak freely of these. In the 17th chapter of John we have the prayer which the Saviour presented on behalf of his people. He prayed that they all might be one, that the world might believe. Nowadays, however, some say that divisions are good, and that through sects and parties truth is best promoted. These are wiser than was the Saviour; wiser far than Paul, for Paul exhorted the Christians at Corinth that there be no divisions among them. I hold that there must be Christian union if the churches are to be revived, and sinners converted. How are we to get this union? Not

by Evangelical Alliances meeting once a year to make a *display* of union; not by Union Revival Prayer-meetings, where the Presbyterian, Methodist, Baptist, and Clergyman would begin to fall out, if that were to come to pass which they there pray for, if one were to come and ask, "Men and brethren, what must I do to be saved?" The only hope I can indulge of a Christian union is this, the hope of awakening our churches to take this solemn pledge, that they will believe and practice whatever Christ and his Apostles command, that they will follow truth, as that is revealed in the Scriptures of truth, and that let come whatever consequences may, they will hold this, the Word of God, and no surrender. But if this stand be taken, and if this be adopted as the true basis of union, and also of revival, there must be a thorough shaking of the religious systems of the day. The good in them would be preserved, but the bad must be thrown away. The one-man system must be shaken. See how it is in the churches around. I will quote from a tract I have written on this subject as follows:—

All the necessary wisdom for all and every end is to reside in this "Reverend" gentleman. He must preach all the sermons—he must visit all the members—he must comfort all the mourners—he must direct all the anxious—all that is done to convert the sinners or to edify the saints, he must do. He must be praised, or blamed. If "the cause doesn't prosper," or if the sittings don't let, or if somebody "can't profit under him"—it's all his fault. If he holds his head up-right, then he's too distant—if he visit only the influential, then he's too partial—if he treat rich and poor alike, then he doesn't "keep himself respectable." When he is a "Son of Thunder," then he's too noisy—when he's gentle in manner and in voice, then he "has no energy." If he preaches to sinners, then there's nothing for the saints—if he preaches to the saints, then nobody wonders there are so few conversions. Half a dozen people want half a dozen different sorts of sermon. A wants a rousing sermon—B wants a comforting one—C thinks there's too little enforcement of right doing—D thinks morality preaching unevangelical—E likes something simple, and can't manage "dictionary words"—F, aiming at the profound, relishes best what he hasn't mind enough to understand. There these half a dozen sit to hear the sermon. A most marvellous man is this reverend if he can please them all. He is the one-man, and this is the one-man system. How different were the ancient methods from the modern, is capable of easy illustrations. Side by side, let us range directions apostolic, as given to the churches, and those directions made to suit the present fashion.

DIRECTIONS APOSTOLIC. MADE TO SUIT.

Ye are a royal priesthood. Let your ministers be	Ye are a royal priesthood. Let your ministers be
—1 Peter ii. 9.	—1 Peter ii. 9.
As every man hath received the gift, even so minister the same to one another.—1 Peter iv. 10.	As every minister hath received the gift, even so let him impart it, one to all.
Ye may all prophesy one to another, that all may	Ye must all listen to the minister, and must not

learn and all may be comforted.—1 Cor. xiv. 31.

If the whole church be come together into one place, let your women keep silence, for it is not permitted unto them to speak.—1 Cor. xiv. 23, 34.

Desire spiritual gifts, but rather that ye may prophesy. Covet to prophesy.—1 Cor. xiv. 1, 39.

When for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God.—Heb. v. 12. Let the word of Christ dwell in you richly; in all wisdom, teaching and admonishing one another.—Col. iii. 16.

If all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.—1 Cor. xiv. 24, 25.

set up your judgment against him. And be content if *some* learn, and if *some* be comforted.

If the whole church be come together into one place, let your women and your men too, keep silence, for it is only permitted to the minister and the clerk to speak.

Desire that retiring disposition which will settle down in perpetual silence. Covet not to teach, lest you be thought too forward.

Since ye ought not to be teachers of one another, ye have need that one man be hired by you, and that henceforth you be taught of him only.

Let the distinctive principles of the denominations to which you belong, dwell in you richly; and do not venture to *admonish* one another, seeing that thereby some might be offended.

If all teach, the congregation will fall off, and it will be said, "there's no sermon there." And if there come in one that believeth not, he will feel his worldliness rebuked by all, and so he will not contribute of his money to the cause. He will report too that you are eccentric, and do not act as other churches do.

quarrel," but, "See how these Christians love."

One has sometimes thought of making a proposal to ministers of different denominations, that for one morning in every week they meet together to search God's Word about those very things on which they differ; that Episcopalian, Methodist, Presbyterian, Baptist, and Independent, should each pledge himself to a sincere desire to find out what really is God's will, and pledge himself too, without qualification or reserve, to do that will when it is found out. There would be an *Evangelical Alliance* indeed. But if this were done, and if the pledge were kept, it might go to overturn those human systems which many of the preachers now support, and by which they are supported. The Bible is *not* that mysterious book which some would make it out to be. What the Great Teacher said is true; "if any man will do his will, he shall know of the doctrine, whether it be of God." But if the many read it through the variously coloured spectacles of sectarianism, so wonder that they come to such strange conclusions. Rica, having been to visit the library of a French convent, writes thus to his friend concerning what had passed. "Father," said I to the Librarian, "what are those huge volumes which fill the whole side of the library?" "These (said he) are the interpreters of the scriptures." "There is a prodigious number of them," replied I; the Scriptures must have been very dark formerly, and be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered he with surprise, "are there! There are almost as many as there are lines." "You astonish me, (said I) what then have all these authors been doing?" "These authors (returned he) *never searched the Scriptures for what ought to be believed, but for what they did believe themselves.* They did not consider them as a book wherein was contained the doctrines which they ought to receive, but as a work which might be made to authorize their own ideas.

If any of you disagree with these hints as to the advancement of union; and if you think me wrong in interpreting the Saviour's prayer as I have done; if you think that divisions are good and not evil; that they are not obstructive of the conversion of men, now an opportunity will be given you for saying so. We seek the truth; and if any of you can show us a more excellent way, we shall be glad to hear him.

Questions were then presented by the audience, and replied to by the lecturer, and the proceedings terminated about ten o'clock.

ITEMS OF NEWS.

BIRMINGHAM AND LEICESTER.

The last Lord's day in April Bro. Chew preached in Bond-street, Birmingham, and after the proclamation immersed *two* females. The next day he left on a visit to churches in the North, taking in his way Mollington, Whitehaven, and Carlisle. His stay in Scotland is expected to extend into June. In Leicester, on the same day and

on the Monday and Wednesday following, I had good meetings, and much pleasing conversation with enquirers. On Tuesday evening I immersed *one*, the wife of a brother, into the name of all names most precious. On Thursday I returned to Birmingham. Since then a brother writes—"The Lord's day after you left, Bro. Munby delivered two highly acceptable addresses. Before the evening meeting Bro.

J. L. addressed about 200 in the Haymarket. On the last Lord's day we were cheered by the help of Bro. J. Wallis. We have had further conversation with friends you spent some time with, and expect some of them to be immersed next Lord's day." A subsequent letter informs me that this expectation became a fact—that four were on that day baptized. In Birmingham during this month we have had good and increasing meetings in the chapel, and several brethren have proclaimed the gospel in the open air. Each Lord's day after the evening meeting I have gone down into the water—on the first I immersed four, on the second two, and last Lord's day seven. On the return of Bro. Chew I expect to visit Leicester and Swansea.

The following is from the *Birmingham Daily Post* of May 14, and refers to Bond-street chapel:—

The trustees of the chapel (Messrs. Butler, Handley, and Duke) have now served what may be termed a notice to quit upon the Rev. S. J. Chew, Mr. D. King, and the congregation. The reason assigned for this step is, that as the congregation assembling at this chapel do not belong to the society of Dissenters called *Particular Baptists*, for whose benefit the building was placed in trust, the trustees are of opinion that such congregation is not entitled to the occupation of the property, and they therefore request that arrangements may be made for the delivery of the possession of the chapel to them at the earliest convenience, in order that they may perform their duty. This document (legally drawn up) is dated the 18th instant, and is signed by the trustees.

When this announcement appeared in the paper, no such notice had been received. Subsequently Mr. Duke presented it. The gentlemen named are not "the trustees," but only three of five now living. They will receive an answer in due time. We shall not follow their example, by printing it first and sending it afterward.

May 22.

D. KING.

Birmingham, May 22nd, 1860.

Dear Brother Wallis,—I had the pleasure of spending last Lord's day with the church which now meets in Bond-street chapel. In the morning between two and three hundred met in the all prevailing name, to attend to the commandment of the Lord, and to partake of those emblems which are commemorative of the body and the blood. Our good brother, David King, presided, and the teachings and exhortations of the brethren were short and very effective. The spirit of harmony and concord was present, and all appeared to recognize the power and presence of God. How simple, beautiful, and ennobling is the Christian faith! How complete are the ordinances—how instructive are their teachings, and how perfect are the provisions which are made in the church. We were, however, slightly reminded that the church here is in a transitive state, but we felt at the same time, in view of the difficulties which necessarily attend such an amalgamation, that very great progress had been made, which enabled us to rejoice in the house of the Lord. In the evening we had the pleasure of proclaiming the truth to about 700 persons, and we hope much good was done. After the service there were seven immersed. David King spoke at the head of the water, shewing the nature and design of baptism, referring more especially to the language of Peter, who, after speaking of the eight souls which were saved by water, says—The like figure whereunto even baptism doth now save us (not the putting

away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. From all parts of the congregation a deep and solemn interest appeared to pervade every mind. May the beloved ones who have been thus buried with Jesus in baptism, have the unspeakable joy of rising into the fulness of the resurrection unto eternal life. It was to me a happy day, and I trust the means used may prove to be a great blessing to others. Yours in the truth, JABEZ INWARDS.

CARLISLE.

I sent a communication last month, reporting our progress as a church, and felt rather surprised when we received the *Harbinger*, that you had not given it a place. We have great pleasure in again informing the brethren, that during the past month three persons have confessed Christ, and given themselves to him in his own appointed way; making six additions in two months. We had a visit from our beloved Brother and Sister Chew. He delivered two lectures to very attentive audiences, and we hope that much good may result from his labours, not only here, but in all the districts he may visit. As a church, we have great reason to thank our Heavenly Father for present success and future prospects. W. BROWN.

MARYPORT.

We again rejoice to inform you, that a young man has been added to us, thus increasing the number of the saved. May our young brother prove faithful unto death, that he may possess the crown of life.—Our worthy Bro. Chew has been amongst us, edifying and cheering us greatly. May our gracious Father greatly bless him and his labors, so that he may turn many to righteousness. JOHN FERGUSON.

MOLLINGTON.

Since you were with us we have had the pleasure of baptizing two believers into our Saviour's death. Amidst great general indifference, there are some who discern the kingdom of God, and determine at all hazards to enter. With them we rejoice.

P. STEPHEN.

SWANSEA.

We have had seven additions this month, including candidates for baptism. I think the church now numbers 31 members. The good Lord has increased us far beyond my expectation. E. EVANS.

WIGAN.

Since our last report, eight have been added to the Lord by immersion, and one restored to fellowship. I may mention that there has been a work going on here for a short time which might have been noticed earlier, but for a feeling of delicacy on the

part of those engaged. We now think it only right to tell our brethren of the good the Lord has done for us, in order that it may help to inspire those who sow to do so in hope, and those who may be reaping to raise a louder strain in their song to the Lord of the harvest. We have now two places of worship in Wigan, the particulars as to the origin of the second, and the labors in connection therewith, we hope to give in our next.

J. COLLIN.

GREAT BRIGHTON, VICTORIA.

Nearly five months ago, I came from Prahran to reside here, and lost no time in endeavoring to procure a place of meeting for the few disciples then in this place. It is right to state, that before doing so, I had two interviews with the Baptist minister, to ascertain if there were a probability of that congregation here adopting certain wholesome reforms, such as weekly communion and mutual edification. I was informed that the former was probable, but the latter not: the minister admitted the theory to be good, but said it did not work well. Being convinced that mutual edification, properly conducted, works considerably better than the pulpit system, I applied for and obtained the old Independent chapel, and on Lord's day, Nov. 20, 1859, our small church—the first of the kind ever established in this locality—numbering only three members, met for the first time, when brethren from various parts were present, and in the evening proclamation was made. The next day we were pleased to receive amongst us Bro. Belton, formerly a member of a church of disciples in Nottingham, who has been resident here for some years; and on Feb. 27 the wife of Bro. B. was immersed on a confession of faith. We decided on erecting a small edifice for ourselves, which, with the assistance of brethren in other places, we accomplished; and on Lord's day, March 11, the chapel was opened, when a period of most agreeable spiritual happiness was spent. In the afternoon Bros. Service and Kidner delivered addresses, and in the evening Bro. Walker and myself. The little chapel was closely filled on both occasions. We have had proclamations here every Wednesday evening.

March 16, 1860. S. HALSTAFF COLES.

OBITUARIES.

Mrs. SUSAN PATON.—Death has recently removed from among us an aged, worthy, and beloved disciple of the Messiah. Mrs. Susan Paton, a widow of fourscore years, was called away from this earthly scene on the 22nd of last month. Half a century ago she left the Presbyterian church, and under the circumstances referred to in the obitu-

ary of her brother, John Dron, as narrated in the *Harbinger* of August, 1858, was led by a careful study of the Scriptures, to make confession of her faith, and be baptized into Jesus Christ. Throughout her long life she acted worthily of the profession thus made. The Christian character was manifested in all her actions; prudent, amiable, and pious in her deportment, and with an ever cheerful countenance indicating the peace and joy that reigned within, she commended the *truth*, and won the respect and esteem of all who knew her. The Book of God was her peculiar treasure, the daily comfort and delight of her heart, and much of it was imprinted on her mind, so that she could repeat large portions of it from memory. As a Christian she lived—as became a Christian she died. Her illness was of short duration. On Monday preceding her dissolution she was in her usual health—next morning she awoke unwell, and although she appeared but slightly indisposed, yet her now feeble frame was unable to withstand the attacks of the last enemy any longer. No murmur escaped her lips, nor fears troubled her; confidence and joy in the goodness and mercy of the Lord possessed her soul. All was calm, solemn, and peaceful, while she was permitted to tarry a few days on the brink of Jordan before crossing it. A halo of heavenly radiance seemed to pervade her countenance, as if she had obtained a glimpse of the heavenly country on which she was about to enter. As morning dawned on the first day of the week, she repeated with much feeling and animation the hymn beginning,

"This is the day the Lord has made,"

and shortly after her voice was silent and her eyes closed in death; but He who has the keys of the unseen world and the grave can reanimate and open them, the one to sing the praises of the Lamb that was slain, and the other to witness the innumerable company of the redeemed, assembled

"Where congregations ne'er break up,
And Sabbaths never end." A. P.

Glasgow, May 23, 1860.

JOHN CROOK.—This aged brother has fallen asleep in Jesus. He was of good report among those without, and seemed without guile, being just and true in all things. His faith in Christ he held with simplicity and firmness to the end. To those who watched by his bed during the last struggle he said, "I am indeed very ill, and would like to recover; I do not feel anxious to go, but am not at all afraid to die. God is my heavenly Father, and Jesus is my elder brother; I have great satisfaction in the Lord and in his salvation."

"The memory of the just is blessed."

Wigan, May 22.

J. C.

JULY, 1860.

THE BIBLE IN COLLEGES.

"CHRISTIAN people have never doubted that the Bible might be made a text-book in our colleges; but the question has been asked, whether there were not practical difficulties, which might interfere with so desirable a result. The recent catalogue of Hamilton College, Clinton, N. Y. indicates how the Bible may be introduced into a collegiate course, without interfering with the already established studies.

"The suggestion made by President Fisher, in his Inaugural Address, has been shown to be practicable. A systematic arrangement of the various portions of the Bible has been made, adapted to the various classes, so that in his college course, the student cannot fail to acquire a thorough Biblical knowledge.

"This study of the Bible is not voluntary, but forms a part of the required studies of the course, and the student's proficiency in it enters into the estimate of his standing as a scholar. It has been found by the experience of the past year in Hamilton College, that students, so far from regarding such a study as irksome, are enthusiastic in its pursuit.

"We think the Christian public ought to know that there is at least one college where the Bible is made 'the twelve tables' of a Christian education, and that with complete success.

"And in this connection we are pleased to record the commendable liberality of the Messrs. B. S. and Wm. D. Walcott, father and son, of New York Mills, the former of whom has subscribed fifteen thousand dollars, and the latter five thousand, for the endowment for the Walcott Professorship of the Evidences of Christianity in Hamilton College. Rev. Dr. Fisher, the excellent President of the College, is the present incumbent.

"We learn further from the *Utica Herald* that sixty thousand dollars have been secured to the College by its agent, Rev. Dr. Goertner, most of it in Oneida county, during the twelve or thirteen months he has acted as commissioner, and his effi-

ciency and skill are the guaranty of as much more during the coming year."—*Methodist Protestant*.

Bethany College is the first college known to us, in the old world or in the new, founded upon *two Bibles*—the *Theocratic* and the *Christocratic*. In the *Theocratic* Bible, including the Patriarchal and Jewish dispensations of religion, or of a remedial system, *the one only living and true God was the central idea*—the all-attractive, the all-radiating centre of affection, association, and co-operation.

It is all-important to the student of the Bible that he should have a perfect and complete conception of the area, or general contents of the whole volume, before he presume to dogmatize upon a single paragraph of its contents. God's Book proper is now called *the Bible*, or "the Old Testament;" Christ's Book proper is now called "the New Testament." "Testament, with us, is indicative of a solemn authentic instrument in writing, by which a person declares his will as to the disposal of his estate, usually called a *will*."—*Webster*.

"In reference to the canonical books—*Old Testament and New*, the name is equivalent to the term *covenant*," says the same lexicographer. But with us Christians, this, though canonical, is not Scriptural. We have *two* words in the Greek language representative of *two* distinct documents—a *Suntheekes* and a *Diatheekes*. The former indicates an agreement between two parties equal to each other in rank and dignity—each of them *stipulating* or *restipulating* terms or conditions of agreement in any matter.

The latter, *diatheekes*, also indicates an agreement between two parties, but *unequal* in rank or dignity—one of

which stipulates terms or conditions of agreement or co-operation in reference to some specific object, to which the other consents. The Romans called it a *consensus*—a *foedus*, a league equally binding on both parties. The conqueror, or the hero of the day, propounded the terms; the conquered submissively assented to them. Each party ever after, during the period contemplated in the covenant, was to fulfil his obligations in their full import, letter, and spirit.

Now we have, in the Greek Scriptures of the Christian religion, the word *diatheekes* thirty-three times—and *sun-theekes* not once. The absolute governments of earth legislate, adjudicate, and execute their own laws. If every absolute monarch was immutably good and righteous, omniscient, omnipresent, omnipotent, we and all others would say, "Let him, during life, occupy the throne and wield the sceptre." But this is out of the area of human philosophy and human experience. We have three distinct divine institutions in that Book of books, the Bible. We have, indeed, *two* Bibles of divine institution—the Jewish and the Christian. The first is a *theocracy*, the second a *christocracy*. Preceding these there was necessarily a *patriarchy*—extending from Adam to Moses. The Adamic and the Noachic preceded the Mosaic. The two former were necessarily family institutions. Each of them, indeed, had its own prophet, its own priest, and its own king. These three for a time were merely family institutions, in its most literal acceptation; and hence, every father was the prophet, the priest, and the king of his whole family or household.

The expansion or extension of any society does not change the nature of it. A single family, perfect and complete, is a miniature world. The father is the *prophet*, *priest*, and *king* of his whole family circle; and to him the queen of the household herself, is, by a divine ordinance, to be subject, in all

respects, excepting the legitimate area of her own conscience.

But our main object in noticing the article above quoted—under the startling and exciting annunciation, "The Bible in Colleges"—What! The Bible in a college! as though a phenomenon of vast proportions and indications had spontaneously sprung up amongst us. Having for eighteen years had the Bible in Bethany College—indeed, from its first enrolment of its first class of students—we have had some experience, of much encouragement to those who are about to make the experiment. There is but one plausible objection in all my reading or hearing presented or propounded by any writer or orator upon this theme. We shall pay our compliments to it. It is "the danger, the alleged imminent danger to which our sons and wards are exposed in a college, or in a school, where the Bible is read without an orthodox catechism, or some cautious, sound, orthodox teacher, who will induct them into the true doctrines of our own church."

"Your own church!" Yes, your *own church*! But tell me, did you ever meet with the name of your own church in Bible or Testament? We read of Christ's church in the Christian Scriptures, but never met with your own church from Moses to John. It is not once named from Genesis to the Apocalypse!

"Your church," your "*sound doctrines*," are uncanonical. They are not once named from Moses to John—unless in the apocalyptic views of the apostacy! Did any man ever see the name of your church in Holy Writ! The Papal church, the Episcopal church, the Presbyterian church, the Congregational church, the Methodist church, the Baptist church, the Burgher church, the Anti-Burgher church, the Universalist church, the Particular Baptist church, the General Baptist church, the Mennonite church, the Dutch Reformed church, &c. "Divide and conquer,"

has been the Devil's motto for more than eighteen hundred years. There is but one divine church on earth, and it is frequently unhappily called, "*the invisible church*!" But this vocabulary of church institutions is inadequate to the fearful realities of the still existent Papal apostacy.

Opinions, theories, speculations, philosophies, orthodoxies, heterodoxies, creeds and catechisms, so far as reliable evidence intimates, never saved Jew or Greek, Barbarian, Scythian, bond or free.

We are all in this age greatly addicted to doctrines. Hence, our doctrinal and speculative theories have supplanted the Oracles of God, and made the gospel, the doctrine according to godliness, of little or no effect. These idols of the age are as gross and outlandish as the doctrines of the Epicureans and the Stoics of ancient date. They are, to speak in a figurative style, wholly outlandish—foreign or barbarous innovations, that gender strife, without one redeeming quality.

The Bible in every school, from the primary to the college, and the Bible therein read and studied—not in its "*doctrines*," as interpreted by the prosy Rabbis of the "*five points*," or of the "*thirty-three sections*," or of the "*thirty-nine articles*," which never saved man, woman, or child, since Noah landed on the Mountain of Ararat, in Armenia, near the superficial centre of our earth. The Bible in the school and in the college—not in the library on the shelf, but in the hands of teacher and taught; not in its alleged *doctrines*, but in its great, and grand, and magnificent facts, precepts, and promises. These are the *pabulum vite*, the congenial nutriment of an immortal being—the bread and the water of life to every one who feeds and feasts upon them. Jeremiah said, "I found thy word and I did eat it" (Jeremiah xv. 16.) "Thy *testimonies* have I taken as an heritage for ever" (Psalm cxix. 3.) "I have rejoiced in

the way of thy *testimonies* as in all riches"—"I will speak of thy *testimonies* also before kings, and will not be ashamed"—"Thine *ordinances* have been my songs in the house of my pilgrimage"—"I have more understanding than all my teachers: for thy *testimonies* are my meditation"—"Thy *testimonies* have I taken as an heritage for ever: for they are the rejoicing of my heart; I love thy *commandments* above gold; yea, above fine gold"—"Thy *testimonies* are wonderful: therefore doth my soul keep them"—"My soul hath kept thy *testimonies*, and I lovethem exceedingly"—"I have longed for thy salvation, O, Lord, and thy *law* is my delight"—"O, how I love thy *law*, it is my meditation all the day"—"Thy *word* is a lamp to my feet, and a light to my path"—"Make thy face to shine upon thy servant, and teach me thine *ordinances*"—"The righteousness of thy *testimonies* is everlasting"—"Seven times a day do I praise thee because of thy righteous *judgments*"—"I have longed for thy salvation, O, Jehovah, and thy *law* is my delight."*

What a commentary are these inspired breathings of the sweet Bard of Israel upon the cold formalisms, the apathetic ceremonials of the would-be esteemed and worshipful devotees, of the sublimated and rectified orthodoxies of by-gone Puritanism, in each and every form of pure abstract traditions.

But most unhappily, for the living generation, we are continually agonizing in the conflicts of "*doctrines*," "*sound doctrines*"—sound ecclesiastic politics and the falsely called philosophies of Christianity.

Could we leave these doctrines on the shelf, or cast them to the moles, or to the bats, and adopt for them the oracles of the Living God, what a change! What a transition from darkness to

* Bernard's Bible on my shelf, published, Philadelphia. Lippincott's, 1842. It is a decided improvement of the James' Version.

light, and from servility to the flesh to that liberty with which the Lord enfranchises all the true citizens of his spiritual and everlasting kingdom.

Doctrines and philosophies are the prolific source of envy, strife, vain glory, and evil surmisings. But the Word of God, sharper than any two-edged sword, pierces the heart — separating between the soul and the spirit, and is a critic, a discernor of the thoughts and intents of the heart of every man that receives it with a candid and a discriminating mind.

The Devil is a profound critic and often quotes Scripture, as many of our Doctrines of Divinity do, I was about to say the doctors of devilry, which Webster well defines. The Devil had the impudence to quote Holy Writ in the presence of the Lord himself.

"Get thee behind me adversary, thou art an offence to me; for thou *favorest* not the things of God, but those of men,"† was the rebuke of the Lord Messiah, administered to Satan at Cæsarea Philippi, when and where he first revealed the basis of his kingdom.

Messiah's kingdom had not then been established. It had not, indeed, then commenced. Its founder was the Prophet, the High Priest, and the King of kings, after the rank and order of Melchisedeck—to whom Levi, when in the person of Abraham, paid tithes.

All official honours and glories culminate in him; and now in his kingdom radiate from him in superlative grandeur and splendor throughout the whole area of creation. So that on the annunciation of his coronation a new era, a new empire commenced, which is predestined to culminate in his glorious and final triumph over sin, and death, and Satan, and every rebel, of whatever form or character, within the circle of Jehovah's everlasting realm. Re-

demption is, therefore, the most glorious demonstration of the inconceivable, and consequently, the unutterable grandeur and glory of the infinite and everlasting head and founder of the universe. Truly we may say that eye has never seen, ear has never heard, nor heart of man ever conceived the glorious realities which our Father and our God has provided and prepared for them that love him and keep his commandments.

What a meagre and imperfect conception of Messiah's realm have these sectaries that build churches on doctrines and commandments of men! or on the petty snarling metaphysics of scholasticisms—the feverish dreams of Bachelors and Doctors of multiform spectres, the hobgoblins and frightful apparitions of sickly novices, who know not what they say — or what to say in behalf of their fainting dreams and hideous apparitions! The gesticulations and genuflexions of carnal spiritualists, are but a few of the off-shoots from the bitter roots of that hydra-schismatic demonology, of the ever barking dogs of heterodoxy of which the Apostle to the Gentiles bade his contemporaries to beware.

The Bible in schools, in all schools, is indispensable to the rational, moral, and religious education and development of humanity in its triune nature of body, soul, and spirit. The present schools of literature and science are much in advance of those which existed when the present century commenced its career. But still, even to this hour, with a comparatively few exceptions, they are not in strict conformity with the cravings and demands of humanity, as, in the aggregate, we contemplate it.

The Bible is God's library, and it is the richest and best library in the universe known to man. It is a library of *sixty-six volumes*, embracing in its area some 4000 years—that is, from the birth of time to the close of the first century

† So translates the revised edition by David Bernard, a work of very considerable merit. *Favorest* was more apposite than *savorest* at that crisis.

of the Christian Institution. There were employed in the production of it as writers, no less than some thirty persons. These were but the amanuenses of the dictating, guiding, and inspiring Holy Spirit; for "holy men of old spake as they were moved by the Holy Spirit." Some forty, or perhaps more, amanuenses of the Holy Spirit were employed in writing the two volumes called the Jewish and the Christian Scriptures. The New Testament is the work of eight writers. Paul, amongst these, occupied the largest space. He preached and wrote more than any other Christian ambassador. He occupied the largest field of labor of any man in the whole Christian ministry. Moses in the Old Testament, and Paul in the New, occupy the largest area of any of the amanuenses of the Holy Spirit. But one and the self-same Spirit inspired them all. They all spoke and wrote under his influence and guidance.

None of them ever wrote an essay that has survived their day, so far as the annals of the world attest. Not one *essay* on the rolls of time can claim an apostolic origin or authority. They spake and wrote, in all their ministrations, as they were moved, prompted, and guided by the Holy Spirit. In hearing and in heeding them we, therefore, hear and heed the Lord who sent them, and the Spirit that inspired them. They teach no theory, no philosophy, no orthodoxy whatever. They attest what God and Christ did, and said what they promised and what they threatened.

Didachee, doctrine, appears thirty times only in the Christian Scriptures, and is always found in the singular number, and with one exception is represented by the word *doctrine*. That single exception is Titus i. 9, "*that which has been taught.*"

Didaskalia is found twenty-one times in the New Testament, and is represented in the Common Version by *doc-*

trine, teaching, learning, in the singular number; but when used in the plural number, it is always with respect to, and is translated by—"doctrines, and commandments of men;" "*doctrines of demons.*" Never found in the plural when associated with Christ's teachings and that of the Apostles. These are monumental and significant facts, that demand attention and special regard.

The Doctrine of God, of Christ, of the Apostles is unique, and, therefore, is *always singular*. The doctrines of men and demons are as diverse as their pedigrees and genealogies—and are properly found in the *plural number*.

The Bible in all schools and colleges, and seminaries of learning, should most assuredly be daily read and studied. But no theory, speculation, creed, or commentary should ever be interposed between the Bible and the eyes and ears of the student or pupil. The persons, the facts, the characters, and the actions of Bible men and women should be read, and may be commented on to the advantage and profit of every student. We have the biographies of men, good and bad, in Holy Writ, made monumental, and, therefore, they stand as beacons and warnings, to guide, and guard, and comfort, and cheer us in the pilgrimage of life.

Such examples, monuments, and lessons, from such a source, are profitable and advantageous to the young pilgrim in the commencement of his earthly pilgrimage. But *theories, speculations, doctrines, and opinions* are unwarranted and unwarrantable in Holy Writ, and ought never to be obtruded upon the young pilgrim about to commence the pilgrimage of life.

It is worthy of emphatic utterance, that there is not a speculative argument, or what is usually called a *theory*, propounded from Genesis to the Apocalypse. The first sentence in Holy Writ asserts a positive fact, and the last sentences of the Christian Scriptures ex-

hibit the all important and most transcendent facts or events culminating in the second coming of the Hero of redemption. History and prophecy are the materials of both Testaments, and both have facts, either past or future, in their eye, in their heart, in their hand, and on their tongue.

All their schisms and alienations, in what is called Christendom, have in their origin and in their end, theories, speculations, and abstractions which never converted a sinner, nor confirmed a saint.

Why not, then, learn from the records of the past to eschew what is evil and to pursue what is good—the things that make for peace, the themes “by which we may edify one another!” May we not conclude in the words of King Solomon:—“Let us hear the conclusion of the whole matter,” on this subject. “Fear God, and keep his commandments, for this is the whole happiness of man.”* The reason annexed is, “for God shall bring every work into judgment, with every secret thing, whether good or evil.” He throws down the gauntlet, cavalier like; and asks, what can the man do that cometh after the King?—“Even that which has already been done.”

But whither are we wandering from our theme?

The Bible in the school is not the Bi-

ble in the pulpit. It is not the *doctrine* of the Bible. It is not the commentary upon the Bible. It is not the theory of the Bible. It is the Bible itself. It is its own facts and documents, as stated by the holy men who spake and wrote under the direction and inspiration of the Holy Spirit. The Bible deals not in theories, in speculations, in philosophies, or in abstractions.

It is not a theodicy, a theogony, a theocracy, or a theology. It is an encyclopædia of Divinity and humanity. It is a revelation of God in man, and of man in God. It is a revelation of the mysteries of the universe, so far as relates to the mystery of godliness, and of the past, the present, and the future man. It is, to us, the library of God, and the library of man as he was, as he is, and as he will hereafter be.

It spans the arch of time, leaning upon an eternity past, and upon an eternity to come, as respects both Divinity and humanity, in all their attitudes, past, present, and future. It is *THE BOOK of books*, the book of life everlasting, to a ruined world.

What a treasure in itself! What a gift to man! It is self-interpretive, and has done for man what all the libraries on earth, without it, could never have done. Come, then, expressive silence, muse its praise. A. C.

NO RITUAL IN THE NEW COVENANT.

THE New Testament contains no liturgy, no congregational service, as did the Old Testament. In the writings of the great Jewish apostle, Moses, there is a ritual, a liturgy, a tabernacle or temple service laid down; but no such

thing is found in the apostolic epistles. This point seems not to have been so clearly apprehended by some of the churches as was necessary to their consistency and comfort. Finding all the public, religious, and social services of

* King James' translators have chosen another version of this oracle. They have it:—“For this is the *whole duty* of man.” This is perfectly gratuitous and inapposite to the topic which he proposed in his book of Ecclesiastes. The question before him was not a question of *duty*, but a question

of *happiness*—or the *summum bonum*—the chief, the paramount happiness of man. He thus propounds the question:—“I sought to see *what is that good* for the sons of men, which they should do”—or pursue, “under the heaven all the days of their life.”

the Jews so clearly and emphatically laid down] in the Jewish Scriptures, many have expected and looked in vain to find similar regulations in the Christian Scriptures. And yet could such a ritual be found, or a liturgy made out for Christian congregations, it would be a discrepancy not to be reconciled with the genius of the book. Does any one ask, How this can be? I will attempt an answer: 1st, It was necessary, while the age of symbols lasted, that a worship, symbolic in its nature, and intended to adumbrate, or foreshadow, with prophetic accuracy, a new order of things, should be most minutely stated, and most explicitly propounded by that infinite mind to which the things that be not are as real and present as the things which are, or do now exist; in order that the desired ends might be gained—that the salvation of the gospel might be thus introduced and fully confirmed. This alone rendered a liturgy or a divine service in the sanctuary necessary. But, in the second place, the Jewish age was the minority of the religious world. During that period there was not a full grown man. The patriarchal was the infancy, or childhood; the Jewish, the youth; and the Christian age, the manhood of the religious world. Let none think that this is an arbitrary disposition of the ages or epochs in the religious world. There is the religious as well as the natural world, and both have their childhood, youth, and manhood. We have the authority of the Holy Spirit for considering the saints, during the Jewish age, in the same predicament as minors. In this state they were kept under a ritual or prescribed form of worship. A remark or two on Gal. iv. may be sufficient for our present purpose. "Now, I say," says Paul, "as long as the heir is a minor, he differs nothing from a

bondman, although he be Lord of all. For he is under tutors and stewards until the time before appointed by his Father. So also we, whilst we are minors, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the spirit of his Son into your hearts, crying Abba, Father."

Here the apostle asserts: 1st, That he and his brethren were, while under the law, in the state of minors. 2nd, While in that state they were in the condition of bondmen; kept under tutors and stewards, at whose command they must move obsequious. That the time appointed by the Father, in his will and testament, when this state of things should cease, had actually arrived; and now they were raised from the rank of servants to the standing of sons.

So soon as a person has terminated his nonage, or minority, and becomes a full-grown man, he is no longer treated as a child or servant. He is allowed to have a judgment of his own, and to exercise it. This similitude the apostle uses to represent the difference between the people of God under the old economy, and the people of God under the new. Under the latter they are permitted to exercise their reason, and to act from the principles infused into their minds from the development of divine philanthropy. Hence, the New Testament, after stating the ordinances and statutes of the kingdom of Jesus, prescribes no ritual or liturgy, but leaves the worshippers to act by that Holy Spirit which the gospel inspires.

A. C.

Honor the Lord with thy substance, and with the first-fruits of all thy increase.

Hatred stirreth up strifes; but love covereth all things.

MESSIAH'S GOVERNMENT.

THE entire field of human thought embraces but two departments—the department of *matter*, and the department of *mind*; these two make up the entire universe of God. Man possesses these two elements, to a limited extent, in his own person: he is himself composed of matter and mind. There are two kinds of *power* adapted to these two departments: namely, *physical* or mechanical power, and *moral* or motive power. God and man have both employed these two kinds of power; differing widely in degree, but the same in kind. God has revealed Himself as a great physical and moral ruler. By physical power, He rules the physical universe; by moral power, the moral universe. The various terms we apply to power, are only subdivisions of these two general kinds. Divine power and human power, are not two kinds of power. If God slay a man by electricity, and one man slay another by gunpowder, the kind of power in both cases is the same; namely, physical. So, if God persuade a man, or an angel persuade a man, the power in kind is the same; namely, moral. Moral power consists in the strength of the ideas, usually expressed in words or their equivalents; hence, the Word of God is said to be “quick and powerful.”

Words are the representatives of ideas; and hence, they are used for ideas themselves; as *malicious* words, *insulting* words, *comforting* words, &c.; but it is the *idea* that is held “malicious,” “insulting,” or “comforting;” and not the abstract words. In this sense, “the gospel is the *power of God* unto salvation to every one that believeth” (Rom. i. 16.) It is a universal truth, that men act from *motive*, in all their accountable actions. I believe this is held true by all our courts, and by all men of common sense. Then it seems manifest, that if men are brought to perform any actions or deeds by a power beyond the power of *motive*, they are not accountable for such deeds; but are mere machines: so far, at least, as they are made the subjects of such influence. Conversion, in the Bible, is therefore, attributed to the *law*, to the *word*, to the *truth*, &c. David says, “The *LAW* of the Lord is perfect, converting the soul” (Ps. xix. 7.) Jesus

says, “And ye shall know the truth and TRUTH shall make you free” (John viii. 32.) The angel from on high said, “Who shall tell thee words, whereby thou and thy house shall be saved” (Acts xi. 14.) The Disciples are the only people, known to me, who suffer the disgrace of believing the last three texts. Do the sects believe that the law of the Lord converts the soul? No, indeed, they believe and teach that the special operation of the Holy Spirit converts the soul. Do they believe the truth makes men free? By no means: to use the words of Dr. Jeter, they believe it is done by an influence “distinct from, and above truth.” Do they believe Cornelius and his family were saved by the words which Peter spoke? Certainly not: they believe they were saved by the copious outpouring of the Holy Spirit.

In a system of rewards and punishments like that of the Messiah, four things seem indispensable to a *moral* government:—1, Faith must come from *testimony*. 2, The subject must act from *motive*. 3, He must form his character by his *own works*. 4, He must be judged, and rewarded or punished, according to *his deeds*. Most men will formally confess these four propositions; still the popular theory of “spiritual influence” in conversion, actually denies them all. But we will enquire what the Bible says on these points:—

1. *Faith comes from testimony.*

“God made choice among us, that the Gentiles by my mouth should HEAR THE WORD of the gospel and BELIEVE” (Acts xv. 7.) “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians HEARING, BELIEVED, and were baptized” (Acts xviii. 8.) “So then, faith COMETH BY HEARING, and hearing by the WORD of GOD” (Rom. x. 17.) I regret that our opponents do not believe with Paul, that “faith comes by hearing.” They believe, “faith comes by feeling;” or, rather, that faith comes by the “operation of the Holy Spirit;” hence the practice of praying down the Holy Spirit on unbelievers to give them faith.

If faith is put into an unbeliever in that way, he is no more accountable for his *faith* than he is for his *deeds*; or

for anything else that *God has created within him*. That doctrine destroys man's accountability, and saps the foundation of *God's moral government* over him.

2. *The subject must act from motive.*

"By faith Noah, being warned of God of things not seen as yet, *moved with fear*, prepared an ark to the saving of his house" (Heb. xi. 7.) Faith in some sense, may, perhaps, be said to be the principle of action; but it strikes me, that which "*moves*" to action, must be properly, the "*principle of action*;" and Paul said, "*Noah, moved with fear*, prepared an ark to the saving of his house." *Motive*, then, is the principle of action; and by faith we obtained the motive. Moses also acted from motive: "For he had respect to the recompense of reward" (Heb. xi. 26.) They who obeyed the gospel on Pentecost, had a motive, namely: "*remission of sins*" (Acts ii. 38.) The great motives of Christian warfare are "*glory, honour, and immortality*." This Bible truth, although in harmony with common sense, is utterly at war with the modern theory of conversion. That theory does not allow that man acts from motive in regeneration; for it does not admit that he *acts* at all; but is passive. There is scarcely any point in which the Calvinistic churches are better agreed, than in the dogma that *man is passive in regeneration*—even Arminians only claim that the sinner is "*willing*" God should perform the act on him—and yet they suspend future rewards and punishments on an act in which man has no agency! The sects contend that God re-creates the man by the *same power* by which he created him at first—and, of course, man did not act from motive in being created at first—nor is he more accountable (on their plan) for the *second creation* than the *first*.

3. *He must form his own character by his own works.*

"But in every nation, he that feareth him and *WORKETH RIGHTEOUSNESS*, is accepted with him" (Acts x. 35.) "Know ye not, that to whom YE *YIELD YOURSELVES* servants to obey, his servants ye are to whom YE *OBEY*; whether of sin unto death, or obedience unto righteousness? God be thanked that ye were the servants of sin, but YE *HAVE OBEYED* from the heart that form of

doctrine which was delivered you. Being THEN made free from sin, ye *BECAME* the servants of righteousness" (Rom. vi. 16, 17, 18.) "*Seeing YE HAVE PURIFIED YOUR SOULS* in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter i. 22.)

If these Scriptures do not teach, that *men form their character by their deeds*, it is difficult to conceive how that proposition can be stated in human language. These texts teach: 1, That a man must *work righteousness* in order to be accepted with God; but the sects teach, that he is accepted by *faith alone*, before he can work righteousness at all. These texts teach: 2, That we become the servants of God by *obeying him*; but the sects teach, that we are made the servants of God by the special operation of the Holy Spirit, before we *CAN* obey him acceptably. These texts teach: 3, That we purify our souls by obeying the truth; but the sects teach, that God purifies our souls by the direct agency of his Spirit, before we ever *WILL* obey the truth. And yet in the same breath they tell sinners they are "*forming characters for eternity*!" According to orthodoxy, man is born into the world with a sinful nature:—Adam forms his wicked character for him, and the Holy Spirit forms his good character; so that he has no more to do, in reality, in forming his own character, than the potter's vessel has to do in forming itself; and he is therefore just as accountable as the potter's vessel.

4. *Every man will be judged, and rewarded or punished according to his works.*

"Was not Abraham our father justified BY *WORKS*, when he had offered Isaac his son upon the altar? Ye see, then, how that BY *WORKS* a man is justified, and *not* by faith only" (James ii. 21-24.) "And shall come forth, they that have *DONE GOOD*, unto the resurrection of life; and they that have *DONE EVIL*, unto the resurrection of condemnation" (John v. 29.) "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to *THEIR WORKS*. And the sea gave up the dead which

were in it ; and death and hell delivered up the dead which were in them ; and they were judged, every man according to **THEIR WORKS**" (Rev. xx. 12-13.) "For we must all stand before the judgment seat of Christ ; that every one may receive the things **DONE** in the body, according to that **HE HATH DONE**, whether it be good or bad" (2 Cor. v. 10.)

It is certainly one of the greatest wonders in human depravity, how a pretended believer in the Bible can look these and other like Scriptures in the face, and then say, *a man is justified of God without works of any kind !* The

doctrine that makes man's salvation to turn, not on *his own deeds*, but on *God's deed*, performed on him by the Spirit, sets aside God's clearly revealed rule of judgment. The question in that court will not be, "What has the Judge done ?" But, "What has the prisoner at the bar done ?"

The disciples teach that **THE HOLY SPIRIT CONVERTS SINNERS** ; but, they understand, He does it, as the Scriptures say, by the "Gospel, which is the power of God unto salvation, to every one that believeth ;" and not by physical power.

J. I. LOWELL.

DOUBTFUL DISPUTATIONS.

THE Religious Reformation in which we are engaged, was commenced in a spirit of liberality and Christian forbearance. Its primary object was, to put an end to the unhappy divisions which exist in the religious world, and to unite together, in one communion, all the followers of Christ. In order to accomplish this, it was proposed to take the Bible as the basis of union, and the only authoritative standard of faith and practice. In regard to all important matters of faith and duty, it was believed that the Bible would be found to be so clear and explicit as to be readily comprehended, and that in regard to the more remote and difficult questions appertaining to the mysteries of redemption, while much might be learned by a diligent and prayerful study of the Scriptures, a proper degree of forbearance was to be exercised in respect to those who were deficient in this knowledge. Furthermore, in regard to all questions not directly treated of in the Scriptures, these were to be regarded as mere matters of opinion, respecting which, any one was free to entertain, but not to urge upon others his particular views. It was hoped that, by this method, all ground of religious dissension and division would be removed, and that the scandalous strifes and controversies of Protestants might be brought to a close, so as to secure the fulfilment of the apostolic exhortation : "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

In the progress of the effort thus to

reform religious society, it cannot be denied that great good has been accomplished. Whatever may be urged from the fact that sects and parties still exist, or that errorists and bigots may now and then have been found in the ranks of the Reformers, certain it is, that the principles of this religious movement have been triumphantly established—that the all-sufficiency of the Scriptures as a basis of Christian union, and as the standard of divine truth has been nobly vindicated, and experimentally demonstrated—that an amount of truth has been presented to the minds of men such as has never heretofore been exhibited since the days of the Apostles, and which has resulted in restoring to the world the gospel of Christ in its primitive simplicity and purity—and that, *for the time*, much more has really been accomplished by this religious movement than its most sanguine friends anticipated. Such has been its power, that it has compelled even those sects which have bitterly opposed it to modify their teaching and their practice ; to abandon various unscriptural usages, and to accommodate themselves, in many important respects, to the increased biblical knowledge of those communities in which the principles of the Reformation have been faithfully exhibited. Its presentations of Scripture truths have, in fact, "girdled" (to use the woodman's phrase) several of the existing parties, which have evidently commenced their period of decline.

In contemplating these results, the

advocates of the Reformation have much reason for encouragement, as well as for devout thankfulness; and certainly, the successful establishment of the truths we teach, in spite of talented, ingenious, and educated opposers, and before the most intelligent communities, ought to confirm every one in the belief of them, and be an effectual preventive of any departure from them. Such, nevertheless, is the waywardness and self-sufficiency of some individuals, and the instability of others, that they will occasionally repudiate the most obvious Scripture truths which they had previously accepted, or suffer themselves to be carried away by some specious novelty, and proceed to create discord and confusion by their efforts to build again what had been justly overthrown, or to give plausibility to some original conceit. Such aberrations, it is true, detract not in the least from the value and importance of the truth, but they are, nevertheless, to be regretted as hindrances to its progress, and as divisions in favour of the enemy, effective, of course, in proportion to the influence, conspicuity, or ability of the persons concerned in them. Such things, indeed, occurred at the establishment of the Christian church in apostolic times, and Paul expressly predicts to the elders of the church at Ephesus, that from amongst themselves men would arise, "speaking perverse things to draw away disciples after them."

Changes of religious sentiment may be expected to occur frequently amongst those who are governed by men's opinions. But an exchange of one set of errors for another, is a matter of small importance; nor are such trials of *partyism* to be regretted, as they tend to show the stability of the foundations which men have substituted for the rock on which Christ has built his church. The case is different, however, with regard to those who profess to have adopted the Bible as a sufficient rule of faith and practice, and as a plain and infallible teacher of the things of eternal life. When such persons, after having publicly adopted certain truths as clearly taught in the Bible, are afterwards led to renounce them, and to become advocates of old errors, or of new conceits, based upon whimsical constructions, and misinterpretations of Scripture, their changes have a direct

tendency to discredit the fundamental principle of this Reformation, viz.: that the Bible is a sufficient and infallible rule; for opponents will not be slow to impute to our principles the fallibility which of right belongs to such opinionative and changeable individuals.

Among the subjects which have justly been regarded as fairly and fully settled in this Reformation, has been that of "*conversion*." No one question has been so much discussed, owing to the fact that the views of the parties on this matter have had a direct tendency to render the preaching of the gospel nugatory, and have thus come into direct conflict with this religious movement. Within the last fifty years, *conversion by a special operation of the Spirit*, has become a favourite doctrine with the Protestant world. It is astonishing what a hold this erroneous view has obtained upon religious society at large, and how deeply it has insinuated itself into the very substance of its faith and of its practice. It has become a sort of shibboleth, and an infallible test of orthodoxy, to which all other points of disagreement must yield; and agreement here, being quite sufficient to hide a multitude of differences both in policy and in tenets.

Its truth is taken for granted always, and must not be questioned, and it has accordingly been the great offence of this reformatory effort, that it has ventured to doubt, and to demand Scripture proof in regard to it. The greatest amount of prejudice has been produced in this way, and the most unjust and false accusations have been brought against us on this account; as for instance, that we deny the presence and influence of the Holy Spirit altogether, and are nothing but mere ritualists or formalists in religion.

For my part, I am far from thinking that this particular controversy has been judiciously managed on the part of the Reformation, or that it has always been kept on the ground to which the principles of this movement properly confine it. Some have introduced speculative theories in regard to it, based on philosophical views of human nature, which are just as objectionable as those propounded on the opposite side. Nearly all seem to have overlooked the fact, that it is a mere question of opinion, which neither required nor deserved

such elaborate efforts at confutation ; all that was necessary, on our own principles, being, to show simply that it *was* a matter of opinion, and that, as such, it ought not to be suffered to engross the attention, or to disturb the peace of Christians. In making it a matter of special and protracted controversy, and giving to it an undue importance, our disputants have only confirmed their opponents in the belief that it is a cardinal doctrine—an essential portion of “the faith once delivered to the saints,” for which they are bound in conscience earnestly to contend.

I am by no means disposed to underestimate the evil effects of this opinion. Its direct tendency and result are, to induce men to disparage and to resist the gospel, while waiting for those “spiritual operations” in which they are taught to believe. But its power to produce such an effect resides in this, that it is supposed to be a part of faith, and is not recognized in its true character, as a human opinion or theory.

Some of the best men and most sincere Christians who have ever lived, have entertained the view that there is, in every case of valid “conversion,” a direct influence exerted upon the heart by the Holy Spirit. To my certain knowledge, some of the most devoted labourers in the present Reformation whose memory is entitled to peculiar reverence, held this view during the entire period of their ministry. But this did not detract in the least from their usefulness, nor did it interfere in any respect, in their cases, either with Christian union and fraternity, or with a full and correct presentation of the gospel, and a direct and successful appeal to sinners to obey it. And this for the simple reason, that they had too much good sense, and too much regard for the principles of the Reformation, to insist upon it, or to obtrude it upon others. The fact is, that, as a matter of opinion, it is absolutely harmless, and the evil attending it has proceeded, not from the opinion itself, but from the manner in which it has been urged upon the minds of men, and the undue authority it has acquired by being erroneously placed among the things of faith. Let me say, emphatically, that, as reformers, we have nothing at all to do with theories of “conversion” on either side. The opposite philosophy of “motives,”

“words,” and “arguments,” which some would make part and parcel of this Reformation, is just as great an error on the opposite side ; and to urge it, as great a departure from our principles as it would be to urge the theory of the sects. The object of this religious movement is to call men away from all such speculations, and to confine their attention to what is written in the Book. We have no right to mix up our opinions or our philosophy with the gospel of Christ. Our duty plainly is to teach and preach the things divinely revealed, as all-sufficient for human salvation, and to allow every one to entertain such opinions as may be agreeable to him in regard to matters not distinctly or directly presented in the Sacred Writings.

That “the gospel is the power of God unto salvation to every one that believeth”—that “faith is the substance of things hoped for, the evidence of things not seen”—that “faith cometh by hearing, and hearing by the Word of God,” are plain scriptural propositions, which are neither to be gainsayed nor explained away, and which do not stand in need of any human philosophy for their elucidation. It ought to be sufficient for all to know this, and to receive these and all other declarations of Scripture with reverence and with implicit confidence. The spirit that inquires : “How can these things be ?” is far oftener that of a cavilling scepticism, a self-conceited rationalism, or a no less dogmatic and visionary mysticism, than that of an humble Christian faith and piety.

It is not, however, because of any practical value that appertains to the various theories which are advanced on each side of the question of “conversion,” that their propounders urge them so earnestly upon religious society, but simply because they are human and not divine. These men love their own things more than the things of God, and would much rather gratify their pride of opinion, their love for originality, or their own intellectual taste, than receive, with humility and meekness “the engrafted word,” or obey the commandments of Jesus. There are no heretics in humanity—there are no heresiarchs in piety. It is in regard to the “how” and the “why” of matters not revealed — (and thus not revealed

because they are of no practical or present utility) that men quarrel with each other, and not as to why they are to "visit the fatherless and the widow," or how a man is to "keep himself unspotted from the world." It must be admitted, nevertheless, that with most, if not with all of those who accept human opinions and theories at second hand, these are mistaken for matters of faith. Such persons are simply imposed upon, because they neglect to examine the Scriptures for themselves, or to make the proper distinction between faith and opinion. This, as I have before stated, is the very error which has given so wide-spread popularity, and so great authority to the notion, that to render "conversion" valid, it must be effected by some sensible demonstration of the presence and power of the Holy Spirit.

In order, then, to correct these aberrations, the present reformation proposes a return to the Divine testimony; to the gospel of Christ as originally preached by the Apostles, with all its institutions, promises, and blessings; constituting the "faith formally delivered to the saints," and the primitive practice in its uncorrupted simplicity

and purity. It takes the ground, that it is "Christ crucified" that is to be preached to sinners, and not theories of conversion; and that trust in him accompanied by obedience to His commands, is the only true and manifest evidence of discipleship. The world has been oppressed long enough by an opinionative, theoretical, dogmatical, and disputatious bigotry, under the name of Christianity. It is time that the church should return to its first faith and to its first love. It is to accomplish this most desirable object that we, as a people, are, under the Divine guidance, professedly engaged. Let us, then, adhere steadfastly to the principles we have adopted, and which have hitherto proved so impregnable and so efficient, and let us increase our efforts in this good cause, ever remembering, that notwithstanding all that has been done, there remains yet much to be accomplished, and that we shall be justly regarded as "Reformers," or friends of the Reformation, less from the influence, which, in our hands, the Reformation may exert over others, than from that which it shall exercise over ourselves.

R. R.

WHAT IS HERESY?

FRIENDS,—What is heresy? Who are the heretics? Of course you will reply—"Heresy is false doctrine; and heretics are its holders and propagators. We, at any rate, are not heretics; our doctrine is sound and orthodox. We regard those as heterodox and heretical who differ from us." A very comfortable, but very uncharitable, and not less false notion, certainly. Don't be astonished when we tell you that all the sects of Christendom and beyond it are heresies, and all their adherents are heretics. A heresy is not a doctrine, but a sect or party; a heretic is not a holder of some notion in particular, but a leader or an adherent of some particular denomination or faction. All the denominations are heresies, and all their members are heretics; so the words import, as every scholar knows, and such is their use in Scripture. The sect, party, or heresy, may be good, bad, or indifferent; the word itself says nothing of its character. The sectary,

partizan, or heretic, may be a true or false man; the word itself does not inform us which. The noun *hairesis* comes from a verb which signifies to choose, and denotes a *chosen way of life*. In the Acts and Epistles, we have it sometimes translated *sect*, "The sect of the Sadducees," "of the Pharisees," "of the Nazarenes," and sometimes transferred *heresy*—"The way which they call heresy." So far as the word is concerned, it conveys no reproach, though it may be used reproachfully, like other words, and is, of course, susceptible of being qualified by other words in a good or bad sense — e. g. "the strictest sect of our religion" "shall bring in damnable heresies." The Jewish sectaries naturally objected to the followers of Jesus, as forming a new and opposing party to themselves, as they felt the Christians to be. The disciples of the Messiah formed his party. They were recognized as the sect of the Nazarenes. While this was their reproach, it was

also their glory. They gloried, justly, in being reproached for the name of Christ. The faithful would have no other; they could form no other party than simply that of the Lord. To form another was to prove unfaithful to him. Sects in the Christian church were impossible, except in connection with "strifes and seditions." It was in view of the apostacy, that Peter predicted the rise of "condemnable heresies." He who would form or join a party from the one party of the Lord, is to be rejected by the faithful after the first and second admonition. If the professors of the Christian faith in these days understood what they profess, they would no more think of separating and rank-

ing themselves as parties, sects, or denominations, than of calling themselves sons of Belial. They would no more insult the Mediatoral Throne with the mention of "Christians of every name," and of "all denominations," than they would pay religious homage to Beelzebub. But they don't understand. Their religious doctors have frightened them with ghost stories about some terrible myth of multiform mien, called *heresy*, in fear of which they hold themselves under the bonds of that which they dread, and refuse to be, and regard themselves not as the partizans of men, but as only the party of the Lord. Readers, be you wiser. T. H. M.
Edinburgh.

SCHISM.

SCHISM may exist where there is the most perfect agreement in faith, in doctrine, in all religious tenets. Undue attachment to certain persons, to the disparagement of others, partial regards because of personal preferences, are the true elements of schism or division as it appeared in Corinth, and as the word is used in the New Testament. But few persons can, now-a-days, correctly appreciate the force of the word *schism* in the apostolic age, because but a very few experimentally know the intimacies, the oneness of heart and soul, that obtained and prevailed in the Christian profession, while all was genuine and uncorrupt. A union formed on Christian principles — a union with Christ and with his people, in views, in feelings, aims, and pursuits—a real co-partnery for eternity, almost annihilated individuality itself, and inseparably cemented into one spirit all the genuine members of Christ's body.

While endeavouring to abolish the old sects, let us be cautious that we form not a new one. This may be done by either adding to, or subtracting from, the apostolic constitution a single item.

Factionists, or opinionists, or those who seek to attach men to themselves, because of their opinions or talents, or personal accidents, whatever they may be, are to be regarded as the very roots of bitterness in the Christian church—as seeking their own interests, honors, and profits, and not the things of Jesus Christ. By such spirits as these the ancient schisms and sects began; and by kindred spirits, of which every generation can furnish its ratios, they are kept alive. All such persons have not the power of effecting much; but now and then one arises and succeeds in drawing away disciples after him.—*Christian System.*

CHRISTIAN EXPERIENCE.

CHRISTIAN experience, like matrimonial, parental, or filial experience, is immutably the concomitant and the product of the relation indicated by the word to which it is affixed. None but those, in any state or relation, can possess or enjoy the experience peculiar to that state or relation. None but a parent can have or enjoy parental feelings or emotions. None but those in the

conjugal relation can possess or enjoy conjugal affections. The experience of a patriarch, a parent, a husband, a wife, a son, or a daughter, can only be realized and enjoyed by those actually living in those relations. A subject of Queen Victoria cannot have the experience of a citizen of New York, Virginia, or Kentucky. Neither could a citizen of the last have the experience

of the first. No more can any one who is an Infidel, a Sceptic, a mere Jew, or a Gentile, possess, realize, or enjoy the experience of a Christian.

Are not these positions so palpably evident to every one who understands the language in which they are expressed, as to demand no other evidence or proof of their truthfulness than the simple statement or assertion of them? We, therefore, on these conceded facts, are compelled to affirm that none but a Christian can have a Christian's experience.

Whatever, then, constitutes a Christian, must be previously possessed by any and every one before he can be truthfully, and in fact, denominated a Christian. He may, indeed, be a Methodist, a Calvinist, a Lutheran, a Congregationalist, a Presbyterian, an Episcopalian, a Romanist, or a Dissenter; but a *Christian* he cannot be without a Christian faith, a Christian love, a Christian hope, or in other words, a Christian experience.

A Jew necessarily has a Jew's experience, so far as his religion is concerned. A Pagan has, in like manner, a Pagan's experience. A Mahometan has a Mahometan's experience; so has a Christian a Christian's experience. But be it again emphatically stated that the state, the condition, and the relations must precede any experience whatever.

These almost, if not altogether self-evident positions, when calmly considered, and weighed in the balances of pure reason, constitute an unanswerable objection to the Baptist institution of demanding something else, or something more than a *declaration of faith in the person, mission, and work of the Lord Jesus Christ*, in order to immersion—indeed of demanding a *Christian experience* as a basis of, or as a preliminary measure to, a confession of faith in order to baptism, *into the name of the Father, Son, and Holy Spirit!*

What *Christian experience* had the three thousand Pentecostan converts to relate, who, on hearing Peter declare the facts of Christ's life, death, burial, resurrection, ascension, and glorification, demanded the will of Christ; and on hearing which, resigned themselves into the hands of the Apostles?

On hearing the imperative oracle uttered by Peter, seconded by one hundred and twenty disciples present, were

they not immersed for the remission of their sins? Did they not receive the Holy Spirit as the *Holy Guest* in Christ's own household of faith?

The simple statement of these premises and conclusions is, we think, all sufficient to obtain the assent and the consent of every one who can understand the import of the words in which they are expressed. This being conceded, we ask, have we not then ascertained the one only rational, moral, and Christian basis of Christian faith, hope, and love; of Christian union, communion, and co-operation? And if so, is it not the duty, the privilege, the honour, and the happiness of all that appreciate it to repudiate every theory, philosophy, and form of doctrine substituted for *that one and only basis* presented, commanded, and approbated by the Lord Jesus Christ himself in person at Cæsarea Philippi, reported by Matthew xvi. 16-18; and again authenticated and commanded by Paul, 1 Cor. iii. 16, promised and foretold by Isaiah the Evangelical Prophet, xxviii. 16—emphatically expressed in these words:—*"Thus saith the Lord God, behold I lay in Zion for a foundation a rock, a tried rock, a precious corner rock, a sure foundation"*—on which he that buildeth shall not be confounded, world without end?

Can any one imagine a more rational, a more sublime, or a more authoritative oracle than this? Or can any one present a foundation more simple, more intelligible, more attractive, more enduring, more in harmony with all the past, the present, and the future conditions of humanity, than this promised in Isaiah xxviii. 16—commended by Paul, (1 Cor. iii. 11) and adopted too by the Lord Jesus, and commanded too, by himself (Mat. xvi. 16-18)?

Read the fortunes of Lutheranism, Calvinism, Arminianism—trace the ramifications of the Episcopacies, the Prelacies, the Presbyteries, the Independencies, the Methodisms—general, special, and mixed; take the past and the present for the future; enquire where shall we find, and where shall we see, or where and when shall we hope to see anything better in the future of the present century, than we have already experienced in the first half of it? We shall most gratefully acknowledge our indebtedness to the person or per-

sons who shall give us any rational, well documented foundation of hope for anything better in the future of distracted and bewildered Christendom, than we have experienced in the first half of the present century, *as the legitimate fruit of any one party, or partisan creed, now consecrated in the affections of any people, based on any orthodoxy or heterodoxy properly so called.*

But whither have we wended our way from "Christian experience," as a preparatory to Christian baptism, and not only, or merely, the possession of it, but the indispensable need and propriety of detailing or relating it antecedent to Christian baptism?

In old times the Apostles taught—"If you believe that Jesus is the Christ you may be baptized." This is the sum of the Apostolic requisition, but more orthodox than either Peter or Paul, the good old-fashioned "regular Baptists" of Virginia, and her beloved daughter, Kentucky, commanded the candidate as a *sine qua non*, or an absolutely necessary preliminary, to rehearse or narrate his *Christian experience*, and distinctly state what the Lord had *especially done for his soul* before the good "regular orthodox Baptist minister, elder, evangelist, or missionary, would presume to immerse him *in the name of the Trinity.*"

But our Pædobaptist brotherhood, for whom we still cherish as much re-

spect and benevolence as they will allow us, converting baptism into a *spiritual circumcision*, would have boys and girls, indeed babes and sucklings, *spiritually circumcised on their faces with five drops of water from their five fingers, and do this in the name of the Theotæes*, found but once in the Christian Scriptures (Rom. i. 20.)

Now be it noted and believed, that we profoundly regret any allusion to this theme, of which myriads of Baptists are ashamed, but the licentious abuse of a few leading spirits in the Valley of the Mississippi, who are incessantly abusing, slandering, and falsifying our position, our true position, our real and long cherished views and pleadings, makes it obligatory on us, as we reverence the Bible teachings, and would be faithful to our Lord and Redeemer, to advert to the frequent, indeed incessant falsifications, misrepresentations, and wilful perversions of our real views and positions so fully set forth in our debates and discussions with Dr. Rice, Robert Owen, Bishop Purcell, &c. We know all the living forms of orthodoxy and heterodoxy at home and abroad, and fear no opposition from any quarter; but while life lasts we have vowed to contend earnestly for the faith formerly delivered to the saints, and with the help and guidance of the Lord, we shall live and die with our armour on.

A. C.

TRUE WISDOM.

From G. R. Noyes' Translation of "Job."

WHERE shall true wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Nor can it be found in the land of the living.
The deep saith, It is not in me;
And the sea saith, It is not with me.
It cannot be gotten for gold,
Nor shall silver be weighed out as the price thereof.
It cannot be purchased with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and crystal are not to be compared with it;
Nor can it be purchased with jewels of fine gold.
No mention shall be made of coral, or of crystal,
For wisdom is more precious than pearls.
The topaz of Ethiopia cannot equal it,
Nor can it be purchased with the purest gold.

Whence, then, cometh wisdom?
And where is the place of understanding?
Since it is hidden from the eyes of all the living,
And kept close from the fowls of the air.
The realms of death say,
We have heard only a rumor of it with our ears.
God alone knoweth the way to it;
He alone knoweth its dwelling-place.
For He seeth to the ends of the earth,
And surveyeth all things under the whole heaven.
When He gave the winds their weight,
And adjusted the waters by measure—
When He prescribed the laws to the rain,
And a path to the glittering thunderbolt—
Then did He see it, and make it known;
He established it, and searched it out;
But He said unto man,
Behold! the fear of the Lord, that is wisdom;
And to depart from evil, that is understanding.

CROMWELL REFUSING THE CROWN.

PICTURES are life-like utterances. They are beautiful symbols and representations of past events. They please the senses and captivate the soul. The artist is an important teacher. His book is all frontispiece, but the lessons he imparts are lasting and enduring. Nursery pictures are among the pleasant treasures of the past; and those with which in youth and more matured age we have become most familiar, speak to us in varied and impressive tones. They are household lecturers. Raphael, Martin, and others, have exercised the wonderful powers of their minds in detailing, upon canvases some of the most simple, as well as some of the most sublime, unfoldings of the wonderful Book.

When at Birmingham a few weeks ago, we went with our brother and sister King, to view a large and splendid painting, the subject of which refers to one of the most important epochs in the history of our country. The name of Cromwell is associated with conflicting reminiscences — calmness and terror, right and wrong, liberty and tyranny, praises and shrieks, prayers and powder, sighs and spears, songs and swords, creeds and cannons, faith and fate, fear and firmness, order and confusion, life and death. All these stand in connection with the man who was the great fact of his age — the terror of wickedness in high places, and the hope of those who yearned for liberty and right. In looking at the picture we felt drawn to it by a power which we cannot describe. The interest of the subject, and the genius of the artist, excited our admiration, and by the aid of history and civilization, our minds reverted to the time when the gloom of darkness overshadowed the land, and tyranny and ignorance prevailed. If we possessed the power, it would be quite out of place here to venture a criticism upon the picture. Without, however, speaking of any little defects, or of its many chaste, exquisite, striking and beautiful points, one thing is certain, that it possesses the power greatly to captivate and deeply to impress the human mind. The soul glows with admiration while beholding the manly dignity and stern faithfulness of him whom the artist has so cleverly presented. That there was

much in the illustrious hero of the picture to love and admire, we think no one will doubt; and considering the dark and rude times in which he lived, he was a marvellous and wonderful man. Then England was convulsed from her centre to her circumference. Her men of might trembled, and her sons and daughters were filled with apprehension and fear. While gazing upon the picture we were impressed with a few thoughts which we hope may prove acceptable and profitable to the readers of the *Harbinger*, and we will give them as consecutively as possible.

1. *At that time England had no King.* Not so with the church of Christ. We have a King, who is crowned with glory and honor. Many of the Kings of England had perpetrated deeds of darkness and cruelty, and their lives had been associated with tyranny and wrong. Not so with the King whom we obey. When in this world he was full of kindness and love. "He did no sin, neither was guile found in his lips." He spoke in the language of sympathy, and unfolded to us the rich treasures of the kingdom. When England had no King she had a Protector. Not so with us: if we were to lose our King, our hopes and glory would fade away. Our King is our life. Were his government to cease, the church could not exist. Hail, holy King of Zion! We are thy subjects, bought with the water and the blood, and while here we are looking forward in the hope that we shall one day live and reign with Thee for ever.

2. *We saw no expression of joy in that group.* The men of state and might were there. The Chancellor and Speaker were grave and dignified. Upon the countenance of one were written the signs of jealousy. The soldier, with his firm but sorrowful countenance was there. The beautiful and jewelled crown was there, and the Bible was being searched by one to prove the divine right of Kings. And Milton, our highly-honored, and much-loved, and almost seraphic poet, was there, with a countenance serious, thoughtful, and grave, and not one lineament was illumined by the light and fervour of that majestic and eloquent idealization which constituted alike the brightness of his charac-

ter and the glory of his renown. What a contrast between these men of might, and the humble but hopeful followers of the celestial Prince, when the soul is awakened to a sense of pardoning love. I could not but contrast the scenes. How bright and animate are the countenances of the pilgrims to Zion! How full of joy! How the faith which worketh by love gleams from the eye, ever coming up from the heart with a holy, impulsive, and irresistible power! In that picture even the soul of Milton seems to be bowed down to the chest. Not so with the members of Zion. The light of the Sun of Righteousness shines upon every soul, and the prospect of those who are assembled together is far brighter than the things which now appear. They are travelling to a city beautiful for habitation, which shall become the joy of the whole earth. It is the precious faith alone which can kindle the lion heart of a Cromwell to the hope which is full of immortality; and the solemn calmness of Milton's face requires the infusion of the heavenly hope before it can catch the gleams which quicken the spirit and welcome the soul to the mansions of glory.

3. *We saw the crown refused.* And strange to say, that when Cromwell refused the crown he grasped the power. He was not dazzled with the offer. He knew its worth, and rejected it. He knew something of the solemn responsibility of the coronation oath, and he also knew that many a head which had worn a crown had been racked with trouble and fear. He occupied a majestic position by refusing that which is considered so essential to majesty. Here the great man stands alone. In the annals of our country his position is without a parallel. The crown is offered, and Cromwell refuses it. For this conduct he has been both censured and eulogized. We offer no opinion. We could not refrain, however, from thinking of the folly and madness of those who have at the hands of a loving God and gracious Saviour the crown of righteousness offered to them, and which they refuse to accept. The church has no crown to give, but it has a crown to accept, and to every poor rebellious sinner the crown of glory is offered, with the blessed promise of the life which is eternal. God waits to be gracious, and the Spirit and the Bride say, Come. A

crown which shall never fade away is offered, and strange to say, it is refused. It is a crown offered by the King of kings and Lord of lords. It is offered, too, in connection with a pure white robe, which has been washed in the blood of the Lamb. It is offered, too, in connection with a heavenly mansion. It is offered without money and without price, to make poor, guilty, dark, and hopeless sinners kings and priests unto God. It might have been noble in Cromwell to refuse an earthly crown, but it is *ignoble* and wicked to refuse the crown which stands in connection with eternal life.

4. *We saw the Bible in the picture.* What were good and ennobling in Cromwell were connected with the precepts and teachings of the Book. It was the truth of the living God which inspired his soul with confidence; and though he believed many things, and consequently did many things for which he had no scriptural authority, it cannot be doubted but that he had carefully studied the Word of God, and that his firm, strong spirit was often bowed in lowly reverence and humble dependence before the Eternal Throne. The mind of the nation had not emerged from a state of political and theological darkness, and such an aspect of things greatly influenced the mind of Cromwell. We are not surprised that his principles were tinged with the complexion of the errors which prevailed at that time. The truth of God was sometimes almost totally eclipsed, and the darkness was so great that the teachings of the Word were not understood. In the Christian Scriptures the command is given, "Put up thy sword;" and the song of peace is the chorus of welcome which was given by the angels to the holy child. That Cromwell did not practically study the precepts and teachings of the New Testament, is made clear, we think, from the acts and deeds of his life. That the dark and raven wings of a gloomy fatality shrouded his mind, and to a great extent influenced him through life, is evident from the facts which are inseparable from his name. His mind was often beclouded in darkness, and in his best moments he could not free himself from the influence of human creeds and dogmas. The teachings of the Bible would hush all the tumults of war—would put up every blood-stained sword

—would turn every warrior into a man of peace—would clear every arsenal—would explode every powder magazine, and would enlist every human being into the service of King Jesus, in whose battles against the world, the flesh, and the devil, they should, with the weapons which are not carnal, fight the good fight of faith, in order that they might wear the crown.

5. *We saw through a glass the face of Cromwell magnified.* All the lines were brought out in bold relief, and the lecturer called our attention to the lion-like appearance of his striking countenance. There was a combination of force and majesty. It was so. Cromwell is dead. He is no longer terrible to his enemies, nor hopeful to his friends. We fear not his wrath. But to the impenitent we say, what think you of this terrible fact, that the weak and lowly Jesus, who has died for you, and has loved you with an eternal love, who now offers you the crown of life—if you refuse that crown, and die in your sins—He will, amidst the terrors of the judgment day, assume towards you the character of the Lion of the tribe of Judah, and he will tear you in pieces when there shall be none to deliver you?—What has not been done for crowns! The foolish children of earth have anxiously toiled for them. Armies have met in deadly conflict, and millions have been slain; and when ambitious

souls have possessed themselves of these earthly baubles, they have had days of sorrow and nights of distress. Let the din of national conflict be heard—let the Emperors and men of might tremble with fear—let all the glory and the crowns of this world be presented to us, and if we are faithful and true, we should tread them as rubbish and dust, when compared with the excellency of the gospel of Christ. Though time shall cease, and the great day of judgment come—though an eternal separation take place, and the heavens pass away—we know that henceforth there is laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us in that day; and not to us only, but unto all them that love His appearing. And Peter tells us that when the Chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away. In the sacred name of Him who in His humiliation refused not the crown of thorns, let us be careful that another may not take our crown—that in His name we may always rejoice, and then, though the earth pass away and the heavens be no more, we shall mingle with the angels, sing the everlasting song, wear the robe of righteousness, and in our own hands shall be the palms of victory, and on our heads the unfading and imperishable crown.

J. I.

London.

THE NEW TESTAMENT PERIODS.—No. IV.

THIRD PERIOD—THE THREE DAYS.

How long we poor mortals strive to accomplish little, while under the rulings of the Almighty, a day, an hour may effect renovations too wonderful for thought. Beginning with the ministry of John and advancing four years—but four short years—and what a change! What wondrous deeds have been wrought—what burdened pages of prophecy, long inquired into, have been fulfilled! John did his work in a few short months—the Saviour his in three and a half years; and yet here is found infinitely more affecting the inhabitants of earth, for time and for eternity, than four thousand years beside. We may bid other scenes retire, read no other events, shut ourselves out from all other

thoughts, and here is the wisdom of God and the power of God. Our all for eternity is suspended upon receiving, confiding in, and observing what is spoken, exemplified, promised, and commanded within a period of four years.

“Beauty in tears” has been a cherished theme of poets, but the Christian’s dearest and loftiest melodies are chosen from the tale of God-like innocence enduring voluntary and deepest suffering for vile, guilty beings.

“He had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him, he hath put him to grief” (Is. v. 3-9.) The nails, the stripes, the jeers of enemies, all were cruel; but, is it not true, that

more causes of overwhelming suffering were present when Jesus died? Did he say, in Gethsemane, "my soul is exceedingly sorrowful, even unto death," in the prospect of mere bodily suffering? Is there not a deep meaning in the language, "My God, my God, why hast thou forsaken me?" Does not the Apostle express more than we can comprehend when he says, "He bore our sins in his own body on the tree?" Ah! there is a meaning here! A holy soul is shrouded in darkness and in suffering. The Father withdraws—every angel withdraws—the disciples smite their breasts and retire, to give vent to hopeless grief. All heaven sympathizes, but stood aloof: earth, in convulsions, gave sighs of sympathy: a pall is spread over the fair face of day—in the day was darkness: but not such darkness as Luna often cheers with milder beams; for she, as behind clouds of smoke, appeared as blood. Joel had said, that the great day of the outpouring of the Spirit should not come, until the Sun should be turned into darkness and the Moon into blood. But, thanks be to heaven, short was the agony; for soon Jesus cries, "*It is finished!*" and he suffers no more; nor shall he suffer again for ever. Amen.

What did the death of Christ accomplish? It is true that he did set us an example of suffering and patience—it is true that he did manifest the love of God to us—it is true that he did make an end of all former sin-offerings, as Daniel had prophesied—it is true that he did nail the former institutions to the cross—but the great truth is, "*He died for our sins.*" Here is the emphatic design of his death. Without remission there were no eternal salvation—without shedding of blood there were no remission, and the blood of other victims could not take away sins; therefore, to effect man's eternal salvation, "His blood was shed for many, for the remission of sins." Hear the testimony of the Word: About 740 years before this event, the inspired Isaiah sang—"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we

have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all" (liii.) He suffered the just for the unjust, that he might bring us unto God, says Paul. His blood cleanses from all sins, says John. The blood of Christ purges the conscience from dead works, to serve the living God. The redeemed shall sing, "unto him that loved us, and washed us from our sins in his own blood."

There is no call here for the inquiry, how much did Christ suffer? It is of no avail to talk about "vicarious sufferings" or "vicarious atonement," or for us to call to our age any human phraseology to express what the Saviour did in his death. It is enough to believe these Scriptures with all the heart. And do they not reveal enough? What more do we want? Where are we more efficiently taught that we are needy, helpless, and that God has provided for us a sole remedy in the precious blood of Jesus? O, the precious truth—Christ died for sinners! Let this be our strength and solace through weary life, and it shall be our joy and glory through the ages of eternity.

And yet, was there another design in his death? He, as our "forerunner" into the heavens, must needs journey thither through the tomb—He was buried that he might rise again. In a state of unsuffering pleasure, the first Adam sinned and died, and death is the inheritance left his children. In a state of deepest suffering, the second Adam remains sinless and pure. Sin took us to the tomb in the first Adam—sinless perfection alone, in the second Adam, can call us forth again. His conquest over sin is the basis of his triumph over death. When Christ went to the regions of the dead, the inhabitants of Hades saw, for the first time, a spirit tried and ever sinless: the grave held the first body which, under temptation, knew no defilement. The sinlessness of Jesus armed him with power omnipotent, to take his life again. He arose: but not till he had despoiled the monster of the strong keys of Death and Hades, which he had held for four thousand years. He arose! Death is conquered—Satan is despoiled of his power—the conflict is over—Jesus is victorious. What majesty in his words, pronounced to John more than sixty years after this event—"I am he which liveth

and was dead, and behold I am alive for evermore, amen ; and have the keys of hades and of death !"

Rejoice ye saints — ye who dwell in his courts ; it is his good pleasure to tell you that the gates of hades shall never prevail against you. To the tomb you must go. In hades you may repose for a season ; but a Friend, not an enemy, holds the keys. In his own good time he shall throw wide open your appointed place of tarrying, and bid you come up higher !

We never do know how to estimate the warfare of Jesus. There were hours in his history gloomy to his disciples. The period of his death was to them a despairing season. Hope had fled. And oft did sorrow weigh down his soul. The hour of his condemnation was the hour of his enemies and the power of darkness. Satan seemed to have rallied all his forces then. Jesus spoke of it before — "The prince of this world cometh ;" but here was the assurance — "he shall find nothing in me." Defeat and overthrow were to follow a temporary triumph. And he "judged" the prince of this world, condemned him, and he was "cast out" of the power which he had long held.

In his own person Jesus has subdued all foes : sin and death are conquered — Satan is cast out. How fitting the language at meeting with his disciples on the mountain of Galilee — "*All power in heaven and in earth is given unto me* !" Worthy, ever worthy, O thou conquering Son of God, to receive "power, and riches, and wisdom, and glory, and blessing ;" for by thee and for thee were all things created, and in thine own strength hast thou condemned sin and taken the keys of death ! All power in earth is thine, and into thy hand are all things given. Thou art the King of all kings and the Lord

of all lords. Angels, principalities, and powers are made subject unto thee ; and thou hast a name above every name. The decree has gone forth — the Heathen are thy inheritance, and the uttermost parts of the earth are thy possession. Sway thy sceptre of peace and mercy over our earth, and let the glad tidings of salvation wrought out extend to the uttermost boundaries of earth, wherever sin has reigned and ruined ! O, for wills to obey, tongues to praise, and hearts to love the Captain of our salvation !

Do we again ask, what was accomplished in the death and resurrection of Jesus ? Let the heart, familiar with the tale of Calvary, in its long and silent musings, answer. The pen is feeble, the tongue is dumb to express all that the Lion of Judah's tribe hath wrought for us here. At the foot of the cross where John and the mother stood, at the tomb which Mary hastened to visit, are the chosen spots where the Christian's faith lingers, and from whence it soars to the unsuffering realms of immortality. At the cross and at the tomb Hope has her birth, and Love (celestial visitant !) chords the heart-strings to the symphonies of the upper spheres. Here suffering man and the unsuffering Deity meet and are made one—at the cross, in Christ, in his death. The monumental institutions of the church point here :—The Lord's-day, the Supper, Baptism—which but show how the events of this period are emphasized, as *the great work of God in behalf of man.*

As we pause at the resurrection morn, let us not in too eager haste suppose that all is done, which should be done, to usher in the better day—the reign of favor. Let us tarry to examine yet two brief and interesting periods.

A. C.—π.

CALLING ON THE NAME OF THE LORD.

I HAVE read the answers of T. H. M. and J. B. R. to the query which I addressed to you, namely—"Is there any authority from the Scriptures, for the person who baptizes to present a prayer to the Saviour, in the name of the person baptized, in order by this means to call upon himself the name of the Lord ?" My great objection to these answers is,

that they both assume "calling upon oneself the name of the Lord," as itself a specific action, rather than as a result flowing from other specific actions, such as repentance and baptism in the name of the Lord. J. B. R. admits that all the cases where the phrase, "Calling upon the name of the Lord," occur, the words, to *onoma*, the name, are always

found in the accusative. I ask him on what ground he would, in this instance, substitute a genitive or a dative for an accusative, and thus depart from the universal rule? In Acts ii. 21, where the phrase first occurs, Peter quotes from Joel, and founds his address upon the last sentence, "Whosoever shall call upon himself the name of the Lord, shall save himself." He first demonstrates, by quotations from the Psalms, that the Messiah was to be buried and rise again, without seeing corruption, and afterwards to sit down on the right hand of God; and that this Jesus God had indeed raised from the dead, whereof they (the Apostles) were witnesses: "and being at the right hand of God exalted, and having received of the Father the promise of the Spirit, he had shed forth this which ye both see and hear." These words of Peter convinced his hearers of the truth. "They were pricked to the heart, and they cried out, Men and brethren, what shall we do?" At this stage they were simply *callers in agony*, from conviction of sin; and here are the very words they uttered. But the manner in which they should call upon themselves the name of the Lord, was not yet revealed. Peter's reply, however, supplies the deficiency. They must repent, and be baptized in the name of Jesus, for the remission of sins, and they would receive the gift of the Holy Spirit." "In the name" is in the dative, and proves that the principle which gives authority to baptism, is the name of the Lord, which is the symbol of His authority. But "remission of sins" and "the gift of the Holy Spirit" being in the accusative, proves these privileges to be inseparable from having called upon oneself the name of the Lord. In this passage there is no command to present a prayer to the Saviour for this end; it is attained by faith in the apostolic testimony, and immersion in the name of the Lord. Acts xxii. 16 confirms this view, and is just as definite. Here remission of sins is placed in the genitive, and corresponds with the phrase, (Acts x. 43) "Through his name whosoever believeth on him, shall receive remission of sins." Now all admit that the name is the channel through which remission is conveyed. If so, baptism, or washing away sin, is the medium through which Paul called upon himself the name of the Lord.

Besides, here are two participles, *arising* and *calling upon*, and two imperatives, *baptize* and *wash away*. Now if there be such a relation between participles and imperatives, as that the one explains the other, it follows that Paul was commanded to arise in order to be baptized and wash away his sins, and both in order to call upon himself the name of the Lord, which is precisely the doctrine of Acts ii.

J. B. R. says the true translation is "having called." The same remark applies to the imperatives, for the whole words are in the first tense, and therefore does not affect the question. Gal. iii. 28 is decisive. "As many of you as were baptized into Christ, have put on Christ." Not only is Christ in the accusative, but the preposition *en* is attached to the verb signifying "put on." Hence the Christian has not only put on the Lord Jesus, but he has put him on by baptism. J. B. R.'s quotations from the Old Testament divide themselves into three classes—1, saints such as Abraham, Jacob, and David. When these are said to have called upon the name of the Lord, we understand that they attended to those things which that name required, such as building an altar and offering sacrifice; also, enjoying those privileges which that name bestowed, such as prayer to, and fellowship with God, which were inseparable from that name. Corresponding to this expression in the Old, is the phrase in the New, "Where two or three are gathered together into (*eis*) my name," evidently referring to those privileges and duties which Christians enjoy when assembled together in the name of the Lord. 2, The quotation from Zephaniah iii. 9 is clearly a prediction of the times of the Messiah. All must admit that before Israel can enjoy a pure language, they must confess and submit to the authority of the Lord Jesus, or call upon themselves the name of the Lord. The words of Jesus to Nicodemus are decisive proof, "Except ye are born of water and spirit, ye cannot enter into the kingdom of God." 3, "Pour out thy fury upon the heathen, and upon the families that call not upon thy name," (Jer. x. 25) evidently refers to all the Gentiles, the enemies of Israel, of whom Isaiah says, "Thou never bear-est rule over them; they were never called by thy name" (lxxiii. 19.)

Having given these illustrations concerning the remarks of T. H. M. and J. B. R. you will be disposed to ask, what I understand by the phrase, "Calling upon oneself the name of the Lord?" I answer, we have not an expression in our language which denotes the full idea, but a compound expression does—Assume the name of the Lord at the call of the Lord. This expression comprehends the whole gospel plan—it comprehends the gospel call, faith, repentance, and baptism in the name of Jesus; and then the result—salvation, which is the privilege of all whosoever

may have called upon themselves His name.

Bro. T. H. M. contends that prayer to the Lord Jesus is an acknowledgment of His authority. The question presents itself, what was the position that authority occupied in the proclamation of the Apostles? The answer is, they proclaimed His authority, and commanded the confession that he was "the Lord" (Phil. ii. 11.) And they baptized in that name. Let us go and do likewise. Up, then, and conquer, brethren—the world is before you.

VERITAS.

EVIDENCES OF CHRISTIANITY.—No. I.

THE BIBLE.

As the physical world was designed for man's physical development, so the Bible was given to expand and strengthen the faculties of the soul—the one relating to time, the other bridging the Jordan of death, linking man's spiritual nature to everlasting realities. The Bible is the most ancient as well as wonderful book published to the world. Its facts are of a stupendous character, miraculous and strange, exhibiting in bold relief the matchless love of God for fallen man, once bearing the image of his Creator, now polluted, sinful, lost.

The Bible is divided into two grand divisions; the Old and New Testaments, containing sixty-six different treatises, by forty different authors. Eight wrote the New Testament, six apostles and two evangelists. Fifteen hundred years of the world's history passed away before the final completion of this wonderful Book of God. Its authors were kings, shepherds, husbandmen, and fishermen. It was written under a variety of circumstances, yet it contains a glorious unity of thought and execution. The authors of the Old Testament manifest all the peculiarities of dialect of the respective ages when the books claim to have been written, and the ancient Hebrew became a dead language, too, about the time of the Babylonish captivity. Books are never forged in dead languages. The production of a book under such circumstances is not only wonderful, but miraculous. No more strange and unaccountable would be the construction of a magnificent edifice upon natural principles, parts of the

same being constructed in different places, by a variety of workmen, in different ages, yet when brought together everything fits completely, and a mighty and impregnable temple appears, sheltering the homeless wanderer from tempest and tornado.

As a book of learning, religion, and politics, the Bible occupies an enviable superiority. Learning has three departments—history, poetry, and philosophy. As a book of history, it is more ancient than any other production, and contains facts the most remarkable and vital, making known man's origin, duty, and eternal destiny. The Word of God declares plainly that man came into being by supernatural physical power, termed creation; and although scepticism has cavilled at this important intelligence, yet the fact is capable of demonstration, and the declarations of David Hume, that a miracle is a physical impossibility, is falsified by the discoveries of geologic science. There are only four ways supposable relating to man's origin—a fifth comes not within the limits of the imagination—either by chance, vegetation, infinite progression, or creation. The history of our race falsifies the first three; *ergo* the Bible affirmation must be true, and this important enunciation is a peculiarity of the Bible.

Without the Bible, the history of the world for 3500 years would be lost in darkness, excepting the glimmering lights from geologic discoveries. Herodotus, the first authentic profane historian, commences where Malachi closes up.

God does not do for man in nature or in grace what he is able to do for himself. The Prophet Daniel, one of the major writers of prophetic history, presents in embryo the history of the four universal empires of the earth, and although the outlines were drawn hundreds of years before the events transpired, yet the delineation is accurate and complete.

The Bible, as a book of philosophy, is unexceptionable, directing the mind of man to its legitimate object of worship, exhibiting clearly man's relation to God and his fellow men, and the duties resulting from the relationship.

Its poetry is the most sublime and majestic, and the imagery of the same grand and peculiar. Homer lived almost cotemporary with the sweet singer of Israel—the Hebrew bard; yet how tame and unmeaning are his delineations of the Pagan mythology, in comparison with the matchless lyrics of the Bible.

The art of printing was consecrated to religion and truth, since the first book put in print, the Bible, was the first published upon the shores of our native country.

The Bible contains the only true and reliable system of religion. Mahomedanism had not the propagation of a system of faith as its leading design, but conquest; and its credentials were the sword and carnage. Judaism was a mere type—a foreshadowing of something better. Paganism crumbles beneath its own weight. Christianity alone is adapted to the wants of man, purifying the heart, containing a power in the death of a divine Redeemer by which a world may be saved from sin. May we therefore study the Bible, meditate upon its sacred teachings, and may its divine communications feast the soul, and as we drink in these rich oracles of God, we shall become spiritually strong, able to resist evil, and delight in doing good. W. T. H.

CONVERSION OF SINNERS.

DURING the sojourn of our Lord on the earth he declared, "that which is highly esteemed among men is abomination in the sight of God." This remains true yet of many things esteemed among men, which are not patterned after the Lord's teaching. Of this class are all human arrangements which make void the commandments of the Lord, for such will not serve the Lord's purpose, nor tend to honour his name. Though many things now joined by men with the preaching of the gospel were originally designed to do good, yet not having the sanction of inspiration, they cannot be acceptable to the Lord, for they derogate from his wisdom and goodness. When the gospel was first preached by inspired persons, all hearing could easily understand its requirements; but now the additional requirements of man's devising have so confused its primitive simplicity, that there is no beauty nor adaptation to the end to be discovered by the sinner, who expects to find everything just suited to his condition and wants. The modern, or man's way of presenting the gospel, as now revised to suit the wisdom of the age, carries the convert through several states. 1, They are led into con-

viction, or a desire to obtain what is erroneously called religion, by arousing in them fear of punishment by presenting the denunciations of the gospel against sin. 2, The seeking or sorrowing place then follows, because not happy on account of not enjoying any evidence of pardon or acceptance by the Lord. This is to many one of the most painfully distressing conditions in which they could be placed. Having been greatly excited, and their minds aroused to activity and a desire to obtain pardon—that is, get what is called religion—and failing therein, or not obtaining it immediately, thoughts the most gloomy and alarming arise in their minds. In this state of mind numbers are sometimes led to doubt God's promises, and even the reality of religion altogether, or conclude they have sinned so long and grievously that no mercy remains for them, and then relapse into careless indifference and wilful rebellion, from which it is hard to move them. But if more successful in obtaining that which they desire, though generally greatly tried, they pass from this anxious state into a happy or joyous condition of mind, and then believe they are pardoned; they rejoice immoderately for some

time, relying on their feelings as evidence of pardon. 3, The happiness enjoyed in too many cases, does not arise from faith in the promises of God, nor reliance on the Saviour's atonement, but on some impulse of mind, and is frequently of short duration. Instead of happiness, a gloom then pervades the mind, and doubts of their sincerity arise, dissatisfaction with themselves or condition being felt; and then they fall into a state or condition which, to many, is of long duration, but not a necessary result of obeying the truth intelligently. 4, The last state into which the convert is brought by the modern system of preaching to sinners, is as unsatisfactory as any of the preceding. As excitement subsides, the activity of their mind ceases, and they no longer enjoy that happiness which arose through excitement; thus, after a little calm reflection on what they have passed through, disappointment arises in the mind. Doubting and fearing, hoping and rejoicing, with happiness and perplexity, all strangely commingled, make up the experience of afterlife; or, in many cases falling away they live without the "fear of God before their eyes."

Though sincerity is of great worth in all acts of faith and labours of love, yet it will not defend the convert from disappointment, because he has been astray from the beginning. How much better, then, to follow the divine plan, and present Jesus as the only Saviour of sinners, and the great object of faith? How much better to leave systems, theories, and speculations, with special texts and party leanings, and present Jesus as dying, as buried, as rising triumphantly "according to the Scriptures," for sinners—as being exalted, a "Prince and Saviour to grant repentance"—as now placed at the Father's right hand, to intercede for all those who humbly bow to his authority, by an intelligent, submissive surrender of themselves, and by putting him on in his own appointed way! Why not prevent all the doubts, perplexities, fears, and final disappointment of the convert, by showing him that with the heart he must "believe to justification, and with the mouth confession is made unto salvation." A humble mind possessed, a correct course and continued obedience, and then the divine approval may be looked for and rejoicingly enjoyed.

J. B.

PERSONAL AND FAMILY DEVOTION.

"They that are after the flesh, do mind the things of the flesh; they that are after the Spirit, the things of the Spirit" (Rom. viii. 5.) "But as for me and my house, we will serve the Lord" (Josh. xxiv. 15.)

It is truly distressing, to the pious mind, to contemplate the manifest carnality of Christian society—so called. We can hear and see everything attended too but Christianity. If, therefore, out of the abundance of the heart we speak and act, our stock of heart religion—of spiritual sentiment and devout affection, must, indeed, be very small. We can scarcely hear a word of it in any family. I speak of professors in general. It is true, we may sometimes hear sectarian controversies, and what is called the religious news of the day—a sort of religious politics. But what Christianity is in these things? What spiritual edification? The four grand cardinal points, which concentrate the entire intentional effect of Christianity, are personal holiness, family education, church edification, and public reforma-

tion—the latter the combined extrinsic effect of the former three (Mat. v. 16.) Whatever, then, does not directly and properly tend to promote these, is foreign to the benevolent and blissful design of our holy religion.

Now, certainly, nothing can have a direct and proper tendency to promote personal holiness, which is but another name for supreme love to God, than what goes to promote the knowledge, belief, and retention of the Holy Scriptures. And what means, in our power, are calculated to do this, but reading, thinking, and conversing about their divine contents, (as directed, for this very purpose) accompanied with prayer to God? And, as personal holiness is essential and fundamental to the three following comprehensive and blissful effects of our holy religion, *that being*

duly secured, all is secured that is necessary to our present saving utility, and also our future happiness: "For without holiness no man shall see the Lord." Consequently, every one possessing this, shall enjoy his presence.

These things being demonstrably so, how disgusting and mortifying to hear and see in professing families, almost nothing but the concerns of this world—the paltry affairs of a present life! They have no time to make an educational and edifying use of the Scriptures in their families, by reading them connectively and attentively, with suitable interrogations, observations, and exhortations, for the edification of all concerned, according to their respective abilities; but, if read at all, they close the book without a single remark, and leave it as ignorant and unaffected as before they opened it; and so pass on to something else. Besides, they never think of reading it regularly, in its proper connection, as they do other books they want to understand; or of assisting one another by conversing with each other familiarly and interestingly about it. Many of these undevout triflers are not ashamed to tell you that they have no time—that they cannot afford to make such a sacrifice of their precious hours; thus to waste their time in reading, and praying, and conversing about the sacred contents of the Book of life!

Are not such professors confessedly carnalists; minders "of things of the flesh—earthly things?" But the things of the Spirit are all Bible things. They are nowhere else to be found but in the good Book; no, not one of them. In so far, then, as we neglect the Bible, we despise and neglect spiritual and heavenly things. But not so the good and happy man—the blessed man—"for his delight is in the law of the Lord; and in his law doth he meditate day and night." Wherefore, "whatsoever he doeth shall prosper;" but "the ungodly are not so" (Psalms i. 1-4.) Yea, says another good man, "I have esteemed the words of his mouth more than my necessary food" (Job xiii. 12.) And another, "Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart." No wonder, then, that the godly Daniel and David, and other such lovers of the divine Word, should be as careful to enjoy it as they were to enjoy their

necessary food, even three times a day: see Psalms lv. 17, with Dan. vi. 10. Nay, the latter did it at the risk of his life.

And all those were but Old Testament saints, whose Scriptures were as far inferior to ours, as moonlight is to sunbeams; yet they were to make them their constant theme: "they were to talk of them when they sat in their house, when they walked by the way, when they lay down, and when they rose up—teaching them diligently to their children—that their days might be as the days of heaven upon earth" (see Deut. xi. 18-21.) Alas! then, of what a heaven upon earth do we deprive ourselves and our children, by neglecting, as we do, our vastly superior privileges! And we have not time to take our three spiritual meals per day, as Joshua, and those other Old Testament worthies did, who, like him, were determined, that let others do as they pleased, as for them, and their families, they would serve the Lord. And why not, brethren? Can we possibly make a better choice? Can we possibly spend our time to better purpose? Certainly not. But some will perhaps say, "We feel at a loss how to proceed, for we have never seen such a practice." This excuse, though not sufficient, it must be confessed, is lamentably true. Still, however, we have the Book, and in it the proper directions for using it. We are to read it, to study it, to get it by heart, to make it the subject matter of our conversation, of our exhortation, of our meditation, of our prayer, and of our praise, day and night. Thus are we directed to use it. Now, what remains, but that we use it accordingly, every one according to his peculiar circumstances, as he does his daily food—some at one hour, some at another—yet all generally three times a day—those that have families, also thus providing for the nourishment of their families—thus training them up in the nurture and admonition of the Lord—that so they may be seminaries of God—nurseries for heaven. And this, it is humbly suggested, for the most part, be conveniently and happily effected in the following manner:—As the demands of our sensitive nature generally bring us together thrice a day for bodily refreshment, let us avail ourselves of those opportunities for our spiritual refresh-

ment also. For this purpose, let every Christian family keep two tables; the one furnished with Bibles for feeding their souls, and the other for the products of the earth, for their bodily food. Thus provided, when they meet for breakfast, let them first take their spiritual meal, thus socially beginning the day with God—by reading a select portion of His Word, with suitable questions, remarks, and exhortations, for this purpose; thus rightly dividing the word of truth, that each may get his proper portion.

This may be conveniently done by asking the following pertinent questions, according to the respective capacities of the guests, viz.—1, Who is the writer or speaker of the portion read, or any particular part of it? 2, To whom is it written or spoken? 3, What historic facts are contained in it? 4, What commands are contained in it? 5, What doctrinal declarations? 6, What invitations? 7, What promises? 8, What threatenings? Lastly, the why, when, and where those things were spoken or written, still remain to be considered, and are circumstances sometimes worthy of particular attention, in order to a correct understanding of particular passages. These things duly attended to according to the ability and discretion of the heads of families, and the capacity of the respective members, with pertinent observations and exhortations, accompanied with appropriate prayers and praises, could

not fail to make the Scriptures forthcoming for the edification and instruction of every capable subject. These blissful exercises repeated thrice a day, viz.—before breakfast, after dinner, and after supper, we would begin, continue, and end the day to God as a family; that is, in our social capacity. And these exercises continued, the Word of Christ would dwell in us richly, so that we should be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, and thus we should never fall. "For so an entrance should be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (1 Peter i. 5, 11.) For this is the highway of personal holiness, from which all good and happiness proceed. And which, of course, being carried out in the church by its duly qualified elders, those heads of families who had thus successfully taught and ruled their own families well, the church would soon resume its proper character, the school of Christ, with his one Book, Christian disciples, a family of families, taught and ruled by a selection of its own proper elders, instead of scientific college-taught clergy; every member furnished with his own proper book—the Book of life; which, being duly read and studied as above, would make every believing student "wise to salvation, thoroughly furnished for all good works." May the good Lord hasten that happy time! Amen. THOMAS CAMPBELL.

WORDS FROM THE WORK-TABLE.—No. IV.

"*The Lord searcheth all hearts.*" Is it so—is every thought, every motive, exposed to the all-seeing eye of Him who rules the universe? Do the Scriptures make this statement? Surely this is not generally understood. If it were, purity, disinterestedness, and love for God and man would more largely prevail. Let us look for this sentence, and so make sure that we are not mistaken. David tells this solemn truth to his Son, and entreats him to serve God with a perfect heart and a willing mind, "for the LORD searcheth ALL hearts, and understandeth ALL the imaginations of the thoughts" (1 Chron. xxviii. 9.) And unto Samuel the LORD himself declared, that "He saw not as

man seeth; for he looketh upon the outward appearance, but the LORD looketh upon the heart" (1 Sam. xvi. 7.) Again, by Jeremiah, the Almighty declares, that he searches the heart, "even to give every man according to his ways; according to the fruit of his doing" (Jer. xvii. 10.) What! are the false statements that are made by us, or concerning us, known to Him who is "of purer eyes than to behold evil, and who can't not look on iniquity?" And does He so take cognizance that the slandered and the slanderer may receive "according to their ways?" Safely, then, may the injured trust their reputations in the hands of such a Searcher!

Were this truth kept ever in remem-

brance, bickerings, jealousies, untruthfulness, selfishness, would find no place in our hearts. O, that we *knew* and *felt* that a pure and loving God was searching them, and searching them to render unto us "according to our ways!"

Some may say, we know that it is so—we have always known it. Yes, we know that we must some day die, but do we not act as though all were mortal but ourselves? What we need is daily and hourly to *realize* the solemn truth, and heartily and truly to exclaim, "I thank God that He is a searcher of hearts!" I have heard this exclamation joyfully uttered—it thrilled through every nerve, and led me seriously to ask, whether I had attained to such purity of purpose and life, as to reiterate the thanksgiving.

Would that I possessed the power graphically to pourtray a scene that is imprinted deeply on my mind. It was a lovely spring day—all nature was rejoicing in sunshine—the earth seemed flooded with beauty—loved ones walked beside us—we were visiting a few of God's humble ones—we had rejoiced with some who had been raised from beds of suffering—we had sympathised with others who still languished in pain and distress. From a close, stifling chamber, where our sympathies had been deeply called forth, we stepped across a small yard into a room delightfully cool; the window was shaded by flowering plants—those sweet messengers of love to man, whose presence alone would have spoken to us of purity and peace. On the bed reposed an aged woman, her clothing of spotless white; her close fitting cap encircled a countenance on which content was depicted in its strongest characters: yet was she deeply tried—wounded in her heart's

best affections—deserted by the one who should have been her earthly stay—bedridden for many years, dependent upon the benevolent for her support, she doubted not—she knew in whom she had trusted. From that bed of pain went many an eloquent sermon. She hesitated not to point sinners to Christ, and to uplift the banner of the cross. It was from her lips that the heartfelt exclamation fell—"I thank God that he is a searcher of hearts."

I trust that I shall never forget that utterance, and I would that I had a pen powerful enough to impress it upon my readers, that it might lead us to keep close to the cross—to look constantly to Jesus, from whom alone we can deem the strength necessary for such daily progress in purity as shall enable us to join in the thanksgiving, and to be ready to enter the city described by John in such glowing terms, and of which he says—"I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the Sun, neither of the Moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in *no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.*"

May reader, and writer, be amongst those who shall find their names written therein!

LOUISE.

REQUIREMENTS OF THE CHURCHES.—No. VII FIDELITY.

FAR higher expectations may justly be entertained respecting those who, understanding scripturally what it is to put on Christ in baptism, have so done, than of those who know little or nothing of the doctrine of that most sacred ordinance. It is of the soldier who has sworn allegiance unto death, that we expect such devoted fidelity as shews a constant readiness to sacrifice every-

thing in the service of the Sovereign. So is it of those who, making the good confession, have sworn eternal fealty to the Prince Messiah, that we ought to expect a fidelity to which no others may well pretend.

But who will say that this soldier-like fidelity is exhibited as it ought to be? Who will take knowledge of us, that throughout all the ramifications of

our reasonable service, we give proof of that careful and exact regard to the orders of the Captain of our salvation which, as his loyal followers, may rightly be expected of us?

In instituting these inquiries we do not make ourselves of the number who, measuring themselves by themselves, and comparing themselves among themselves, are not wise. We seek rather to bring up the comparison to the proper standard—the expressed will and example of Christ. To compare ourselves with others, and settle accounts by a Dr. and Cr. I fail here, and you fail there, is as unwise and contemptible as it is unscriptural. We have no right to seek to justify our own deficiencies by the shortcomings of others. It is required of us as stewards of the manifold grace of God, that we be faithful. And it is certain, that to be so as we ought, we must take anxious note of every jot and tittle of the will of Christ respecting us. We will not, if thus faithful, rest satisfied with a strict conformity in some things, rendering only the more glaring our deficiencies in other matters.

For example: It is out of all character that we should insist, as we rightly do, on the most exact submission to the terms of entrance into the heavenly kingdom, and yet violate some of its plainest laws once we have entered. If we call for a due regard to the law of forgiveness on entrance, why should we carelessly violate that law now that we have by grace come voluntary under its sanction? This were preposterous inconsistency. Yet who does not know that much sin is suffered upon brethren, and much more is committed afresh, simply by want of faithfulness in this particular. Bro. A. trespasses against Bro. B. Bro. B. is required to go and tell him his fault between themselves alone (Matt. xviii. 15.) But Bro. B. does the very reverse. With a lack of fidelity alike astonishing and disastrous, he sets off and reports his grievance to Bro. C. But Bro. C. is as little exercised in this item of "all good fidelity" as his visitor, and instead of at once firmly and faithfully reminding him of the law, and inquiring whether he has taken the first step prescribed, listens to the whole story, and, as likely as not, makes himself a partaker of Bro. B's sin, going off forthwith to retail, with no little zest,

his own and his brethren's disgrace. We say disgrace, for so it is, (be the question in dispute what it may) for any man recognizing himself as under law to Christ, thus to violate a command so plain.

Suppose the case to turn differently. After considerable stir and difficulty Bro. A. and B. with others now involved, are got face to face at last. It is discovered, as generally it is in such *fracas*, that much has been exaggerated, and more misunderstood. A little explanation and frank brotherly confession and forgiveness, might even yet put all to right again. But one of the offenders stands on his supposed dignity. Forgetting that he who exalts himself shall be abased, he will make no concession, however plain it is to the brethren around him, that he is not without sin. At last the law of forgiveness, as affecting the disciples of the Saviour, is read. The great Lawgiver's words are repeated, "My heavenly Father shall not forgive you, if ye from your hearts forgive not every one, his brother, their trespasses." And to this the apostolic appeal is added, "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Still the result is unsatisfactory: the law is not denied in words, but it is defied in fact. A reluctant, ungenerous, heartless concession is made. Hands are shaken, but hearts are not united, and if it be not said, it is manifestly felt by the gloomy, un-Christ-like offender, "I may forgive, but I will never forget." Poor grace-defying culprit, what if God were so to feel towards thee? What of thy poor sin-blighted soul, if God were to measure to thee such a dole of grace? What, if he were to tell thee, he would never forget thy sin? Couldst thou feel forgiven? Would the blessedness of the man whose sin is covered be thine? Impossible. And we apprehend it is a legitimate subject of inquiry: What right we have to regard that man as God-forgiven who, in defiance of the Saviour's law, forgives not from his heart every trespass that any brother may have committed against him.

We apprehend there is a needs-be for quite as much plain reading, plain speaking, and plain writing on the law of forgiveness to saints, as we have had on the law of forgiveness to sinners.

Our fidelity to the Redeemer, to ourselves, and to each other, is involved in both. We cannot be faithful to him, if we be not respectful to all his laws. We cannot be faithful to him, if we be unfaithful to each other. Seeing, then, that there are by virtue of the royal law of our divine Master, so many duties devolving upon us with respect to each other — duties of warning, exhortation, rebuke, counsel, help, and forgiveness — let us each for himself give heed alike earnest, constant, and practical, so that we may be “found faithful,” and “accounted worthy,” and receive at last the Master’s “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.”

But still we must not suppose that the fidelity to which we are pledged is confined to our ecclesiastical relationships. It has its bearings, no less important in their place, to “those without.” All our relationships in life, be they those of master or servant, parent or child, brother, friend, acquaintance, or neighbour, form together, with those already glanced at, the proper theatre

for the exercise of that faithfulness to which the Lord has promised the crown of life. Our fidelity as Christians should make itself felt, and should make us “marked men” wherever we go or dwell. It ought to shew itself in the care we have for the interests and property of others entrusted to us, whether the trust be great or small, given of God or given of man. It is a painful inconsistency for a man to give shew of great faithfulness with the true riches, while he is not over-careful in accounting for the gold that perishes. We have not much hope of the homily preached by the servant who appropriates the threads and tapes of her mistress. Nor much less painful is it to find, as we often do, a most praiseworthy fidelity in these little matters, while no faithful word of warning is given to master, mistress, or fellow-servant respecting the great concerns of the soul. To exhibit fidelity—good fidelity—all good fidelity—it is needful that we be faithful at all times, under all circumstances, in all relationships, to all persons, and to all trusts. Be this our aim, brethren.

Edinburgh.

T. H. M.

FAITH, DOUBT, AND TRADITION.

It has been observed by a contemporary writer, that the present is an age “destitute of faith, yet dreading scepticism;” and if by faith be meant a well-founded and rational belief, and by scepticism the outward avowal of disbelief, then there is doubtless much truth in the remark. We may certainly discover the manifestations of such characteristics, (the one, in fact, a not unnatural consequence of the other) in much of the prevalent language and tone of sentiment on religious and theological subjects; especially in reference to those questions so much agitated at the present time, relative to what is termed “Christian Antiquity.”

While, at the present day, an offensive obtrusion of avowed disbelief has almost wholly disappeared, at least among the better educated classes of society, and the more respectable order of writers; yet in some discussions, presenting exterior features and claims to notice of a widely different kind, we cannot but trace indications of modes

of thought which seem nearly allied to the speculations of Scepticism; and especially under a seeming devotion to ecclesiastical antiquity, and the maintenance of certain forms and dogmas, a closer examination may often discover the influence of principles involving the security of the foundations of religion.

In a religion claiming to be *true*, professing to trace its origin in historical events, and connecting itself with tangible facts, as it must be supposed that the grounds of these claims would be of a kind prominently distinguishable, and unambiguous in their character; so it might be expected that they would always be held forth by the disciples and advocates of the faith, and that the study of them would be the first object of attention, as well with consistent believers as with candid enquirers of every class. Yet the profession of Christianity in the world, especially at the present day, commonly presents an instance of a very opposite kind. The distinctive grounds on which the alleged revelation

is accepted, and the precise nature of its claims, are among the points least generally attended to. And while the many adopt, without a thought or inquiry, the prevalent creed, those who feel the deepest interest in such subjects, and insist most strongly on high and mysterious points of doctrine, are too ready to overlook or despise the study of the grounds on which all belief must rest.

Among the most favourite habits of viewing religious subjects, and one most extensively cherished and professed at the present day, is that of investing everything in the shroud of mystery—a plea, in fact, absorbing and superseding all other arguments, and, perhaps, the most generally acceptable, as addressing itself with peculiar force to the ignorance, the indolence, the religious infirmities of the great majority—grounding its claim upon the alleged incomprehensibility of all religious truth, and the essential contrariety in nature between reason and faith. Thus, the advocates of such views are perpetually insisting upon an entire submission of the judgment, and demanding a subjugation of the understanding—a principle which in itself tends to discard all substantial conviction; while they would substitute a species of passive assent, which, from its utterly vague character, its undefined and undefinable tenor and extent, is, to say the least, wholly unfavourable to all consideration of the question of TRUTH.

This sort of mystical principle, of “faith preceding knowledge,” is for-

mally set up as claiming an alliance with the grounds of all true philosophy; and is, in fact, little else than the very rule of the mysticism of the middle ages.

Whenever matters of fact are in question, reason can be only the judge. If we refer to mythic legends, or theological mysticism, then, indeed, another faculty or feeling is called into play. But a religion built on such a basis, professedly grounded solely on the claims of an infallible authority—or the creature only of feeling, emotion, and impulse—or upheld on the mere plea of utility, and enforced by compulsory enactments—or appealing only to the veneration for antiquity—or dependent on the general voice of the many—any such systems manifestly involve no question of TRUTH; they have no connection with evidence, and consistently discard all appeal to reason.

But a system which claims to be built on *facts*, necessarily implies the question of truth and falsehood; and must refer to evidence of some kind, as well as to reason, to judge of that evidence. To reject reason and evidence, is to render faith no better than fiction; Christianity a fable; its history a legend—of no better authority than the chimæras of Paganism.

When we hear some parties distinctly professing “faith without evidence,” we cannot but ask, *in what* do they believe? Facts may become the foundations of feelings, but not feelings of facts.

IS BAPTISM NECESSARY TO SALVATION?*

THIS question is often asked in these ends of the earth, and it has often been clearly and definitely answered. But these remarks may catch the eye of some who have not seen answers which have already been given. Suffer me, then, reader, to ask you a few questions, in order to answer yours—the caption of this article. Is being *saved* necessary to salvation? Is being “*a new creature in Christ*” necessary to salvation? Is the *remission of sins* necessary to salvation? Is being *born again* necessary to salvation?

Now if it be true that baptism is, by

* From the Evangelist.

divine appointment, made necessary to the securing and enjoying of these blessings, then is the question answered.

1. Is being saved necessary to salvation? Jesus said, “He that believeth and is baptized shall be saved” (Mark xvi. 16.) Peter said, “The like figure whereunto baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God” (1 Pet. iii. 21.)

2. Is being a new creature necessary to salvation? Paul says, (1 Cor. v. 17) “If any man be in Christ, he is a new creature: old things have passed away—behold all things have become new.”

Again, (Rom. vi. 3) "Do you not know that so many of us as have been baptized *into* Christ, have been baptized into his death?" Hear him again, (Gal. iii. 27) "For as many of you as have been baptized *into* Christ, have put on Christ."

3. Is *remission of sins* necessary to salvation? "John came preaching the baptism of repentance for the remission of sins" (Luke iii. 3, Mark i. 4.) Peter commanded the Pentecostians — "Repent and be baptized for (in order to) the remission of sins." Paul was commanded to arise and be baptized, and wash away his sins, (Acts xxii. 16.)

4. Is being *born again* necessary to salvation? Jesus said, (John iii. 5) "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." Paul says, (Titus iii. 15) "Not by works of righteousness which we have done, but according to

His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Spirit."

Baptism of itself never has, nor never will, save any person (not even infants); but we have been endeavouring to show that it is one of the means by which we are constituted new creatures in Christ, by which we obtain remission of sins, by which we are regenerated, and by which we are saved. It is evident that, prior to the new birth, we are begotten by the Word of God; our *hearts* are changed by faith, and our *condition* is changed by repentance; but by this act of obedience to the law of the Lord, we become heirs of God and joint-heirs with our Lord Jesus Christ. Being then made free from sin, we become the servants of righteousness; our fruit is unto holiness, and the end everlasting life (Paul.)

H. C. D.

LORD'S-DAY REFLECTIONS.

How pure and holy should our thoughts be to-day—this blessed Lord's-day morning, all bright and beautiful as it is—this day of rest, the brightest of the seven—a day set apart for the worship of the Father and the Son—a worship that must be "in spirit and in truth." And while I stand at my little low window, thinking how merciful the Lord has been with me from childhood up to the present, the church bells are chiming, slowly and mournfully—half-past ten in the morning; people are going and coming in all directions, who walk not by "the same rule," nor "mind the same things," as commanded; but follow the traditions of men; thereby showing to the world that they have forgotten that there is but one body, one Lord, one faith, and one baptism.

Why is it that men and women do not learn God's will from the Scriptures of truth, from the teachings of Christ and his apostles, and not vainly follow

the creeds and commandments of men? Professing to know Christ, in works they deny him. In my Bible there is but one road to heaven marked out. And this road is so plain, that the way-faring man, though a simpleton, may walk therein. Christ says, though you prophecy in my name, cast out demons, and do many wonderful works, yet if you keep not my commandments, ye are none of mine. An apostle says, "God is the author of peace, and not of confusion"—"Many are called, but few are chosen."

Let us, who have chosen the pure Word as our guide, strive to be among the happy number that shall be bidden to sit down at the great supper at the Lamb's marriage! Let us endeavour to keep in the straight and narrow path that leads to life everlasting; for without are dogs, sorcerers, fornicators, and whosoever loveth and maketh a lie!

S. R. C.

HAPPINESS.—Now let me tell you a secret—a secret worth knowing. This looking forward for enjoyment don't pay. I would as soon chase butterflies for a living. The only true way to be happy, is to take the drops of happiness as God gives them to us every day of our lives.

UNSCRIPTURAL TERMS.—An intelligent editor, a Baptist, justly says:—The terms Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, and the like, are not Bible names for the followers of Christ; but are the outgrowth of a divided and corrupted church.

OPEN COUNCIL

"INVOKING THE NAME OF JESUS."

KINDLY indulge me with space in the *Harbinger* for an answer to the following queries, respecting my article, in this month's issue, on "Invoking the Name of Jesus;" offered by our beloved Bro. W. D. H. of London. Alluding to the above piece, in connection with a previous one in the *Harbinger* for May, 1858, p. 233, Bro. H. says:—

"At length I feel tolerably satisfied, that what you mean by invocation is *prayer*. If I am in error, please correct me, and favour me with a reply to the following enquiries:—

"1st. Is any one authorized to pray before presenting himself for baptism?

"2nd. If one applies for baptism to-day, and I cannot baptize him till to-morrow, or next week, may he not pray till he comes to the water?

"3rd. Are Christians to ask the Lord (Jesus) for any, or all those things, for which they are taught to ask the Father in His name?

"4th. Do you include the idea of surnaming in the Invocation?

"I ask these questions for my own private use, but if you think well to place a reply to them in *The British Millennial Harbinger*, I doubt not that many will be interested therein. It is a matter which ought to be clearly understood."

Bro. H. is quite correct in understanding me to mean prayer by invocation. I have all along used the word invocation, in its current acceptance, which includes the idea of prayer; and have, besides, again and again offered definitions of the word, taking care to keep this phrase of invocation in full view.

Prayer, however, is the genus, and invocation the species. Invocation, Confession, Thanksgiving, Intercession, &c. are alike prayer. Hence, while all invocation is prayer, all prayer is not invocation. Whether prayer in general is the privilege of the unbaptized, is a question I have not discussed: that it is the duty and privilege of the returning sinner to *invoke* the name of the Lord Jesus, and in that sense to pray, prior to his baptism, yet in connection with that ordinance, is what I have affirmed, with all assurance, to be the explicit teaching of the living oracles.

1st. The question—"Is any one authorized to pray before presenting himself for baptism?" does not appear to me either an evangelical, or a practical question. Persons may, like Cornelius, pray with acceptance, before presenting themselves for

baptism; but it is none of our business, as persons understanding and publishing the Gospel, to authorize men to pray before submitting to the Lord Jesus. We have something better to do.

2nd. But—"If one applies for baptism to-day, and I cannot baptize him till to-morrow, or next week, may he not pray till he comes to the water?" Without supposing it so intended, this query must be pronounced *casuistical*. The world might be filled with such, and no one become any wiser. The following are all *undisciplined* questions: "Supposing one to die, having learned the Messiahship and Sonship of Jesus, and not his death and resurrection, what is his future condition? Or that of him who dies between faith and baptism, or between change of mind and restitution?" And more especially this: "If one desires immersion to-day, but cannot receive it till to-morrow, or next week, may he not make the good confession till he comes to the water?" Who can say he may not in this case, or in that supposed by Bro. H.?

3rd. The next question is of a more useful kind. "Are Christians to ask the Lord (Jesus) for any or all those things, for which they are taught to ask the Father, in His name?" I am of opinion that the New Testament will not sustain any formal distinction between the things for which we should invoke the name of the Lord Jesus, and the things which we are taught to ask the Father in his name. The *when*, rather than the *what*, should be enquired after! Hence the propriety of our dear Bro. T. H. M.'s remark—"The invocation was uttered in *extremity*." If my hints this month, respecting the interpretation of Matt. xviii. 20, should be found in the right direction, we should require to add—"The invocation was uttered in *inauguration*." Indeed, the sinner's conversion is both an extremity and an inauguration! Not less the martyrdom of Stephen!

4th. Finally—"Do you include the idea of surnaming in the invocation?" I do not. Surnaming is included in baptism, not in invocation. Invocation "involves" (rather, is connected with) surnaming only in this way. *Epikaleomai*, it is true, has the two meanings—*invoking* and *surnaming*. But it has not both meanings at once! In the one class of passages, invocation alone is meant; in the other, surnaming alone. "How, then, may the two classes be discriminated?" Easily enough. Though the verb is one and the same, its construction in the one class of passages is quite different from that in the other. Undoubt-

edly there is one simple idea at the root of the two meanings of the word. That idea is *naming* (calling out a name, and applying it to a given person.) We *name* when we *surname*; and we *name* when we *invoke*. In the former case, we *once for all* appropriate a select name to a given individual, that he may henceforth be known, spoken to (and *invoked!*) by it—thus, Simon was surnamed Peter by Jesus. In the latter, we address a person, by calling out a name by which he is already known (by which he has *been* surnamed) — thus Stephen invoked Jesus by means of the name "Lord," which Jesus had long borne. Stephen did not surname Jesus "Lord"—the Heavenly Father had already done that—but he invoked him as "Lord," and thus called upon the name of the Lord.

Now, here are two distinct and distinguishable ideas. In Greek they could be expressed by one verb—used, however, in two voices, and two or more forms of syntax. In English, they *cannot* be expressed by one verb, we *must* employ two; and if we do not keep them distinct, we shall make ourselves appear ridiculous. For surely it were ridiculous to speak of our surnaming the Lord! Insist on combining the ideas of invoking and surnaming in the same passages, and I will pledge myself to prove you are landed in that unenviable position. No! we invoke the Lord, and the Lord surnames us. We invoke him in prayer, and he surnames us in baptism. We receive a new name: he is addressed by a glorious name to Him no longer new.

Perth, June 12th, 1860. J. B. R.

JEWISH CALCULATION OF TIME.

BRO. Chew's piteous lamentations over his want of "power to find out," move me to forward for his assistance the following extracts from an article in the *Bible Reader's Journal* for this month, on the Day of the Crucifixion. Should they prompt to fuller exercise, and so strengthen the feeble "organs," I shall feel amply repaid for my trouble.

J. B. R.

May 10, 1860.

"We learn from St. Matthew xvi. 21, xvii. 23, xx. 19; St. Mark ix. 31, x. 34; St. Luke ix. 22, xviii. 33, xxiv. 7, 46; Acts x. 40; 1 Cor. xv. 4; that the resurrection was on the third day (*τῇ τρίτῃ ἡμέρᾳ*) after the crucifixion.

"But according to St. Mat. xxvii. 63 and St. Mark viii. 31, the resurrection in reference to the crucifixion was after three days (*μετὰ τρεῖς ἡμέρας*)

"I should first notice that as both of those expressions, *τῇ τρίτῃ ἡμέρᾳ* (on the third day) and *μετὰ τρεῖς ἡμέρας* (after

three days) are used both by St. Matthew and St. Mark, in reference to the same events, they must be held to be equivalent expressions, and the one which is well defined must be held to be the guide as to the meaning of the other; and we have already seen that the resurrection on the third day is quite consistent with the statements from which we learn that the crucifixion was on a Friday.

"I may also mention that the preposition *μετὰ* is used in the same sense both by the LXX version of the Scriptures, and also by Jews of the times of the Apostles.

"In Deut. xiv. 28, it is said, 'After three years (*μετὰ τρία ἔτη*) thou shalt bring out all the tithes of thy fruits.'

"But in Deut. xxvi. 12 it is said, 'And when thou shalt have completed all the tithings of thy fruits in the third year, (*ἐν τῷ ἐτει τῷ τρίτῳ*) thou shalt give the second-tenth to the Levite.'

"Further: in Gen. xl. 13, 20, Joseph says of Pharaoh's cup-bearer, 'Yet three days and Pharaoh shall remember thy office;' and it came to pass on the third day (*ἐν τῇ τρίτῃ ἡμέρᾳ καὶ τῇ τρίτῃ*) that it was Pharaoh's birth-day, &c. and he remembered the office of the cup-bearer.'

"But Philo-Judeus (*De Josepho* p. 54) says, 'The three stems of the vine represent three days, after which (*μετ' ἡμέρας*) the king will remember thee,' &c.; p. 55, 'And when the three days were come, (*διελθόντων*) the king's birth-day came, and on it (*ἐν τῇ*) all throughout the country rejoiced, &c. and the king remembered the eunuchs in prison.'

"Further: Josephus (*Ant. i. 10, 5*) says, that the circumcision of the Jews should be performed on the eighth day (*ὀγδόῃ ἡμέρᾳ*) after they were born. But in *Ant. i. 12, 2*, Josephus says, 'They circumcised Isaac immediately after the eighth day, (*μετ' ὀγδοῇ ἡμέρᾳ*) and from that time the Jews continue the custom of circumcising their sons after that number of days (*μετὰ ὀκτώδεκας ἡμέρας*.) But as for the Arabians, they circumcise after the thirteenth year, (*μετὰ ἑξῶς τρισκαίδεκαρον*) because Ishmael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that time.'

"According to Gen. xvii. 25, Ishmael was circumcised when he was thirteen years old, (*ἑξῶν δεκατριῶν*) and the meaning of this is well known from verse 12, where it is said, that he that is eight days old (*ὀκτῶ ἡμέρων*) shall be circumcised. Thus Ishmael must have been circumcised in his thirteenth year.

"Further: in *Ant. vii. 11, 6*, Josephus states that 'David commanded Amasa to collect forces and come to him after three

days (*μεθ' ἡμέρας τρεῖς*) and that when he delayed coming, the king, on the third day, (*τῇ τρίτῃ τῶν ἡμερῶν*) sent to Joab, &c.

"Further: in Ant. xiv. 13, 3, Josephus states that Pacorus took possession of Syria in the second year, (*δεύτερον ἔτει*) but in Wars i. 13, 1, Josephus states that Pacorus took possession of Syria after two years (*μετὰ ἑτῆ δυο.*)

"Further: in Ant. xiv. 16, 4, Josephus states that Jerusalem was taken by Herod when Marcus Agrippa and Caninius Gallus were Consuls of Rome, twenty-seven years after (*μετὰ ἑτῆ εἰκοσι καὶ ἑπτά*) it had been taken by Pompey; and in Ant. xiv. 4, 3, Josephus states that it was taken by Pompey when Caius Antonius and Marcus Tullius Cicero were Consuls; and we learn from Dio Cassius, and also from Cassiodorus, that the consulship of M. Agrippa and C. Gallus was the twenty-seventh from the consulship of C. Antonius and M. T. Cicero (both consulships included.)

"To produce more appropriate illustrations of our position is impossible.

"But in St. Mat. xii. 40 it is said, 'For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights (*τρεῖς ἡμέρας καὶ τρεῖς νύκτας*) in the heart of the earth.' But what is the meaning of *τρεῖς ἡμέρας καὶ τρεῖς νύκτας*?

"We have no further evidence as to how long Jonas was in the whale's belly; but if the time that Jesus was in the heart of the earth was the exact time that Jonas was in the whale's belly, it is evident that the *τρεῖς ἡμέρας καὶ τρεῖς νύκτας* can only be equivalent to a part of the first day, the whole of the second day, and a part of the third day; and in perfect accordance with this, we learn from Esther v. 1, that on the third day, (*ἐν τῇ ἡμέρᾳ τῇ τρίτῃ*) when she had ceased praying, she appeared before the king; but according to chapter iv. 16, she had said, 'Go and assemble the Jews that are in Susa, fast ye for me, and eat not, and drink not, for three days, day and night, (*ἐν τῇ ἡμέρᾳ τρεῖς καὶ νύκτα καὶ ἡμέραν*) and I also and my maidens will fast, and I will go in to the king.'

"Further: according to St. Matthew xxvii. 63, the Jews said to Pilate, 'Sir, we remember that that deceiver said, while he was yet alive, after three days (*μετὰ τρεῖς ἡμέρας*) I will rise again;' and their request to Pilate was, 'Command, therefore, that the sepulchre be made sure until the third day.' This seems most plainly to imply, that Jesus had led the Jews to expect his resurrection not later than the third day, or we should have had them requesting Pilate to have the sepulchre made sure beyond the third day."

QUERY ON JOHN XX. 19-26.

THE style of speech which describes the recurrence of the same day of the week by such phraseology as "after eight days," is not peculiarly Jewish, unless we in Scotland are so, for we say indifferently, "this day week," or "this day eight days;" albeit, we know that seven days, not eight, make the week. It depends on whether the first day named be included; for Sunday to Sunday inclusive is eight days. I left Edinburgh on Friday evening, and now it is Lord's-day morning: How many days have I been absent? How do we count? Friday one, Saturday two, Sunday three. No, says Bro. S. J. C. not three days, but two; from Friday to Saturday one, and from Saturday to Sunday two. Not even two days is my reply, for it is but one day and thirteen hours since I left Edinburgh.

T. H. MILNER.

Glasgow, May 13, 1860.

"THE DIVINITY OF CHRIST."

IN consequence of some miscomprehension on the part of some of the brethren, I shall be obliged, by the insertion of the following remarks on the article of mine, published in the *Harbinger* for June.

I consider the term, "The Divinity of Christ," as a fabrication of men, in the same light as I consider the terms "Doctor of Divinity," "Students of Divinity," and so on.

I consider the scriptural phrase, "the Word was God," "God with us," and others similar to them, more clear and less liable to misunderstanding, than the term "The Divinity of Christ."

As regards the 1 Tim. iii. 16, by means of farther evidence brought before me, I am enabled to perceive that the testimony in favour of retaining it, as "God manifest in the flesh," is equal to the testimony in favour of its being rendered as "He who was manifested in the flesh."

As regards my farther remarks, I trust that it will be perceived, that the comments on the various passages of Scripture, have been made in order to lead to the conclusion, as stated in the closing portion of the article, that in all of them, expressed or implied, we can see the Father, the Son, and the Holy Spirit.

HENRY BRITAIN.

Birmingham, June 11, 1860.

CALLING ON THE NAME OF THE LORD.

IT appears to me that one or two of your correspondents would have us to understand, that calling on the name of the Lord means prayer or supplication to the Lord

Jesus Christ. I, for one, cannot think so. It is true, we have Stephen in his last moments saying, "Lord Jesus, receive my spirit;" and many saints, in the hour of their departure, have done the same. Saul also, afterwards called Paul, when spoken to from heaven by the Saviour himself, exclaimed, "Lord, what wilt thou have me to do!" The Apostles, too, when about to put forth miraculous power, as the ambassadors of Christ, called on the name of the Lord; desirous, no doubt, that those who witnessed the miracle should be made to understand, that it was through the express communication of the exalted Lord whom they despised, that the diseased were made whole. Jesus, in the first lesson which he gave to his disciples on prayer, said to them, "When ye pray, say, Our Father," &c.; and in his own memorable prayer, which we have in John xvii. and in the Garden, how many times does he use the term Father. I cannot find that Jesus ever commanded his disciples to pray directly to him for anything. In John xvi. we learn that Jesus, when informing his disciples that he will soon be taken from them, adds another lesson on prayer. "In that day (during my absence) ye shall ask me nothing. Verily, verily, I say unto you, whatsoever you ask the Father in my name, (or by my authority—Ed.) He will do it. Hitherto you have asked nothing in my name; ask, and ye shall receive, that your joy may be full." This ought to settle the matter for ever. "It is Christ that died, yea, rather that is risen again, who is ever at the right hand of God, and who ever liveth to make intercession for us."

A. H.

Morley Hays, June 12, 1860.

LETTER FROM SOUTH AUSTRALIA.

Grote-street, Adelaide, April 24, 1860.

THE brethren here, in common with disciples of the Lord Jesus in other parts of the world, are desirous that the glorious gospel of the blessed God should run, have free course, and be glorified. To this end many of our brethren have been diligently engaged proclaiming the truth for some years; and they have not labored in vain, for many precious souls, through their feeble instrumentality, have been directed to Jesus, the only Saviour of sinners, and in him have found peace to their souls. And others have been taught the way of the Lord more perfectly, who are now rejoicing in the truth by which they have been freed from the error and superstition in which they were once held. While we rejoice in what has been accomplished, we are not satisfied that everything is done that could be done by us. With this conviction, the brethren in Adelaide have requested me to

write to each of our sister churches in this colony, desiring them to coöperate with us in calling out and sustaining a brother to do the work of an evangelist. We have no doubt of the readiness of our sister churches to take part with us in this work of faith. The only difficulty that presents itself to our mind at present is, where shall we find a brother who will do the work of an evangelist among us? Does our good Bro. Wallis think that we have any hope in looking to England for an evangelist? Could one of our many gifted brethren in England be spared for a few years to labor in Australia? Our brethren in Victoria with whom I have been spending a few weeks lately, in company with Bro. Magarey, are very anxious to co-operate with the churches in South Australia, in this truly great and Christian work; and it is not too much to say, that South Australia and Victoria offer to an evangelist a field for labor, with prospects of success, unsurpassed by any other in the world. Hoping that this subject will have your best consideration, and that we shall be favoured with your advice, which I know all the brethren will respect, I remain, yours in Christ Jesus,

PHILIP SANTO.

[A few lines from Bro. Santo, or from any of the brethren in Australia, are always acceptable and cheering to those who are left behind in the dear old mother country. Before this response reaches the colony, we hope to attend the Annual Meeting of the brethren, when the subject of evangelization, in connection with the churches of the United Kingdom, will engage the attention of those present. Whether any provision can then be made to meet the requirements of the churches in Australia, seems to be very doubtful. The harvest is great, and the fields in many districts are already white, but the laborers are indeed few. "Pray ye, therefore, the Lord of the harvest, to send forth more laborers into the field." The brethren in Australia, though not sent out as missionaries by any body of men, have done well in the cause of Jesus their Saviour. It is doubtless a source of great satisfaction to them, and to all of us, to be able to reflect, at the close of every day, and especially every first-day, that the Lord's will has been sought to be accomplished, and not the traditions of men. We exhort them to renewed perseverance in the good work, and to walk by the same rule: so shall they reap, if they faint not.—J. W.]

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

THE SCRIPTURE ANSWER-BOOK

—*A Catechism of 525 Questions Answered by Scripture Quotations.* By T. H. MILNER. London: Houlston and Wright; and of the Author.

THERE are chapters upon God, the Lord Jesus, the Holy Spirit, the Scriptures, the Gospel, the Kingdom, the New Covenant, the Law, the Grace, Salvation, Sin, Justification, Atonement, Redemption, Pardon, Conversion, Regeneration, Faith, Repentance, Confession, Baptism, the Church, the Ordinances, Worship, and as many more equally interesting topics.

The chapter headed "Election and Reprobation," is a fair sample of the book.

ELECTION AND REPROBATION.

Q. 204. Is it those who have given themselves to Jesus and are said to be 'in Christ' who are the elect or chosen of God? A. It is; for of such Eph i. 4, says, 'According as God hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame before him in love.'

Q. 205. Does God choose sinners to salvation through the belief of the truth and the sanctification of the Spirit? A. Expressly; for Paul in 2 Thess. ii. 13, addresses the believers saying, 'God hath, from the beginning, chosen you to salvation through sanctification of the Spirit, and the belief of the truth.'

Q. 206. Is it by the Gospel God calls men into this election? A. It is; for the next verse says, 'Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.'

Q. 207. Is this mode of election in accordance with God's foreknowledge? A. It is; for 1 Peter i. 2, describes the chosen as 'elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.'

Q. 208. Are sinners thus chosen, that they may exhibit the perfections of godliness? A. They are; for 1 Peter ii. 9, says to the elect, 'Ye are a chosen generation, a royal priesthood, a holy nation, a purchased people, that ye should show forth the praises of him who hath called you out darkness into his marvellous light.'

Q. 209. Were the elect always God's choice people? A. No; for Peter immediately adds, 'Who in time past were not a people, but are now the people of God;

who had not obtained mercy, but now have obtained mercy.'

Q. 210. Has it always been God's purpose that the faithful be his elect people? A. It has; for in Rom. xi. 4, 5, he says, 'I have reserved to myself seven thousand men, who have not bowed the knee to Baal; even so, then, at the present, time, also, there is a remnant according to the election of grace.'

211. Are Christians addressed in Scripture as aware of their being God's elect? A. They are; for Paul in 1 Thess. i. 4, says, 'knowing, brethren beloved, your election of God.'

Q. 212. Are they exhorted to act in character as God's choice ones? A. They are; for Col. iii. 12, says, 'Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering.'

Q. 213. Are they required to give heed that they may make their calling and election sure? A. They are; for 2 Peter i. 10, says, 'Wherefore, the rather brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall.'

Q. 214. Do those who fall away from the Gospel continue elect persons? A. No; for Heb. vi. 4-6, says, 'It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame.'

Q. 215. Does reprobation mean the rejection of those who, after trial, are found to be unworthy? A. It does; for Heb. vi. 7, 8, says, 'For the earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected and is high unto cursing, whose end is to be burned.'

Q. 216. Was it so with the Jews who revolted from their allegiance to God? A. It was; for Jer. vi. 30, says, 'Reprobate silver shall men call them, because the Lord hath rejected them.'

Q. 217. Is self-examination enjoined upon professed Christians, that they might know that they are not disapproved? A. It is; for 2 Cor. xiii. 5, says, 'Examine yourselves whether you be in the faith. Prove your own selves; know ye not your own selves how that Jesus Christ is in you, except ye be reprobates.'

Q. 218. Did the Apostle keep his natural passions in subjection, lest he should become a disapproved or reprobate person? A. He did; for in 1 Cor. ix. 27, he says, 'I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.'

Q. 219. Are the mere professors of the gospel approved persons? A. No; for Titus i. 16, says, 'They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate.'

Q. 220. Are there any other kinds of election spoken of in the Scriptures besides that of believers to salvation? A. Yes; for Matt. xii. 18, says, respecting the Lord Jesus, 'Behold my servant whom I have chosen, by beloved in whom I am well pleased.'

Q. 221. Is there any other election to office spoken of besides that of Jesus to the Messiahship? A. Yes; for Luke vi. 13, says that 'Jesus called unto him his disciples, and of them he chose twelve, whom he named Apostles.'

Q. 222. Was Judas Iscariot among those thus chosen? A. He was; for John vi. 70, reports that Jesus said, 'Have not I chosen you twelve, and one of you is a demon?'

Q. 223. Does the Saviour more than once refer to this election to apostleship? A. Yes; for in John xv. 16, addressing the Apostles he says, 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.'

Q. 224. Did Judas by transgression fall, though thus chosen? A. He did; for Acts i. 24-25 says, the disciples prayed and said, 'Thou Lord who knowest the hearts of all, shew whether of these two men thou hast chosen, that he may take part of this ministry and apostleship, from which Judas, by transgression, fell.'

THE DEFECTS OF THE REFORMATION.

We have spoken of them before, and it may be the reader is ready to say, "Oh, 'tis only the old story." But if the story be old, there may be, just now, a new charm about it, owing to the persons who tell it. A week or so back the day sitting of the United Presbyterian Church was devoted to addresses in celebration of the tri-centenary of the Reformation in Scotland. The meeting took place in the Music-hall, Edinburgh. The Rev. Dr. Anderson, of

Glasgow, spoke on the defects of the Reformation, and said—

"First, it is my opinion that our Reformers brought away with them from Rome, and imported into the Reformation, not a little of the priesthood of the apostasy. Secondly, our reforming ancestors imported from Rome into the Reformation not a little doctrine of the mysterious, mystical power of the sacraments, as administered by the forenamed authorized priesthood. Thirdly, our reforming ancestors multiplied the articles to be confessed, in order to ministerial and Christian communion and fellowship, a most exorbitant length. That individually, or even unitedly, men should issue testimonies of great extent and minuteness may, in certain circumstances, be not only proper, but absolutely necessary. But that they should proceed to impose these extended testimonies as terms of church fellowship, is as unwise as it is unauthorized. It has been of the most disastrous consequence in destroying the consciences of the honest—deluging the church with hypocrisy and formalism; and instead of promoting uniformity, producing discord, divisions, and separations; and let me add, in not a few instances furnishing the envious and worthless with weapons for the persecution of the worthy. The articles of that creed, in respect of faith unto salvation, should be made the fewest possible, and equally the fewest possible in respect of regulating mutual co-operation. * * * I know not that there was ever a man more self-abased, more self-abnegatory towards God than Martin Luther; but equally, with one exception, I know not that there was ever a man more opinionatively proud, insolent, contemptuous, impatient of contradiction or dissent, towards his brethren. The exception is John Calvin. With what imperious insolence he ruled in the giant strength of his mind over both magistrates and ministers—compelling all to subjection to the minutæ of his dogmas. We all profit at this day by John Knox having sat at the feet of this Gamaliel to learn the gospel; but we suffer not a little by the manner in which his natural opinionativeness was cherished and fostered by the domineering example of his master. This pride of opinion, insisting on a minute conformity with it in all its views—strong as the pride of birth, strong as the pride of wealth, strong as the lust of power, to which it is as german as the besetting sin of our intellectual nature. You may suspect me when I utter these sentiments, but I will mention one whom no one here or elsewhere dare suspect. Once and again, and a third time in the course of his lectures on theology, does Dr. Dick protest against the confessions and

testimonies of dead men being imposed on the faith of the church, and calls for the testimony of living men by a frequent review of the standards. (Cheers.)

Dr. Anderson also remarked upon the allowance of the principle of Church Establishments as one of the defects of the Reformers:—

“What (he said) is the Scriptural authority the Westminster divines quote for this dogma? Not one word of the New Testament, except at that point where they assign to the civil magistrate the power to call synods in the way of taking order for this heaven-commissioned spiritual work, they quote these words, ‘And when Herod had gathered all the chief priests and scribes together, he demanded of them where Christ should be born. (Laughter and applause.) Was there ever—I do not mean subjectively, as if there had been malice in their own hearts, but objectively as an idea—was there ever a more perverse blaspheming of God’s Word? That the conduct of this tyrant, bent on the strangling of the infant Redeemer, should be instanced as an inspired authority for church supervision by the civil power. (Loud applause.) It is indescribably horrible. I denounce the doctrine and system of our reforming ancestors on the subject of the civil magistrate’s power in religion, as being not only unscriptural, but violently antisciptural—as violating the kingly prerogative of Christ—as violating the liberties of his church—as violating the natural rights of conscience—as perpetrating abuses in the church, instead of rectifying them—as impeding the progress of the church, instead of aiding it—as inundating the church with worldliness and quenching its spirituality—as cherishing the Diotrephan class of men who treat with their hauteur brethren who are immeasurably oftentimes more worthy than themselves by every measure, whether of morality, piety, or well-doing—as a principle which is the grand obstructive of Christian harmony; which, in our own country, was once tyrannical and cruel, and which, as now modified by advanced civilization, is mean and mercenary—which is the grand cause of the present distraction and perplexity of our commonwealth—and which, abroad throughout Europe, after having for many weary centuries of turmoil and oppression, of imprisonment in cells of inquisitors, of martyrdom at the stake, of bloody wars, of expelling the gospel from countries into which it had entered, is now perplexing the whole of the civilized world, and threatening us with a universal catapasm of humanity. (Applause.) All this I charge on the principle of our reforming ancestors on the subject of the magistrate’s power, and on those who either practically or theo-

retically (laughter) adopt it. The principle is Pagan, it is Popish, it is Infidel, it is inhuman—(laughter and cheers)—though I do not impute these attributes to the men whose circumstances are so unhappy as to call them to profess it. (Laughter.) We are the only Presbyterian body in the land who can afford to give a testimony against the grand defect of the Reformation. (Cheers.) The Established Church, of course, cannot; the Reformed Presbyterians cannot; the Free Church cannot. They must all observe silence on the subject of one of the greatest of anti-Christian enormities—(hear, hear)—or plead in its defence. The question, therefore, now is, have we taken due advantage of our position? (Hear, hear, and applause.) We have not. (Cheers.) We have been traitors to the cause.”

No common statement, this. Surely Dr. Anderson does not intend to rest, until these gigantic evils, which the Reformers brought with them from Rome, are excluded from Protestant churches! Thanks to our Father in heaven, the sun will shine—the truth will lighten the dark places.

BOND-STREET CHAPEL, THE TRUSTEES, & THE CHURCH.

THE subjoined notice and reply will no doubt be considered, by most readers, of sufficient importance to claim a place in our pages.

“Birmingham, 12th May, 1860.

“The undersigned Trustees of the Baptist meeting-house in Bond-street, Birmingham, hereby state that they have taken into consideration the public announcements that have recently appeared, to the effect that alterations have taken place in the constitution of the church assembling there.

“These alterations inevitably point to the conclusion, that the congregation now meeting in Bond-street does not belong to the Society of Protestant Dissenters, commonly called Particular Baptists, for whose benefit the chapel was placed in trust; and the trustees are therefore of opinion, that such congregation is not entitled to the occupation of the property in accordance with the Trust Deed. Under these circumstances, the Trustees feel that it has become their duty to request, that arrangements may be made for the delivery of the possession of the premises to them, at the earliest convenient date, in order that they may perform their trust in relation thereto. And they respectfully submit this state-

ment and request to Mr. Chew, Mr. King, and the members of the congregation generally, in the hope that they will favor the Trustees with an early reply.

E. A. BUTLER.

J. HADLEY.

W. M. DUKE.

To Mr. David King.
To Mr. S. J. Chew."

"Bond-street chapel, Birmingham,
June 12, 1860.

Gentlemen,—Your communication, dated May 12th, was delivered by Mr. Duke, but not until after it had been published in the *Daily Post*, and therein declared to have been delivered.

We learn therefrom that *three* of the Trustees are of opinion that the church meeting in Bond-street chapel is not entitled to possession. You are aware, however, that these three constitute the smallest possible majority of Trustees.

This opinion is said to be based upon certain public announcements which have recently appeared: from which you infer, that the congregation 'does not belong to the Society of Dissenters, commonly called Particular Baptists,' for whose benefit the chapel was placed in trust. Before stating somewhat at large our convictions on the question you have thus raised, it may be well to say, that your intimation, that Bond-street chapel was put in trust for the 'Society of Protestant Dissenters, commonly called Particular Baptists,' is contrary to fact: as the trust-deed clearly states that the chapel was put in trust for a society (or church) in and around Birmingham, and therefore not for a denomination. It is, then, apparent, that the ground of your application is entirely taken away, as the church is not required to form part of a society of churches, nor to coöperate with other congregations.

Here the case might be dismissed; but, as you may take other grounds, and found your plea upon alleged change in *doctrine, order, or name*, we shall set forth some of the reasons upon which we base a conclusion the opposite of that communicated by you.

First, then, concerning

DOCTRINE.

That the deed specifies that the property is in trust for the use of persons holding certain doctrines, and that the terms used are generally understood to express ultra-Calvinistic ideas, is fully admitted; and also, that many of the present congregation repudiate those ideas, and prefer to speak of Bible things by Bible words. But then, it is also well known that the church—years before Mr. Chew's connection with it, and during the time the chapel was used by

those who were active in its erection—considerably modified its doctrinal views: also, that during the pastorate of Mr. Morgan and since, views opposed to the more common interpretation of the terms of the deed were preached, sanctioned by the church, the Trustees entering no protest.

In this respect the Bond-street church is not peculiar. The Particular Baptist Churches in and around Birmingham are alike discordant with their deeds, if tried by any one standard of interpretation, and also with each other.

Nor was it otherwise in times long since gone by. In the *Norwich Case*, recently tried in the Rolls Court, it was shewn that the earliest confessions subscribed by Particular Baptists had the sanction of Spilbury and Richardson, who were co-pastors in the same congregation; and Paul Hobson, whose writings are still extant. Spilbury held that our Lord Jesus Christ died for THE ELECT ONLY; whilst Richardson and Hobson taught that he died FOR EVERY MAN, and that the *applicaton of his atonement by the grace of God* constituted the particularity of the redemption. And among those who signed the Confession of Assembly in 1677 and 1689 were Hanserd Knollys, William Collins, and Hercules Collins, who held the same doctrine.

ORDER.

But we have changed the order of the church. True, changes have recently taken place, consisting in a return to primitive and apostolic usage, and bringing us much nearer to the order of the Baptist churches of a century or two ago. We have changed

1st. From monthly to weekly breaking of the bread.

2nd. From preaching a sermon on the Lord's-day morning to mutual teaching.

3rd. From divers collections to the weekly offering.

4th. From being content with one pastor, to the recognition of the necessity for several.

It is freely admitted, that in these particulars we differ from those who put the chapel in trust, and from, to use your own words, 'the Society of Dissenters commonly called Particular Baptists.' But then the deed does not require conformity in church order—the builders expressed no intention to tie themselves or others, in this respect, and the Baptist Confessions leave each church to determine for itself.

The Master of the Rolls, in giving judgment upon the *Norwich Case*, said, 'Not only no one congregation, but not even any assembly of congregations, considered itself at liberty to dictate to any other church or congregation which might dissent from it. On the contrary, a fundamental doctrine

of the Particular Baptists seems to have been, that each separate congregation constituted a distinct church in itself. It was part of the constitution and essence of each church or congregation of Particular Baptists, THAT THEY MIGHT REGULATE THEIR PRACTICE AS THEY THOUGHT FIT.

THE NAME.

The church in Bond-street has not taken, and does not own to, any name which those who put the chapel in trust did not acknowledge. It calls itself 'Christian,' and answers *only* to that name. It is, however, asserted, that the chapel is in trust for a church known as 'Baptist.' True, but it is not required that the people shall CALL THEMSELVES BAPTISTS; and in the *early* records of Bond-street church it *styles itself* 'A Church of Christ,' and not a Particular Baptist Church.

If, then, the church is, in all that relates to baptism, all that the word *Baptist* was used to designate, is it not, so far as name is concerned, entitled to possession?

The word Baptist, in its *New Testament* acceptance, is not rejected by the church in Bond street. It is applied to John: he was John the Baptist. Paul, Philip, and others were Baptists. Our preachers, Sanders J. Chew and David King, are Baptists, avow themselves Baptists, and baptize many. Yet they say not, 'We belong to the Baptist denomination,' but 'We are of the church of Christ—'

'Let names, and sects, and parties fall,
And Jesus Christ be all in all.'

Formerly churches of immersed believers designated themselves *baptized churches*: the term *Baptist church* was used and intended to denote the same thing. In this *sense*, then, also, the church in Bond-street is now, as it has been, a Baptist church. It proclaims and administers the 'one baptism' instituted by Christ, and receives to its fellowship only those who, upon confession of faith, have been immersed in the name of the Lord Jesus

It recognizes as Christian churches only those congregations which consist of immersed believers—yet it calls itself by, and glories only in the higher name, 'Christian': seeing no more cause to call itself after one Christian ordinance because some sprinkle babies, than to call itself after another ordinance because the Society of Friends reject the Lord's Day and Lord's Supper.

It must be also remembered that the trust deed gives to a *majority of the church* the right to appoint preachers, and to decide as to their soundness in doctrine—and that not only do over three hundred members *now* declare themselves content, but that *at all times* since Mr. Chew commenced his ministry, a large majority have

declared in his favor, again and again recalling him after he had resigned.

With these facts in view, we declare and maintain the conviction, that we have a clearly established right.

By order of the church of Christ meeting in Bond-street chapel.

(Signed)

SANDERS J. CHEW,
DAVID KING, } Evangelists.

HENRY COTTERELL,
JAMES EGGINTON,
WILLIAM EGGINTON,
JAMES ESKELL, } Deacons.
JOHN JOHNSTONE,
JOHN S. LEMPRIERE,
EDWIN TOMKINSON,

To Mr. G. A. Butler.
Mr. J. Hadley.
Mr. W. Duke."

PLYMOUTH-BRETHRENISM.

NO. V.

WHAT is its mission? It claims to have been raised up of God for a special purpose. Is it so? And if it is, does it understand that purpose? One of its prominent ministers, Mr. Alexander Stewart, has recently written—

"And this brings me to consider the nature of the testimony of 'the brethren.' I use the title in its conventional sense. I do believe that God has raised up in our days a testimony in His Church, in itself as characteristic and distinct as that which marks the era of the Protestant Reformation. The one does not supersede, but only confirms, whilst it advances on the other. The characteristic principle of the Reformation was justification *on the principle of faith*. But this was expressive of individuality rather than incorporation—of individual union to Christ—not of corporate unity. But the Holy Ghost is a living person and incorporating power. This principle of faith was antagonistic to Rome in her doctrine of 'works.' But the principle of the 'unity of the Spirit' in the body of Christ, is antagonistic to Rome in her theory of unity—that is, the unity of Christ is directly opposed to the unity of the church, at least, to what Rome calls such. Now, I believe, that to proclaim and manifest this unity of the Spirit—this unity of the Christ—is the distinct and blessed mission which our Lord has committed unto us, in presence of the church, and of the world. I do not say that there are not other important, and kindred truths also opened to us in His blessed Word, and connected with this testimony, but of this I feel persuaded in common with your-

selves, that this is the great leading truth which is in principle characteristic of our testimony. This is the mission with which His people were entrusted in these latter days, viz.: to 'gather together in one the children of God which are scattered abroad,' (John xi.) and that the prayer of our Lord may receive its accomplishment, by a manifested unity through the power of the Holy Ghost, 'that the world may believe,' as preparatory to, and in order that they may know, when made manifest in glory, the unutterable love of the Father to those whom He has given to the Son (John xvii. 21 with 23, Col. iii. 4.)

"I trust that I shall not offend the people of the Lord, who in this point may not see eye to eye with us, when I say that there is a testimony raised up of God through the instrumentality of 'the brethren,' or as they used formerly, though erroneously, to be called, 'the Plymouth Brethren.' That testimony I believe to be to the unity of the body of Christ, in virtue of the unity of the Spirit, whose indwelling makes that body one. This great truth was prominent in, and, indeed, is characteristic of, the testimony with which we stand associated, and for the maintenance of which God holds us responsible."

According to the above, the mission of Plymouth Brethrenism is to "gather together in one the children of God which are scattered abroad," by manifesting certain lost truth concerning the Holy Spirit—that "the Holy Ghost is a living person and incorporating power." By this we understand Mr. S. to mean more than is held by the denominations generally, otherwise he would not write—"I do not say that there are not other important and kindred truths also opened to us, and connected with this testimony." It is not, then, the "personality of the Holy Ghost," nor merely the Spirit's "indwelling in the believer," that has been communicated or revealed to these latter-day prophets, but an operation of the Spirit in the assembly by which the Scriptures are "opened," and brethren moved to teach and fill the various offices in the body. To testify this as a great central truth around which all believers should gather, is the special work of Plymouth Brethren. On the "corporate actings" of the Spirit another noted scribe writes—"I assume two points which, I suppose, are unquestioned:—1st, That there is an operation of the Holy Spirit in the body, in contradistinction, or rather in addition, to His operation in an

individual.—2dly, That this corporate operation is in the visible, not the mystical body." As it was in the beginning, so it is now. These brethren call upon believers to "come out of system"—leave the system of the Pope, of the Church of England, of Wesley, and any other, and turn to their system—which is only another road to bondage.

But has God raised up and commissioned this people thus to testify? We answer, No! Let their claim be tested by their history. Let it be remembered that whenever God has been pleased to raise up a person or a people to avow and exemplify a principle, He has taken care that His chosen instrument has answered the purpose. Now what purpose have the Plymouth Brethren answered? The "corporate operation" of the Holy Spirit would of course secure uniformity of testimony on all great truths; but their teachers, by voice and pen, are as discordant as were the builders of Babel. The "corporate operation" of the Spirit would certainly secure unity, or at least so make manifest the carnal, who break the bond of peace, that they may be cast out, and known by those for whose benefit this people have been raised up to testify. But no—everywhere there is division. Mr. Stewart, who still numbers with them, and whose claim on their behalf we have cited, will be a most proper person to describe the working of this modern development of mysticism. He says—

"And now, beloved brethren, if this be so, will you permit me to ask this question, How have we fulfilled this mission, or stood in the power and fellowship of this wondrous grace? Alas! what a melancholy retrospect has tracked our history as the bearers of this testimony for God before the world, for the last sixteen years. Does our actual condition bear witness to unity or division, which? Is it not a fact which cannot be denied, that division stains the banner of the brethren, both at home and abroad? Look at our condition as the witnesses of unity. Have we not become the by-word and the badge of Schism? Look at England, Ireland, Scotland, the Channel Islands, France, Switzerland, and now Italy—East, West, North, and South, where has not our testimony to unity become a denial of it, and now a practical falsehood? Where envy and strife is, there is confusion and every evil work. And should not the evidence of these facts force

us solemnly to ponder whether the table around which we meet may not, after all our boasted light and knowledge, become the rallying point of a faction, and the symbol of a *Schism*?"

So much for their special mission and testimony. Their position furnishes undeniable evidence that their testimony is false!

But uniform, truthful, and strong have been the teachings of these brethren against clericalism—the degradation of the, so called, laity, they have everywhere protested against, and proclaimed the universality of the Christian priesthood. But where are they now? Still testifying this truth with the lip, but walking in the high-road to priestly assumption, the few exercising lordship, and the many degraded by bondage only surpassed by that of Rome. Strong language—but let us hear Mr. Stewart:

"I have been familiar with ecclesiastical courts, the intrigues of councils, and the tact of party, but I do not believe that any religious body could be found—unless it be the Mormons—where such a wanton outrage could be offered with impunity to truthfulness and honour. From the persecutions of the Roman priests, you may appeal to the civil magistrates; but, among the brethren there is no redress. Hence the common adage, 'you need never look for justice from the brethren.' But it is *not the saints, it is the system which is to blame*. Were the question proposed to these brethren, individually, Do you sanction those two letters on the 4th January? there is scarcely one who would not, with a blush exclaim, 'What! is thy servant a dog, that he should do this thing?'"

But what can this mean? You walk into that well but neatly-furnished meeting-room—you ask the man at the door, Who the people meeting there are? He tells you, "The Brethren." How unpretending this designation, and how appropriate the surroundings—seats all alike—a table on the level floor, bearing its white cloth, loaf, and cup—no official chairs—all appear as brethren, and nothing more. After waiting some time, one in the midst of the congregation asks, "Shall we sing from page 120; or, Shall we pray?" After further waiting, another, with much seeming diffidence, reads a portion of Scripture, adding a few remarks, slowly, and as he might do were he waiting the promptings of the Spirit.

In due time one advances to the table and breaks the loaf—his manner seems to say, "I am specially moved to do this." After the meeting you ask, "Who are your preachers or teachers?" and the answer is, "The Holy Spirit, by whomsoever he will." Or, "Who are your elders?" or, "Who is your president?" when the reply may be, "The Holy Spirit, acting through whom He pleases." Surely there can be no despotism here! Quite a mistake! Mark that man who acts on his own conviction of fitness, and who has mistaken the promptings of large self-esteem for the Holy Spirit's indication that he should lead, and whose leading has never in any way received the sanction of the gathering, but yet is submitted to by all—see him with others like himself, as they sit in *another assembly*, and settle what "the gatherings" shall do or not do, and remember that here also each man has come because he feels he is the man to be there, and not because his brethren send him. Let Mr. Stewart tell us something of the working of this self-called synod. Concerning what is known as the "Jersey case," he says:

"No pen can describe how for fourteen years the poor saints of God have been worried and perplexed in Jersey. For many years there were three tables, each the expression of a distinct principle, and now there is a *fourth*. So that in retrospect the testimony there has been little less than confusion.

"Now, with the setting up of the second table I had nothing to do, at the time of the separation from Mr. Naylor. It was an accomplished fact before I arrived, and much of the agency and manœuvre then employed I highly disapproved, and in effect put down. There was then the same running from house to house, and 'compassing sea and land to make one proselyte,' as is working in that faction now. The same attempt to act upon the poor by personal influence, allurements, and intimidation; and it is just the same piece acted over again, in this recent division, which had its origin in the spirit of faction, dissimulation, and intrigue. The movement, six years ago, was in many of its features just the same. If there existed no other proof on earth of the baneful fruits which this root of bitterness—*schism*—has borne, the history of the various divisions in Jersey, for so many years, would be quite enough."

Turning from this to the "London case" he adds—

"First slander entered on her secret and epistolary mission, and poured her tales of defamation into empty ears, and between the ear and tongue there is a natural canal. 'The tongue is full of deadly poison,' and drugs, like the snake, the victim with its slime it destines to devour. And this is man. 'Who taketh not up an evil report against his neighbours,' seems to have been forgotten in our 'creed,' for at length you must know the brethren have 'produced a creed—their code of principles!' Whither are we bound? Up to this time we used to be contented with the Bible. Now we are gravely schooled, by not the highest authority amongst us either, that, we have been all in this quite wrong, and henceforth your ways are to be governed by what these erudite theologians call 'our principles'—substituted for the Scriptures, unintentionally it is to be hoped. But so it is. Now, beloved, let me ask you how long are we to tolerate such assumption, such invasion of the authority of Christ? If we do not take heed, we shall soon have to surrender either our consciences to the dogmas and decretals of the priory, or bite our chains. Take heed!

"But what is it all about—these doings in Jersey? Well, I do solemnly believe that it is a bare-faced piece of hypocrisy. The people are deceived. In general, the dear brethren in London, seem in their warmest moments to have been quite sincere. They have been fighting for the truth, and hewing down this formidable man of straw, whom imagination had modelled as a monster. But, unfortunately, they knew not for whom or against what they fought. It reminds me of the Irish peasant, who, having seized a pike, in 1798, was breathlessly rushing to the fray, when a friend quietly asked him—'What are you fighting for, my fine fellow?' 'For general emancipation,' was Pat's reply. 'And what is that,' again was demanded. 'Some great General or other, your honour.' I speak not in lightness. There is almost as much reason in the one case as in the other. It is not the dear brethren that I blame, but their misleaders who had their cue, and understood their cards."

Then he shews that excommunication takes place in the name of the brotherhood, without trial, proof, or scriptural meeting, and without appeal to them. Another of these brethren, Mr. J. Culverhouse, writing of Mr. Stewart and the meeting of the self-elected rulers, says:

"2. The next and only other subject on which I shall address you, is the *London Bridge Meeting*. How long this meeting has existed is not known to me, but, I believe, for several years. As a meeting for

brotherly conference, it would be a valuable adjunct to the church, and keep the elders and teachers in useful communication with each other. You, however, know that it is far more than this, and that, in fact, the *functions* of the London churches are practically usurped by the reception and excommunication of members. Upon this subject I wrote to Mr. Darby before he left England, and pressed it upon his attention, but no answer—not even the usual courteous acknowledgment—was received. I have also written to Dr. Cronin, Mr. Lean, and yourself, on the subject; and in addressing Dr. Cronin, addressed the London Bridge Conference; but I am even without an acknowledgment. If I am correctly informed, the letter has not been read at the meeting, and such, dear brother, is the state of the gatherings at this present time.

"Now I expect that brethren will dispute the facts, as I have stated them, and will deny, as one of the brethren did lately to me, that the Conference either *receives* or *puts away* members. If the Conference does not do it, will you tell me, dear brother, who does? You may, perhaps, say the gatherings themselves. If you say so, let me ask you when they do it, and at what meetings? Are any meetings held for this purpose? If so, I am ignorant of them, and I have not been able to get any satisfactory explanation on the subject. The announcement, for instance, at the Priory, where I usually attend, is only 'Received,' 'Proposed,' 'Put away'—but the *Table* is only made the place of announcement. Now is this right? Is there anything in Scripture to justify this? I don't cite Scripture to shew what the right course is, since I assume this to be unnecessary, and I put the matter before you as one of *principle*.

"Assuming I am correct in the circumstances, as to the London Bridge Meeting, its dangers are too obvious to require being pointed out, and it is to be feared that many brethren have been 'put away' upon charges which would have failed before the church. Indeed, if the conference have this power, I, myself, may at any time be 'put away.' The use and exercise of such a power will not bear discussion, the members of the church having less protection than in 'Congregationalism,' or in 'Popery.'"

Our conclusion from all this, and more than could be said, is, that if the Lord has given these brethren a special mission, it is that of shewing to the world the folly of their own views—that there is more than one road to despotism—that there are high-priests who

do not wear robes, and that the good old way of the primitive church is what we need and must have. D. K.

THE WEEKLY OFFERING.

I. *They continued steadfastly in the Apostle's doctrine, and the fellowship*" (Acts ii. 42.) *

These pages are addressed to those who have seen the evil of pew-letting—that sad and sinful practice, by which the poor, the rich, the richer, and the most rich are distinguished in the house of worship as at the concert and theatre—and who have abandoned the hundred petty arts by which churches seek to draw support from the world. But a serious question presents itself. Have we, in this matter, not only ceased to do evil, but learned to do well—have we fairly embraced the divine plan? Some will answer—"Certainly! The first Christians continued steadfastly in the fellowship—Johnson, Walker, and others define fellowship so as to include *revenue*, in which the members share—and *koinonia* is translated *fellowship, contribution, and distribution* (Acts ii. 42, Rom. xv. 26, 1 Cor. ix. 13.) Further, we understand, from 1 Cor. xvi. that the collection is to be made on the first day of the week, and therefore, when assembled to break bread, we steadfastly attend to the Apostles' doctrine and the fellowship." Very good! But this, after all, may be only a body without soul—a skeleton without life—and no more acceptable to God than the things above condemned.

II. "*By him, therefore, let us offer the sacrifice of praise to God continually, that is the first fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased*" (Heb. xiv. 16.)

The Apostle had just said, "We have an altar whereof they have no right to eat who serve the tabernacle." Jesus is our meat-offering and true shew-bread—the bread of life which came down from heaven. As royal priests we approach the table of the Lord, not merely to partake of bread and wine, but to eat his flesh and drink his blood.

* The Common Version reads "in the Apostles' doctrine and fellowship," but the Greek has the article—*the* fellowship.

We are there as priests—our song of praise is a *sacrifice*, and our contribution a *thank-offering*.

The word translated "communicate," in the text above cited, is, in other places, rendered *fellowship* and *contribution*. One may say—"Well, if God looks upon our contribution as a thank-offering, and we attend to it every first day, then, of course, all is right." But it is not *every* contribution—not a contribution made *any* how—that God can receive as an acceptable offering, as it is not merely singing which constitutes "the *sacrifice of praise to God*." We may sound the lofty utterance of adoration merely because others do, to practice music, or to exhibit vocal power, and then we offer, not *sacrifice*, but *mockery*. We may contribute, to be seen of men, or because something is wanted to meet expenses—just as we do after a lecture at the Literary Institute—or we may present such a miserable pittance, compared with what is expended in self-gratification, that it would have been quite as well to have yielded to our covetousness by not giving at all. How can he dream that his body is presented "a living sacrifice, holy, acceptable to God," who will not offer his substance as the Lord demands?

III. "*Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him*" (1 Cor. xvi. 1.)

Not only has the Lord required an offering, but he has given the law of that offering. Dr. Macknight translates the above text—"On the first day of EVERY week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury." Had the Common Version been, "Let every one of you lay by in store," without the word "*him*," we might not have referred to Dr. Macknight. But let us look at the law of this text.

"ON THE FIRST DAY OF THE WEEK." As *kata polin* signifies every city, *kata mēna* every month, *kata ekklēsiān* in every church, so *kata mian sabbatōn* signifies, *the first day of the week*. Not yearly, not monthly, not by impulse, as moved by a fine sermon, but every *first day of the week*. On the return of that day which commemorates the sa-

orifice and resurrection of him who died for us, we are to appropriate a portion of the bounty God has bestowed. How rich his grace—so largely to give, and then to accept from our hands a little of his own! How miserably mean the man who sings of love and neglects this offering!

2. "LET EVERY ONE OF YOU." Not some only! *Every one of you!* There can be but one reason for omitting it—the Lord has given us nothing to offer. It may be that we cannot reach the assembly, and therefore cannot cast into the church treasury, but the law is, "*lay by in store.*" The offering should be placed apart, as sanctified to the Lord. Our next visit, or the hand of a faithful brother, will place it in the treasury. Thus, the church is never to suffer in its funds from the absence of members.

3. "AS GOD HATH PROSPERED HIM." To give every first day is not all. The gift must, to the best of the offerer's judgment, represent his prosperity. Nothing short of a careful and prayerful self-assessment will meet the requirement. God might have demanded a tenth, as he did of the Jews, and some consider the tenth of perpetual standing—we think otherwise. In certain cases it would be too much, in many others far too little. It is to be a free-will offering, and therefore left to ourselves; but it must be in proportion to prosperity, or it is not acceptable. God is unchangeable. He never yet accepted an unwilling offering, and never one willingly given, when much more ought to have been presented. To Moses he said, "Speak unto the children of Israel that they bring me an offering—of every man that *giveth it willingly with his heart, ye shall take my offering.*"

IV. "*Honour the Lord with thy substance*" (Proverbs iii. 9.)

Every first day of the week we may willingly offer in accordance with a previously determined assessment, and yet altogether disregard this command. This raises the question of *proportion*, hard to write upon, but not difficult for the Christ-loving soul to determine, and, under every dispensation, left to the individual. True, the Jew was required to present a tithe, but then there were other offerings, in regard to which no amount was specified, because then, as now, a tenth from men in some circumstances would be more in proportion

than a fifth from others. Leaving each Christian to determine what may be acceptably offered to the Lord, it may be urged that undue self-love is quite likely to fix the offering far too low, and it may be contended that while the offerings under former dispensations, and those of the first Christians, are not cited as binding us to the same proportion, they are certainly recorded as examples of what the Lord will accept, and intended to influence us.

Abraham "gave tithe of all" (Gen. xiv. 20.) Jacob vowed to devote a *tenth* of his substance (Gen. xxviii. 22.) Under the Law a tenth was demanded for the support of the Priests and Levites, in addition to which there were tithes allotted to the poor, for whom also there was a corner left in every field, which it was not lawful to reap. Then all the first-fruits, both of fruit and animals, were consecrated to God; and the first fruits of corn, oil, wine, and sheep's wool were offered for the Levites (Ex. xxii. 29, Deut. xviii. 12.) Taking all into view, it appears that the pious Jew offered not less than a fourth of his entire income. And were the first Christians less ready to communicate? Love shed abroad in the heart manifested itself. What the Lord's people needed was supplied, even though some sold their possessions. When Paul referred to the churches in Macedonia, he thanked God for their abounding liberality, at the very time that themselves suffered from poverty. He says, "Beyond their power they were willing of themselves—praying us with much entreaty that we would receive the gift." It was not the needy, *begging* to receive, but the poor *entreating* to be permitted to bestow.

While upon the question of *proportion*, a few cases certified may be cited.

1. One which recently came under our own observation—an aged widow, income seven shillings per week, out of which she pays one shilling for lodging. Her weekly offering is known to have averaged *one shilling*—and that not by constraint, but freely, and from conviction that the Lord's cause needed it. 2. A working man with three children, wages one pound per week, average weekly offering *over one shilling and fourpence*. 3. A small tradesman, one child, annual income £100—weekly offering, *over three shillings and sixpence*.

4. A tradesman with £230 annual income—weekly offering *over fifteen shillings*. This selection might be considerably increased, but space will not permit, while on the other hand it would be still more easy to point to a class of cases in which the following might be placed:—E. B. earns from 20 to 30 shillings weekly, spends from sixpence to one shilling in tobacco, and weekly offering is a *three-penny piece*. Nay, we have met with churches of middle-class and labouring members, whose joint contribution gives an average of not more than threepence weekly for each member. When it is called to mind that all contributions for the poor, the preaching of the gospel, meeting-house accommodation, &c. are merged in this one offering, what can such churches expect—but that which will surely overtake them, unless they reform—what! but, that the Lord will remove their candlestick out of its place?

Not only should the love of Christ constrain us to liberality—move us to the expression of gratitude to him by the measure of our gift—but it should be remembered, that the Lord commits to the church the proclamation of his gospel and the extension of his kingdom, and that to the accomplishment of this great work, money is indispensable. Are there poor brethren needing help? Is the Lord in his providence setting open doors before us for the conversion of sinners and sectaries? Then money is needed. Can He enrich the treasury of His church, and how? The members are the channels through which it is replenished, and as the Lord does not send us to ask contributions from the world, it depends upon them whether the supply shall come or not. Are they "*ready to communicate*?"—faithful in offering a due proportion. Then He has but to increase their prosperity—to send this one more trade, that one better employment, to remove a burden from another, and the next first-day the church rejoices in increased means. But if they are not faithful—if increased prosperity would not result in proportionably increased offering, then the Lord withholdeth the increase, the individual suffers, and the church treasury is unreplenished. We verily believe that many suffer in this world's goods because of their carelessness and unwillingness in rendering to

the Lord that which He can accept, and requires. He that is faithful in little things shall be made ruler over much—is a divine promise by no means set aside by the fact that God does not in every instance punish the unfaithful by immediate deprivation. Does not the Apostle justify us in this conclusion? "But this I say, He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remains for ever. Now he that ministereth seed to the sower, doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness)" 2 Cor. vi. 9. And this he enforces by the great consideration that—"Though Jesus was rich, yet for our sakes he became poor, that we, through his poverty, might become rich." The word declares that, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." The Jew was accounted a robber of God when he withheld the tithe. Can less be said of the Christian when he commits a similar offence? Let such an one look to his expenditure and accumulations, and if he think that his store is greater, or his enjoyment larger, than it would have been had he presented his weekly offering with due liberality, let him bear in mind that he must yet give an account of his stewardship to Him who will tear off the flimsy covering which conceals the true state of the case from mortal eyes. Let him remember that "the liberal man deviseth liberal things, and that by liberal things shall he stand." We have declared against all human expedients for supplying the church funds, and if we are not faithful in the proportion offered, we not only shut up the church, so that it cannot do what the Lord sets before it, but we supply seeming proof that the Divine plan will not answer, and thus cause many to reject the faith and order for which we contend.

May, then, this service not only supply the wants of the churches, but be abundant also, and largely productive of thanksgiving to God. D. K.

COMPOUND INTEREST.

"BEN ADHEM had a golden coin one day,
Which he put out at interest with a Jew,
Year after year awaiting him it lay,
Until the doubled coin two pieces grew,
And these two four—so on, till people said,
'How rich Ben Adhem is!' and bowed the servile head.

"BEN SELIM had a golden coin that day,
Which to a stranger asking alms he gave,
Who went rejoicing on his unknown way.
Ben Selim died too poor to own a grave,
But when his soul reached heaven, angels joyed
To show the wealth to which his coin had multiplied!"

FAITH, HOPE, AND LOVE.

"And now abideth faith, hope, love;
these three: but the greatest of these is love" (1 Cor. xiii.)

FAITH! What is faith? The certainty
Of things that are not seen—
That now exist—have yet to be—
Or, that have ever been.
And faith in God, from God's word grows,
Humbly receiv'd by man:
While, wanting faith, mankind oppose
Redemption's wond'rous plan.
If faith in God be strong—unfeign'd,
All things it will o'ercome;
Divine approval will be gain'd,
And Heaven will be our home.
It was in pow'r of faith arrayed,
The saints of old such conquests made.
'Faith works by love,' and ever works,
The stronger where most danger lurks.
Steadfast in faith let us abide,
We shall, by faith, be justified.

HOPE! What is hope? A longing faith!
It holds by things unseen;
By good things which the future hath,
And not by what have been.
Like faith, hope stands on evidence,
Though fix'd to smaller range:
Faith knows the 'why,' the 'where,' the
'whence'—

Hope waits for promised change.
Nor faith nor hope, to self alone,
Directs the trustful eye;

Hope views the Saviour on his throne,
Faith sees the Sufferer die.
In his joy, hope will realize
Its own, though long deferred!
For 'yet a little while,' hope sighs,
And Christ's voice will be heard.
Thus meekly hope pursues its aims,
God's promise grasps, his blessing claims.
Hope springs from faith—a helpmate true,
Supporting, but supported too.
Let us through life *blend* hope with faith,
And we shall triumph over death!

LOVE! What is love? The progeny
Of faith and hope—blest pair!
Faith, hope, and love, a trinity
Of heavenly graces are!
Love fills the heav'ns!—will fill the earth,
When Satan's course is run;
When all's destroyed that owes its birth
To aught beneath the sun.
'Love suffers long,' for love is kind!
It envies not nor vaunts!
'Is not puff'd up!'—is never blind
To saints' or sinners' wants!
'No evil thinks!' Its joy outsprings,
Where'er it meets the truth!
It bears, believes, and hopes all things,
And owns immortal youth!
Love makes a home in ev'ry breast,
Where God's word is a cherish'd guest.
Love yearns o'er sinners, mourns for sin,
Seeks erring souls to Christ to win!
Love conquer'd death for all mankind!
In us be *faith, hope, love* combin'd.

T. W. SYMONDS.

LIVE FOR SOMETHING.—Thousands of men breathe, move, or live, pass off the stage of life, and are heard of no more. Why? They do not partake of good in the world, and none were blessed by them; none could point to them as the means of their redemption: not a line they write, not a word they spoke, could be recalled; and so they perished—their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, oh man? — Dr. Chalmers.

There is this difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

ITEMS OF NEWS.

BIRMINGHAM.

Since our notice last month we have been called upon each Lord's day, with one exception, to immerse into the death of Christ—ten have thus been added to the church. On the other hand several have been recorded as separated; they are persons who have for some time been absent from the Lord's table, and have no liking for the order of the Lord's house. Bro. Chew has returned to Birmingham, having visited and encouraged the brethren in Mollington, Whitehaven, Carlisle, Dundee, Perth, Glasgow, Edinburgh, Wigan, Bolton, &c. In most, if not in every instance, having good meetings, and reason to hope that the visit will be productive of good results. D. K.

BOLTON.

Lecture on "Christianity as it was, and as it is."—A meeting was held in the Market-place on Thursday evening last, at which Mr. Sanders J. Chew (Birmingham) delivered an address on the influence of Revivalism. A meeting was afterwards held in the Temperance Hall, where there was a moderate audience, the chair being occupied by Mr. James Young. The chairman, in a brief address, introduced Mr. Sanders J. Chew to the meeting, who said that he had no doubt that in what he had to say he should touch some of their prejudices, but his concern was to speak the truth so far as it was known to him. It was a common thing for it to be said upon Protestant platforms, that on the Bible, and the Bible alone was founded the Protestant religion; but it was not a common thing for them to act upon that. There were a number of human theories and customs, and those together with the Bible formed the Protestant religion; but he stood there to say, that in all matters of faith and practice, as a Christian, he took the Bible, and the Bible alone, as his authority; and it was no use any man speaking to him on such subjects unless he could say, "thus saith the Lord." They had heard much about Revivalism, and the world needed Revivals at the present time, for it was in a shocking state; and he hoped the time would soon come when they should have a true and genuine Revival. The first Revival was on the day of Pentecost, when there was an awakening and outpouring of the Holy Spirit; but it was very different from what Revivals were now. They all knew how a Revival was got up. At first there was a union prayer-meeting, at which all the ministers of the various denominations prayed on a common platform, that the Lord would be pleased to pour out His Holy Spirit

upon the unconverted, that they might be brought to see the error of their ways and be saved. Where did they find anything like that done by the Apostles? Peter had said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." But if a man was to ask at one of the Revival meetings how he should be baptized, the ministers on the platform would not be able to agree, and he might be lost. On the present plan, too, feeling was made the substitute for obedience. He wished to see a true and real awakening or Revival, according to the Word of God. After some discussion, and the usual votes of thanks, the meeting separated.—*Bolton Guardian*, June 7.

LEICESTER.

This month Bro. Inwards spent a Lord's day in Leicester, having good attendance morning and evening. Last Lord's day and on Monday, Tuesday, and Wednesday, I had good meetings in Leicester. Since our communication last month seven have been immersed, and we expect that in a few days several others will add to their faith this appointed surrender to Jesus. Next Lord's day and part of next week I expect to proclaim the Gospel in Leicester, after which Bro. Chew will visit them for a few days.

D. KING.

MARLBPOOL.

Since our last item of news we have added four to our number by immersion into the name of the Father, Son, and Holy Spirit. We feel grateful to the Father of all mercies, and still desire to seek His guidance and blessing, in order that His gospel may be more understood and obeyed. We have had clouds as well as sunshine, as might be expected: happily, so far, they have been dispelled, and the brethren are walking in love. On Whit-Monday, about 5.45 a.m. (May 28) in the very severe gale of wind, our new chapel being partly built, was blown down to the foundation. The brethren in the vicinity assembled, and soon cleared away the bricks, broken timber, &c.; and by this time we are enabled to inform the brethren, that the building is progressing favorably, and is expected to be ready for opening some time in July.

R. MUMBY.

NOTTINGHAM.

We have had the pleasure of a visit from Bro. D. King, who delivered two lectures in Barker-gate chapel, on the evenings of

Thursday and Friday, June 21 and 22. The subject of his first lecture was, "Christianity as it was, the Want of the Age." He observed that Christianity as revealed in the Scriptures, and the Christianity commonly understood and practiced by professors of our day, are not the same; that the Christianity taught by Christ and his Apostles was exactly suited to the moral, intellectual, and spiritual nature of man; whereas the present order and teaching were not only at variance with the New Testament, but had signally failed to accomplish the design which the Great Head of the Church contemplated in his arrangement. He exhorted his hearers to a careful study of the Divine Word, with a view to bring the statements made by him to the test of truth; urged upon the members of Christ's body to secure to themselves the privileges and immunities which belonged to them; and concluded by recommending to his audience the system of Christianity revealed in the New Testament, which would fully meet the wants of the age.—The second lecture was on "Christian Law and Liberty," in considering which he laid down the bases of this law as supplied in the New Testament, illustrating his positions by reference to the enactments of society; and then shewed that Christian liberty did not consist in setting aside the fundamental law—principles of Christ's kingdom, but in the manner and order of their faithful observance. Several questions were put and replied to.

SHERWSBURY.

We have great pleasure in informing you, that last Lord's day we were cheered by the addition of three to the little band of disciples in this town; one sister, by immersion, another from a distant church, and also a young man recently immersed by the Baptists. We hope that they will be long spared to adorn the doctrine of Christ our Saviour.

S. HULME.

June 7, 1860.

WIGAN.

In our last number we communicated the gratifying information, that there are now two places open in Wigan, where, at stated and regular periods, the brethren meet for worship and to proclaim the gospel, one at Rodney-street and the other at Wigan-lane. Of the latter we now purpose to give a brief sketch.

About seven months ago, a lady belonging to the Baptist Church—known to Bro. McDougall, whom she knew and esteemed for his work's sake—intimated to him that her house in Wigan-lane should be at his service, if he would come and hold meetings for the proclamation of the gos-

pel. He gladly, and at once, availed himself of the offer, and arranged for commencing on the following Monday night; his friend meanwhile going round the district and inviting the people to the meeting. Her love and benevolence—as love and benevolence ever will—had already gained her considerable influence over the hearts of her neighbours, and she succeeded in getting a few together to hear the news. Our dear brother entered on the work with a prayerful desire of bringing souls to Christ, and his labours have been acknowledged and blest by the Lord, to whom be all the praise and all the glory.

From the first the audience was composed of men and women of the lowest class—men whose labour was expended in the bowels of the earth, with minds as dark as the coal mine in which they worked, and lives as begrimed with sin as were their persons with the filth consequent on their occupation. The majority of the women were the wives of these men. Altogether a group of poor sinners stepped aside out of their ordinary course into a position somewhat new to them—for seldom did their ears listen to sounds such as were breathed upon them by the preacher; yet even in their ignorance and deep degradation, God had not left himself without a witness: for in the depths of their being lay—it may be dormant, yet no less real—a principle of life that only needed the touch of kindred flame—life to life—to make it burst into activity. And so it was, that as the preacher in earnest solicitude addressed himself as "a dying man to dying men"—as he told of the love of Him who gave his beloved Son, and the love of Him who died, that indifference gave place to curiosity, curiosity to lively interest, until all eyes were riveted, and all ears intent. The meetings were continued, and the next Monday evening found the people again in a listening posture; and the next, and the next; the number of the audience increasing weekly, until the feeling aroused in the neighbourhood became very manifest by a room filled to excess. Besides preaching in the room, our brother sought opportunities of conversing with them at their homes, and found, without exception, a hearty welcome. This was a valuable auxiliary, inasmuch as it made him thoroughly acquainted with the characters, and consequently, with the wants of those with whom he had to do; and very soon he found that the seed sown was beginning to germinate, at least in the hearts of some of the hearers—their faces seemed "Zionward." This suggested the desirability of another meeting, devoted to enquirers; it was accordingly intimated that Friday evening would be spent in this way. When the night and the hour had arrived, there

were about ten persons in waiting, whose earnest enquiry after truth could not be doubted. The plan adopted was, after opening the meeting, to announce it perfectly free to any who had an enquiry, or a difficulty, or any matter on their mind in which they felt need of help; and the honest souls were not slow to take advantage of the privilege; for some who could read, had been led to examine the Scriptures at home, and noted their difficulties, in order to present them for solution. This meeting has proved very useful, and altogether successful, as may be judged by the fact, that from ten it has increased to an average attendance of thirty persons, who feel and exercise the greatest liberty in their search after the meaning of Scripture. The result of all this has been, that a number of the most careless, and some of the most vile of sinners, have been led to confess the name of Christ, become united to him in baptism, and are living in the enjoyment of him, not being ashamed to own his name where they once blasphemed it.

The meetings had not been continued long, when the friend, at whose house they are held, began to feel, that to be a Baptist is not to be altogether such as the Lord desires; her peace of mind was destroyed, and she began looking for a remedy: she made an appeal through a brother professing to be like-minded, for a return to the primitive ordinances, but in vain; the customs of her church could not so easily be abolished, and after great conflict of mind, she determined to separate herself from the ties she had held dear for 44 years—from the congregation that had been shepherded by her own husband before the days of her widowhood—and to follow none but Christ; this she did, and her soul has been blessed!

For some time there has been inconvenience from the accommodation being too small; but now our dear sister has sought to remove this, by having an upper room constructed, and adding to it another room, which, together, will hold 80 or 90 persons. The place was opened by a meeting for prayer at seven o'clock on the morning of Lord's-day, April 21st, and a precious meeting we had. On the day following about eighty met and took tea, after which we had another good meeting. Addresses were given by Bros. Coop, McDougall, and several others, among whom were some of the recent converts. The prayer-meeting in the morning has been continued, and proves a profitable season; the attendance at this early hour reaches over 30. We humbly commend such meetings to our brethren; there is strength and life in them, and power with the Highest. "The effectual fervent prayer of the righteous availeth much."

J. COLLIN.

BETHANY, U.S.

We have enjoyed the pleasure of a delightful meeting, continued for one week in Bethany, by our zealous and laborious Bro. Franklin, editor of the *Christian Review*. Before coming out to Bethany, Bro. Franklin held a protracted meeting of two weeks in Wheeling, where, we learn, he succeeded in securing a fine hearing, and in adding to the church fourteen members. His labors there, we feel assured, will still further result in great and permanent good to the cause. His preaching in Bethany was attended by large and deeply interested audiences. His earnest and instructive treatment of the great questions which are perpetually raised wherever and whenever the primitive gospel is proclaimed in its original simplicity and authority, excited a lively interest in the minds of his hearers—and a goodly number were persuaded to turn to the Lord. Forty souls have been added to the congregation of the saved, of whom twenty-two were students of Bethany College. Besides the permanent increase of numbers and strength accruing to our congregation from the conversion of so many of our esteemed fellow-citizens, we particularly rejoice because of the wide-spread influence that must be exerted through the twenty-two young men, who, in the prime of life, have thus enlisted, heart and soul, in the service of the Messiah. Two of them are from Mexico, and the other twenty represent ten different states of the American Union! Of noble nature, fine talents, and thorough education, what may they not do, under the sustaining hand of the Lord, to spread the triumphs of the cross? Seventy-two of the students of Bethany College are now members of the church, and it makes our hearts rejoice to know that a nobler and truer band of young disciples, than this, we have never known. During the progress of this refreshing meeting, all hearts seemed engaged in prayer and exhortation, public and private, for the salvation of souls. The worth of the immortal souls, and the grandeur of eternal life, never seemed more really and practically felt and exhibited than in these earnest labors for the salvation of their fellow students. Indeed the piety and influence of the Adelpian Society have never been more signally felt than during the present session. Their example and prayers have not been in vain. This great ingathering through the earnest and able efforts of Bro. Franklin has awoken the voice of gratitude and praise in many a distant home, and made the yearning hearts of not a few solicitous parents glad with exceeding joy. On into the future these triumphs will roll their influence, and not until we sit down together, in the

heavenly Canaan, under that rest that yet remains for the people of God, will we be able to measure or to mark its progress or power. We rejoice and hope.

April, 1860. W. K. P.

OBITUARIES.

MARY ANN WALLIS.

We have the painful duty of announcing the decease of our sister, Mary Ann Wallis, daughter of Brother and Sister Thomas Wallis, of Nottingham, who was removed from us on the 25th of May, 1860, aged 31 years. She was a member of Christ's church seventeen years, and now rests with Him whom in much weakness and affliction she served on earth.

MRS. MARGARET FOX.

After twenty years of trial and suffering from bodily affliction, this patient sister has been called to her home, to realize that happiness which is promised to all who are faithful unto death. It was a great pleasure to hear her exclaim with the Apostle Paul, "I am now ready to be offered, and the time of my departure is at hand: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also who love his appearing." Although so extremely weak in body, eight years ago she was immersed, and has continued anxiously looking for Him who has in His own time answered her prayer, and taken her to himself.

S. HULME.

Shrewsbury, June 12, 1860.

FRANCIS KEMP.

This brother was born at Belton, Rutlandshire, England. He was afflicted with severe headache five years ago, when he left England for Australia; and, except one year in the colony, he has been afflicted with the same. For a considerable portion of time he was so dreadfully afflicted that it was thought a growth, of some kind, must be pressing on the brain. For more than half a year he has suffered from gradual palsy, and sank under the mighty load on the 7th current. He was strong in the faith, giving glory to God. He was baptized by the late Dr. Cox when an apprentice, and became an active Sunday School teacher; he was afterwards superintendent of a district Sunday School in London, where he was highly approved. He was "a living epistle of Christ." His ardour in the cause of the Redeemer will be long remembered by his bereft brethren. His mind was serene—his faith clear without a cloud. As an index of the state of his

mind, the mere fact of his having requested two hymns to be sung at his funeral, beginning "Not all the blood of beasts," and "Friend after friend departs," is conclusive. He fell asleep in Jesus. His death drew forth suitable addresses to the church and to the world. May we all profit by it. "Blessed are the dead who die in the Lord." He has left to the care of our Heavenly Father a widowed sister in Christ, a daughter, and three sons. May the children follow the bright example of the departed. He was in his 46th year.

ALEXANDER STEVENSON,

who was one of our deacons, passed through the valley and shadow of death on Wednesday last, 18th current. He was born in the vicinity of Bannockburn, Scotland, and was seriously impressed when a Sunday scholar at an early age; afterwards becoming a member of the Relief Presbyterian congregation at 15. He was an active Sunday School teacher. At an early age he became an English Baptist at Stirling. He came out in *The Ticonderago*, in which the most terrible mortality prevailed that probably ever befel any ship to Australia. Fever cut off on the passage and quarantine ground here about 150 persons, his pious wife falling a victim to the pestilence, and he had very narrow escape for his life, but he was much benefitted by his sister, who came out with him. He became a member of a free communion Baptist congregation here, but frequenting our place, he decided to unite himself to us, which he did in October, 1855. The congregation he left is now under the pastoral care of Mr. Isaac New, whose successor in Birmingham has joined the Reformation. It was rare indeed for Bro. Stevenson to be absent from morning and evening services whilst residing in Melbourne; and on removing to St. Kilda he was regular in his attendance in the morning. About three months ago he was attacked by acute inflammation, producing rapid consumption. During his illness he appeared calm and happy, requesting, on one occasion, that the hymn might be sung, " 'Tis religion that can give." Last Lord's day morning the event was improved by Bro. Thomson, sen. in a pathetic address from Heb. ii. 14, 15; and in the evening a discourse was given based on Ps. xxxvii. 37.

Our two brethren have proved in the prospect of dissolution, that it is no vain thing to serve the Lord. Bro. Stevenson has also left a sister-widow and three daughters on the care of Him who is the widow's stay and the orphan's help. May we all be faithful, and so join our departed brethren in the realm of eternal bliss.

R. SEAVICZ.

Melbourne, Victoria, April 24, 1860.

August, 1860.

DISCOURSE ON ELECTION.*

BY E. GOODWIN.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied" (1 Peter, i. 1, 2.)

FROM many expressions found in this epistle, it seems to have been written at a time of great persecution. On account of their attachment to Christ and his holy religion, Christians were driven from their homes, and scattered abroad through the various parts of the countries named in the commencement of this epistle. And now, lest they should be overcome by sufferings and poverty, and thus be led to abandon the cause of Christ, Peter writes this letter for the purpose of comforting them in their deep distress. Hence, he says to them in the 4th chapter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Among the many things which he brings to their remembrance as sources of consolation, is the fact that they are the elect of God—elected according to his foreknowledge. And I ask, what was better calculated to comfort them, in the midst of the sufferings and deaths to which they were constantly exposed, than the fact that they were God's elect, or chosen people? They could

well say, in view of this fact, "If God be for us, who can be against us?"

From this scripture, as well as many others which might be quoted, you see that the doctrine of election is a Bible doctrine. I take the ground, that the Scriptures teach the doctrine of election by grace.

But in regard to this Bible doctrine, there are two general views entertained. Some present the subject in the following light:—

Long before time began, there was a secret covenant entered into between the Father and the Son, by virtue of which a certain number of the human family was given to Christ. These, Christ agreed with the Father, to save, and therefore he will save them. These are the elect, and their salvation was thus unconditionally secured from all eternity. This is called eternal election, and the number thus elected is said to be so definite, that it cannot be increased or diminished. [I have always wondered, if this electing covenant was a secret covenant, how the preachers found it out.] It is further held, that those who are not embraced in that eternal covenant, are passed by in the councils of redemption, so that there is no salvation for them—they must perish, and that for ever. It was once taught that these were reprobated from all eternity to everlasting damnation; but I believe there are few now, if any, who openly avow that sentiment. Instead of saying the *elect* and *reprobate*, now, they say, the *elect* and the *passed by*.

The other view of the doctrine of

* A volume containing sixteen sermons has recently been published in Cincinnati. It is entitled "The Family Companion, or Book of Sermons on various subjects, both Doctrinal and Practical," and is the production of an editorial brother. A worthy brother who was on a visit to Nottingham having read the Sermon on Election, said, "It, of itself, is worth the price of the volume." We therefore concluded to give it in the *Harbinger*.—Ed.

election is the following : That to elect is to choose, and that there is a time in the history of all the chosen when this election takes place ; that this election is obtained on certain conditions, and that these conditions are made known to all in the gospel, and all who comply with them become the elect of God ; while those who will not comply with God's terms of election, are reprobated by their own evil works, and, dying in this state, will be condemned because they had pleasure in unrighteousness.

This last view of the doctrine of election is ours ; but we have no doubt that many very honest persons hold the former. I have no doubt but that they honestly believe their views are found in the Holy Scriptures ; hence they will quote many passages to sustain the position they have taken on the subject. Well, we now design entering into a careful examination of most of the scriptures which are relied on to sustain the doctrine of eternal and unconditional election and passing by, for the purpose of seeing if they really do prove that doctrine.

But before entering upon this investigation, we concede that there have been many special, particular, and, I may say, unconditional elections under the government of the Heavenly Father. All such elections, however, were for the good of others, and not for the special and exclusive benefit of the persons elected. Christ is the elect of God, but he was chosen to give his life a ransom for all to be testified in due time." The seed of Abraham was an elect seed, but it was chosen to be the means of blessing others. "In thy seed," said God, "shall all the nations of the earth be blessed." Paul was a chosen vessel, but he was elected to go to the "Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they might obtain remission of sins, and an inheritance among the sanctified." But now, whether those thus

elected enjoyed the favor of God, and got to heaven, depended upon the faithful discharge of the duties imposed upon them by virtue of their election. Hence Paul had to keep his body under subjection, lest after he had preached to others he himself should be a castaway.

But we now proceed to the investigation. The first scripture we will examine is found in Isaiah i. 5, 6, and reads thus :—"The whole head is sick, and the whole heart faint ; from the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores." This scripture is adduced, not so much to prove the doctrine of election and passing by, as to support another feature of the system, namely—that all mankind are by nature totally and hereditarily depraved. It is held that by reason of this total depravity, man, in a state of nature, cannot think a good thought, or perform a good act ; and that all that is necessary in order to consummate the ruin of the whole world, is for God to withhold his special and enlightening grace. But that he does, of his own good will, impart illuminating and converting grace to the elect ; not to make them God's people, but to let them know that they are his.

I have sometimes heard this illustrated thus : A owes B fifty dollars, and is not able to pay it. C, as A's surety, pays the debt in the absence of A. Now B has no demand against A, but as A has no knowledge of the fact, he may have much uneasiness on the subject. But B now sends A a receipt, not because A has paid the fifty dollars, but to let him know that C has paid it for him. So God converts the sinner—not to make him God's elect, but to let him know that he was such.

Upon the scripture just quoted from Isaiah we will remark, that it has no reference to any person now living, and that it never was intended to apply to the moral state of man by nature. To prove this first remark, we need only

read the 1st verse of the chapter and of the book. "The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem, in the days of Uziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Thus you perceive that this vision had exclusive reference to Judah and Jerusalem in the days of these four kings. We sometimes illustrate the meaning of this scripture by the following figure:—Suppose a father has a rebellious son; he reasons with him, and exhorts him to obey his father, but he still refuses. He then chastises him, but he still disobeys; he lays upon him many stripes, but he still rebels, until his father exclaims, O! sinful child, why need you be stricken any more? You will rebel more and more. The head is sick, and the whole heart is faint; from head to foot there is no soundness; you are full of wounds and bruises by means of the stripes I have inflicted upon you. Come, now, and let us reason together upon this subject. Thus it was with the Jewish nation at that time. They had rebelled against God, and hence he says, "I have nourished and brought up children, and they have rebelled against me." For this rebellion God had brought on them one judgment after another, but still they rebelled, until he breaks forth in the doleful words first quoted, and declares that they are full of wounds from the sole of the foot even unto the head. The whole nation, from the king upon the throne to the meanest subject, were suffering on account of these chastisements of the Lord. Hence, he says, "Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, and it is desolate as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." These judgments and calamities are the wounds and bruises complained of in this prophecy, and these were brought upon them for their own wickedness, and not because of their natural depravity.

edness, and not because of their natural depravity.

The next scripture that we shall notice, is found in the first chapter of Ephesians, and reads thus: "According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself. In whom we have also obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. i. 4, 5, 11.) You will notice that the apostle does not say of these persons that they were predestinated *children*, but that they were predestinated unto the *adoption of children*—that is, they were predestinated to be adopted into the family of God by Jesus Christ. But now, in order to enjoy the benefits of this predestination, it was necessary for them to be adopted. I proceed to make the following propositions:—First, some of the very persons who were thus predestinated, failed to enjoy the benefits of their predestination, and were lost. Second, some who were not of the predestinated number here spoken of, were adopted into the family of God, and sealed with the Holy Spirit. If these two points can be sustained, you perceive that we need not be much concerned to know whether we are of the predestinated number or not—for if we are, we may be lost; and if we are not, still we may be saved: and thus it will be seen that this scripture does not sustain the doctrine of unconditional, eternal election and passing-by.

But in order to understand this scripture, we must notice who the writer is, and who the persons addressed are. Paul is the writer, and he was a Jew. He says, "I also am an Israelite, of the seed of Abraham." This address was made to those who had embraced the Christian religion from among the Gentiles; and hence the apostle says to

them, "Remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands" (ii. 11, 12.) Then we have a Christian Jew writing to Gentile Christians.

Now, you will notice, that the apostle changes his mode of address some two or three times in the course of the chapter. "Grace be to *you* from God our Father" (v. 9.) Here he addresses them in the second person, but in the 4th verse he changes his mode of address, and says, "According as he hath chosen *us* (not *you*) in him from the foundation of the world." "Having predestinated *us* (not *you*, Gentiles) unto the adoption of children by Jesus Christ." But at the 13th verse he again changes the person of his address, and says, "In whom *ye* also trusted, after that *ye* heard the word of truth," &c. Now, by the particle *also*, the apostle shows that the persons spoken of in this verse were not included in anything said from the close of the third verse to the commencement of the 13th — consequently, they did not belong to the predestinated number of whom Paul here speaks; and yet when they believed, they were sealed with the Holy Spirit of promise. But of those predestinated it is said, "He came to his own, and his own received him not; but as many as received him, to them gave he the power to become the sons of God, even to them that believed on his name" (John i. 11, 12.)

Thus you perceive that the Jews were the predestinated — they were predestinated before the foundation of the Jewish age, to be adopted the children of God; but faith in Christ was one of the conditions of the adoption. Hence those who did not believe never obtained the privilege of this adoption. But when the Gentiles who were not thus specially predestinated believed in Christ, they obtained the power to become the sons of God. They trusted in

Christ, and were sealed with the Holy Spirit of promise.

The next scripture we will notice, which is relied on to prove the doctrine of unconditional and eternal election, is found in the eighth chapter of Romans, and reads thus: "For whom he foreknew, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (v. 29-30.)

In order to understand this scripture, as well as other portions of this epistle, which we shall examine in this investigation, it will be necessary to notice the design of the Apostle's argument.

At the time this letter was written (as noticed in a previous discourse) a controversy was going on in reference to the privileges which should be granted to those who turned to God from among the Gentiles. The Jews contended that the privileges and blessings of the gospel should not be granted unto the Gentile world. The Apostles taught that God had granted unto the Gentiles all the blessings of the gospel, on the same terms on which they were offered to the Jews. That, under the reign of Christ, no difference was made between the two nations, but that all stood on equal ground, so far as the gospel was concerned. This accounts for the following expression, found in this letter: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (ch. i. 16.) "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, and honour, and peace, to every one that worketh good, to the Jew first, and also to the Gentile" (ch. ii. 9-10.) "Are we (Jews) better than they (the Gentiles)? No, in no wise; for we have before proved, both Jews

and Gentiles, that they are all under sin" (ch. iii. 9.) Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles. Cometh this blessedness on the circumcision only, or upon the uncircumcision also?" (ch. iv. 9.)

You will find, my friends, that this epistle abounds with expressions of this kind, all of which go to show, beyond the possibility of doubt or cavil, that Paul's main object in writing this letter, was to settle the controversy above mentioned, and to prove that, under the gospel, no difference should be made between Jew and Gentile; that all should enjoy the same privileges. To oppose this view, the Jews would refer to the high privileges and national glory which God granted them under the Old Covenant, and contend that these blessings were granted to them because they were better than other men. But the Apostle tells them, that as a nation, they are no better than the Gentiles, but that God had given them these honors because of a predestination which had passed in his mind, long before they were brought into the actual possession of them. For whom he did foreknow, he did predestinate to be conformed to the image of his Son. But we now ask, whom did he foreknow? Near the conclusion of this general argument, the Apostle says: "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people, whom he foreknew" (chapter xi. 1, 2.) That is, God hath not cast away the whole Jewish nation; for "as many as received him, to them gave he power to become the sons of God." This shows clearly that the Jewish nation, or the seed of Abraham, was the *foreknown* of God, who were predestinated to be conformed to the image of his Son; or, according to Ephesians i. 4, to be adopted into the family of God.

Now, says the Apostle, in reference

to those whom he foreknew, "Whom he did predestinate, them he also called." But when and where did he call these predestinated ones? "When Israel was a child, then I loved him, and called my Son out of Egypt" (Hosea xi. 1.) By the hands of Moses did God call and bring his people whom he foreknew, or approved before, out of the land of bondage, unto a goodly land. And those whom he thus called, he also justified. He justified them in going into the land of Canaan, and taking possession of it. On what principle could they have been justified in driving out the holders of the land, and taking it into their own possession, only that God foreknew them in the covenant he made with their father Abraham, which covenant secured to them this land? "And whom he justified, them he also glorified." The word *glorified*, Webster defines thus: "Honored, dignified, exalted to glory." One of the prophets, speaking of the glory [which had once dwelt in the house of God, among the Jews, but which had been lost by reason of sin, says: "I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house (the temple rebuilt) shall be greater than of the former, saith the Lord of hosts" (Hag. ii. 7-9.) Yes, my friends, God gave this people glory and honour above all the nations of the earth. He even honored them with the emblem of the divine presence. Hence, we learn, that when Moses had finished the tabernacle, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. xl. 34.)

Thus was the seed of Abraham foreknown, called, justified, and glorified; and the apostle introduces these facts here, to show them that they had not attained these privileges by their own good works, but they were granted unto them by virtue of a divine arrangement made with Abraham, before they were

horn. The conclusion, then, would be if God sees proper to grant the blessings of the gospel to the Gentiles, the Jews ought not to complain; that God's manner of dealing with them would fully justify him in extending all gospel blessings to the whole world, on the same terms. Thus it will be seen, that instead of this scripture proving the doctrine of eternal, unconditional election to heavenly glories, it is but a part of an argument levelled directly against that very doctrine.

I know that some good brethren apply this passage to the ancient saints who have been called from earth to glory—perhaps those who rose at the resurrection of Christ—but I can see no reason why Paul should introduce those persons into this argument. I cannot see what bearing their case would have had upon the subject. But the view we have presented is in good keeping with the whole argument, as will appear more fully as we proceed.

We will now invite attention to the ninth chapter of this epistle. This chapter has been thought to contain more Calvinism than any other portion of the New Testament. Some have called Paul a Calvinist, and the Apostle James an Arminian; but we make no such distinctions among the witnesses of our Lord.

But to the chapter. "I say the truth in Christ; I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Paul seems to make this statement for the purpose of preparing his brethren for his following arguments, and especially for a declaration which he makes in the eleventh chapter: "What then! Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," &c. (v. 7.)

He would seem to say, I do not make

this statement out of any ill will which I entertain toward my brethren, for "I have great heaviness and continual sorrow in my heart" for them. Some render this passage thus: "I have great grief and unceasing anguish in my heart, for my brethren, my kinsmen according to the flesh, (for I also was, myself, wishing to be accursed from Christ)." That is, I have great feeling for them, for I had once the same views of Christ which they now have.

This rendering seems natural, and well agrees with Paul's past history. He then proceeds to speak of his brethren thus: "Who are Israelites! To whom pertaineth the adoption?" &c. By virtue of the predestination which we have already noticed, the adoption belonged to them. But by rejecting Christ, they lost this privilege. "Not as though the Word of God hath taken none effect. For they are not all Israel who are of Israel. Neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed. For this is the word of promise, at this time will I come, and Sarah shall have a son." Ishmael was indeed a son of Abraham, but not the son of promise; but Isaac being the promised son, the seed was reckoned in him.

"For this is the word of promise. At this time will I come, and Sarah shall have a son." This reference to the promise which God made to Abraham, Paul makes, for the purpose of showing that the Lord granted unto Isaac the privilege of being progenitor of the promised seed because of that promise, and not because of any good thing which he had done. And the force of this remark will be seen at once, when we consider the subject which the apostle is discussing. You will remember, my friends, that the great Apostle of the Gentiles is here

defending the rights and privileges of that people. The subject of privilege, then, is the subject under consideration. The Jews claimed privileges above the Gentiles, on account of their good works, and because of the high favors which God had conferred upon them. But Paul here lets them know that Isaac received the privilege of being the progenitor of the chosen seed, by virtue of a promise made to his father before he was born; and hence, that it could not have been on account of any good works which he had done. The natural conclusion would then be this: that if God saw proper to grant the blessings of the gospel to the Gentiles, the Jews had no reason to complain.

This view will appear still more fully as we proceed. "And not only so," (God not only chose Isaac in preference to Ishmael) "but when Rebecca also had conceived by one, even by our father Isaac, (for the children being not yet born, neither having done any good nor evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth) it was said unto her, the elder shall serve the younger" (10, 11, 12.) The eleventh verse is a parenthesis, and hence we would understand the apostle better by reading the tenth and twelfth verses together; thus, "when Rebecca had conceived by one, even by our father Isaac, it was said unto her, The elder shall serve the younger."

But then the question may be asked, Why was this said unto her? Paul answers, "That the purpose of God, according to election, might stand." And what was that purpose? We answer, that the promised seed might be reckoned in Jacob, and not in Esau. This was not an election of heavenly glories, and a reprobation to eternal ruin. Heaven and hell are not the subjects under consideration. The promised seed must of necessity be counted in one of these two sons, and God had the right to say which; and by the exercise of that right,

he chose, or elected, Jacob for that purpose. But in doing so, he did not consign Esau to eternal torment. Nor did the choosing of Jacob for the purpose here spoken of, secure to him a place in heaven without any further effort on his part. This depended upon his personal conduct in this life.

But the Apostle proceeds: "As it is written, Jacob have I loved, and Esau have I hated." Without noticing the connection of these verses, some have thought that Paul here teaches that God loved Jacob and hated Esau before they were born. But, my friends, by looking at this passage again, you will perceive that the Apostle does not say that God said unto Rebecca, that he had loved Jacob and hated Esau; but, that the elder should serve the younger. And then he says, "As it is written, Jacob have I loved, and Esau have I hated." But we ask, Where was this written? We answer, in the very last book in the Old Testament — some twelve hundred years after Jacob and Esau had both gone to the silence of the tomb. That we may understand this declaration, we must remember that the names of Jacob and Esau were applied to their descendants, after their death, as national titles. The whole Jewish nation was called Jacob, and Israel, after their father; and the same is true in reference to Esau. And hence, the hatred and love mentioned in Malachi i. 2, 3, applied to Jacob and Esau nationally, and not individually. In this passage the Lord complains of Israel, saying: "I have loved you, saith the Lord; yet ye say, wherein hast thou loved us?" Then God answers: "Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

But the question may now be started, Why did the hatred or displeasure of the Lord thus rest upon Esau, or the Edomites? A plain and satisfactory

answer will be found in the Book of Obadiah. We commence reading at the eighth verse : " Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of Mount Esau ? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the Mount of Esau may be cut off by slaughter." But why did God thus deal with the descendants of Esau ? Was it because he had determined so to deal with them even before their father was born ? Or was it on account of their own personal wickedness ? Hear the answer, my friends : " For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever " (v. 10.)

After the Lord had called to remembrance the unrighteous conduct of that people, he proceeds thus : " For the day of the Lord is near upon all the Heathen ; AS THOU HAST DONE, IT SHALL BE DONE UNTO THEE ; THY REWARD SHALL RETURN UPON THINE OWN HEAD " (v. 15.) Thus, my friends, you perceive that, instead of this passage favouring eternal and unconditional election to heavenly glories, and reprobation to eternal burnings, it proves that just and equitable doctrine, that God will render to every man according to his works.

But we now return to the consideration of the ninth chapter of Romans. " What shall we say then ? Is there unrighteousness with God ? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion " (verses 14-15.) That God has the sovereign right to exercise his mercy and compassion on whom he will, none will deny. But if it be asked, Upon whom will he exercise his mercy ? we answer in the words of David : " With the merciful thou wilt show thyself merciful, and with the upright thou wilt show thyself upright. With the pure thou wilt show thyself pure, and with the froward thou wilt show thyself froward ; and the afflicted people thou wilt save ; but thine eyes are upon the haughty, that thou mayest bring them down " (Sam. xxii. 26, 27, 28.)

But Paul proceeds : " So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy " (v. 16.) With what an appearance

of triumph do predestinarians introduce this scripture into their religious discourses ! This declaration is applied to the subject of becoming Christians, and getting to heaven, and from it, it is argued that these blessings are not to be obtained by willing or striving—that the sinners must wait God's good time, and if he wills to have mercy upon them, he will do so without any willing or running on their part—for, say they, it is not of him that willeth, nor him that runneth, but of God that sheweth mercy.

But, my friends, the whole meaning of this passage turns upon the little neuter pronoun *IT*. Surely, it will not do to make pardon, and heaven, the antidote to *it*, in this sentence, when these subjects have not even been mentioned in the preceding connection. What is the subject under consideration ? We again remind you, friends, that the Apostle is here discussing the subject of privilege ; and now referring to what he had said about the privileges granted to Isaac and Jacob, and which had long continued to their posterity, he says : " It is not of him that willeth, nor runneth, but of God that sheweth mercy." You know, my dear hearers, that Isaac willed that Esau should have the blessing, and Esau ran for it, but Jacob got it, and with it the privilege of being the progenitor of the promised seed. But why is this matter referred to here by the Apostle ? I answer, to prove to the Jews that if God sees proper to grant the privileges of the gospel to the Gentiles, the Jews have no right to complain, for the matter of privilege is not of him that willeth, nor of him that runneth, but of God, who alone has the right to offer gospel privileges to whom he will.

" For the Scripture saith unto Pharoah, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth " (17, 18.)

This passage has also been forced into the service of those who teach the doctrine of unconditional election and passing by. But if it has anything to do with that doctrine, it not only proves that God saves the elect unconditionally, but that he also hardens the hearts

of those whom he has passed by, and thus makes their condition even worse than it is by nature! **WORSE AND WORSE.** The advocates of the doctrine which we are now examining, tell us that all men are, by nature, totally and hereditarily depraved, and all that is necessary to consummate their ruin, is for God to withhold from them his enlightening and quickening grace. And then, in order to sustain a falling system, it must be made to appear, that notwithstanding the non-elect are by nature wholly indisposed to do any good thing, yet, lest they should peradventure put forth their hands and obey the Lord, God hardens their hearts, and makes them worse than even total depravity itself!

In regard to Pharaoh's case, we differ from many who do not believe in the doctrine of eternal election. Some suppose that God only hardened Pharaoh's heart by conferring blessings upon him; as blessings rejected tend to harden: but from the entire testimony found in the history of that wicked king, I am bound to believe that God did directly and miraculously harden his heart.

By referring to Exodus iv. 21, you see that when God appeared unto Moses to send him into Egypt to deliver Israel, he told him that he would harden the heart of Pharaoh. This promise was made before Moses had even performed one miracle in the presence of Pharaoh, or had brought one judgment upon him. And by reading the whole history of that wicked monarch, you will find that it is said three times that Pharaoh hardened his own heart; three times it is said that his heart was hardened, without saying who did it; four times God said that he would harden his heart, and seven times it is said most positively that God did harden his heart. We therefore conclude that the Lord did harden Pharaoh's heart; but we ask, Why did he do it? The Lord answers: "That I might show my power in thee, and that my name might be declared throughout all the earth."

When any government decides that for certain crimes the transgressor shall be put to death, the same government has a right to say in what way he shall be executed, and all wise and benevolent men seek to make the execution accomplish the greatest amount of good to the living.

On this very principle did God act toward Pharaoh. He had forfeited his life by his own wicked works, and the Lord determined to identify his death with the deliverance of his people, in such a manner as to show that he did not come to his end in an ordinary way, but that he was destroyed by the direct power of God. This would be calculated to deter others from wickedness.

According to this view, we read that when the children of Israel were upon the banks of the Red Sea, and Pharaoh and his hosts now in sight, that "the Lord said unto Moses: * * * Speak unto the children of Israel, that they go forward, * * * and I, even I, will harden the hearts of the Egyptians, and they shall follow them, and I will get me honor upon Pharaoh, and upon his hosts" (Ex. xiv. 13, &c.)

But why is this case alluded to here? I answer, to show the Jews that notwithstanding God had broken them off from the blessings and privileges of the gospel, and had poured upon them the spirit of sleep and slumber, and darkened their eyes so that they might not see, he had only treated them as he had treated others for their sins. Thus, it will be seen that this passage has nothing whatever to do with the doctrine of unconditional election and passing by.

But let us continue our examination of the ninth chapter of Romans. "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

This scripture has long been used to support the doctrine of unconditional and eternal election and reprobation.

Some seem to think, that because God has the same right to dispose of men according to his own pleasure that the potter possesses over his clay, that it follows, as a matter of course, that he has predestined the eternal destiny of all men. But this is by no means a fair conclusion. Because the potter has power over his clay, to make of the same lump one vessel for a more honorable purpose than another, it does

not follow that he will make some vessels for destruction.

But because we are not willing to admit that God did, from all eternity, elect some men and angels to everlasting glory, and that he passed by all others, and left them to be eternally miserable—some think that we limit the power of God—that we are not willing for the Lord of the universe to do as he pleases with his own. But we are the last persons to object to the sovereignty of the Lord. We believe that he has the same power over the whole human family that the potter has over the clay. Yes, we are all in the hands of God, as clay in the hands of the potter. He has an undisputed right to dispose of all men according to his own will, and to stipulate the terms upon which he will make one man a vessel of honor, and another of dishonor.

At this point, Predestinarians object, virtually, to the sovereignty of God, and manifest an unwillingness for the heavenly Father to do as he pleases. Yes, at this very point, this charge, which they have so often preferred against others, falls upon themselves. They oppose the very idea of conditions in this matter, and would reason the Lord out of his own terms, because, forsooth, they think it incompatible with the sovereign power of God, for him to suspend the destiny of man upon conditions. But we contend that the Lord has a right to do with us as seemeth to him good, and that he has suspended our weal or woe on our own conduct.

Inasmuch, then, as we are all in the hands of God, as clay in the hands of the potter, we ask, on what terms does the Lord propose to make vessels of honor, or of dishonor? This is an important question; it has in it interests which reach into the world of spirits, and lay hold on things invisible and eternal. That we may fully understand this matter, we will now turn to the eighteenth chapter of Jeremiah, and read from the commencement:—"The word came to Jeremiah from the Lord, saying, arise and go down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again, another vessel, as seemed good to the potter to make it" (v. 1, 2, 3, 4.)

Here was a literal fact which trans-

pired before the prophet. The potter had intended to make one kind of vessel of the lump upon which he was operating when the prophet visited him; but it was marred in his hands, so that it would not answer the purpose first proposed. Well, the clay was his own; he could do as he pleased with it, and therefore he just made of it another vessel, according to his own will.

While this example was resting upon the prophet's mind—while he was reflecting upon the manner in which the potter had disposed of that piece of clay, he says:—"Then the word of the Lord came unto me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hands, so are ye in my hand, O house of Israel" (v. 5, 6.)

From this declaration, you see that the Lord applies this parable to the house of Israel, and by it would give the Jews to understand, that they, as a nation, were in his hand, as clay in that potter's hand—and that he could mould them into vessels of honor and dishonor, according to his own good pleasure. But he does not leave them without farther instruction, for he proceeds to tell them his own terms—or conditions, if you please—upon which the honor or dishonor of any people rests. Hear it

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck, and to pull down, and to destroy it: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them" (v. 7, 8, 9, 10.)

This removes the veil from the doctrine of the potter and the clay, and shows, in the light of heaven's eternal truth, the principle upon which every man's destiny will be for ever settled. The people of Nineveh understood this principle, and notwithstanding God had said, by the mouth of his prophet, "Yet forty days, and Nineveh shall be overthrown"—without expressing one single condition—yet they, believing God, repented in sackcloth and ashes, and cried mightily to God, saying, "Who can tell if God will turn and repent, and

turn away from his fierce anger, that we perish not." And the Lord did deal with them according to the principle developed in the eighteenth chapter of Jeremiah; for when "God saw their works, that they turned from their evil way, he repented of the evil that he had said that he would do unto them, and he did it not" (See Jonah iii.)

But if any should ask, why does Paul introduce the potter and the clay into his argument, in the ninth of Romans, we answer, for the purpose of justifying the ways of God to man, and to shew the Jews, that notwithstanding they had been formed of the Lord for vessels of honor, yet by their own evil doings they had become marred in the hands of the Lord, so that he was now about to mould them into vessels of dishonor. He had endured with much long-suffering these vessels of wrath, who had fitted themselves for destruction; but he now determined to bear with them no longer: hence Paul declares, in this general connection, that they were broken off because of unbelief. As a nation, God has dealt with them as the potter, whom Jeremiah saw, did with the clay. They were marred in his hand, and he had made them vessels of dishonor, even unto this day.

Paul would further prove, by the example of the potter and the clay, that if the Gentiles should turn from their sins, and do that which is right, the Lord will make them vessels of honor, and that no one durst reply against God; "for the potter has power over the clay, of the same lump to make one vessel unto honor, and another to dishonor."

Thus you perceive that this chapter, when rightly understood, according to the apostle's design, fails, utterly fails, to sustain the doctrine of eternal, unconditional election and passing by; and hence, that system must go off limping to some other part of the good book for support.

But if any should ask, Is the principle laid down in the eighteenth of Jeremiah found anywhere in the New Testament? we refer them to 2 Tim. ii. 20, 21.

After the apostle had named many vices which were practiced by men, he says: "But in a great house, there are not only vessels of gold and silver, but also of wood and of earth, and some to

honor, and some to dishonor. If a man, therefore, purge himself from these, (the crimes just named) he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."

Here we have the same principle set forth, and hence we would say to you to-day, if you wish to be vessels of honor, prepared for heavenly glory, purge yourselves from all filthiness of flesh and spirit, and endeavour to perfect holiness in the sight of God.

But we will now consider the scripture which we read at the commencement of this discourse.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Jesus Christ" (1 Pet. i. 1, 2.)

Notwithstanding this passage of Scripture does prove the doctrine of election, yet it does not prove the doctrine of unconditional, eternal election and passing by, for the following reasons:

1. They were elected through the sprinkling of the blood of Christ; but they could not have been thus sprinkled before they were born.

2. They were elected through a sanctification of spirit unto obedience, or by having their spirits set apart to obedience. This was a personal matter, and could not have been performed "before the world was made, or Adam formed."

3. They were elected according to the foreknowledge of God. Now, foreknowledge is generally understood to mean knowledge of an event before it comes to pass; hence, these persons were elected according to a system of which God had knowledge before they were elected. This being so, they could not have been elected from all eternity; for in that case, their election would have been as old as God's knowledge. There could have been no foreknowledge about it.

4. But in the fourth place, we remark, that to elect is to choose—to choose is an act—every act implies a time when it is performed, and hence no act can be performed from all eternity; therefore these persons were not thus elected. It is just as contradictory to say that

the elect were chosen from all eternity, as to say that the world was made from all eternity. Should an individual assume the last position, you would all reply that this could not be. You would say, that if the world was made, it is not eternal; and if it is eternal, it never was made. Just so we say in reference to election. If they were Christ's people from all eternity, they never were elected; and if they were elected, they were not his, in this special sense, from all eternity. But Peter says, they were the elect of God, and hence they were not chosen from all eternity.

The phrase "foreknowledge," in the Scriptures, generally refers to something which God has made known before—hence the elect of God, in the gospel dispensation, are chosen according to a system of which God had given some knowledge before it was fully developed. This knowledge is found in various parts of the Old Testament, but particularly named in the thirty-first chapter of Jeremiah. In this chapter, God promises the New Covenant, in which promise he says: "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."

You will notice that they were not the people of God at the time this knowledge was given, for, saith he, "*they shall be my people*," referring to some future time.

Now all who were elected according to the stipulations of that covenant, when made, were elected according to the foreknowledge of God. This covenant we all understand to be the gospel, or New Testament of our Lord and Saviour.

Now that we may fully understand this matter, we will introduce the first elections which ever took place by virtue of the New Covenant. This covenant never could be ratified while the Old Covenant stood, and hence Christ took it out of the way, nailing it to his cross. But as Christ was to be the mediator of this New Covenant, it never could be in full force until he appeared, with his own blood, in the presence of God, for all who should become the elect of God according to that new institution; hence said Jesus to his disciples, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high."

According to this command, after the Lord ascended, "they returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room," where about one hundred and twenty of the disciples remained together, waiting for this super-human power, by which they should know that their Lord was crowned, the covenant sealed, and all things were ready to commence this great work of election.

While they were thus in one place, with one accord, "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

By this divine power the Apostles were enabled to speak to the understanding of all present. They pointed out to them the wickedness of their former conduct, and proved by testimony which they could not doubt, that God had raised the same Jesus whom they crucified from the dead, and made him both Lord and Christ. "Now when they heard this, they were pierced in their hearts, and said unto Peter, and to the rest of the Apostles, Men and brethren, what shall we do?"

These very persons had long been the people of God, nationally, by virtue of the Old Covenant, but they now saw that this covenant was done away; that they could claim nothing upon its principles; that they had sinned egregiously in rejecting and crucifying the Lord of glory; and that unless they could obtain pardon, and become the elect of God, by virtue of the New Covenant which God promised by the prophet Jeremiah, they must be miserable for ever. Overwhelmed with these awful reflections, and pierced in their very hearts, they cried out, "Men and brethren, what shall we do?"

Will you hear the answer of these newly inspired witnesses of our divine Lord? O hear it, and let it sink deep into every heart. "REPENT AND BE BAPTIZED EVERY ONE OF YOU, IN THE NAME OF JESUS CHRIST, FOR THE REMISSION OF YOUR SINS, AND YOU SHALL

RECEIVE THE GIFT OF THE HOLY SPIRIT. * * * Then they that gladly received the word were baptized; and the same day there were added unto them (that is, unto the elect of God) about three thousand souls."

Thus, on that day, were about three thousand persons elected according to the foreknowledge of God the Father; that is, according to a plan of which God had knowledge before it was sealed by the blood of his Son. And we now say to you, one and all, that you may all become the elect of God on the same terms. God is not a respecter of persons—all who will, may come and take the waters of life freely.

Having now seen that the Scriptures, which are generally relied on to prove the doctrine of unconditional and eternal election, have no reference whatever to that doctrine—that they treat of other subjects—and that, consequently, that doctrine has no support in the oracles of eternal truth, we shall proceed to offer a few arguments in favor of the views which we entertain on this subject, and then close this discourse.

1. The first argument we shall offer to prove that all men may be saved, is drawn from the parable of the talents, recorded in the twenty-fifth chapter of Matthew. Commencing at the 14th verse, we read as follows: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one: to every man according to his several ability; and straightway took his journey." We are informed by the witness of our divine Lord, that "after a long time the Lord of these servants cometh and reckoneth with them." Unto two of them he said, "*enter into the joy of thy Lord*;" but concerning the third, he said, "*take the talent from him, and cast him into outer darkness; there shall be weeping and gnashing of teeth.*"

Now, we ask, why was this difference made? Was it because the Lord of these servants had from all eternity chosen two of them to be participants of his joy, while he passed by the other? No! the difference in their condition was made upon a more righteous principle. It was because the first occupied until their Lord came. They were busily

engaged in doing his will; and hence he said unto them, "WELL DONE good and faithful servant. *You have been faithful over a few things, I will make you rulers over many things.*" But the other buried his Lord's money in the earth, and spent his time in idleness; he did not obey his Lord, and hence he was declared to be a wicked and unprofitable servant, and for this wickedness he was cast into outer darkness.

Now, all this means something; and we ask, what is it intended to teach? The Saviour answers: "The kingdom of heaven is like unto" this. That is, this represents God's manner of dealing with the children of men. All are his servants; he has made of one blood all nations that dwell upon the face of the whole earth. And he has given to all talents to be occupied in his service—and all who do occupy according to his will, shall enter into everlasting joys in heaven; while those who "refuse and rebel, shall be destroyed, for the mouth of the Lord hath spoken it."

2. Our second argument is, the fact that salvation is offered in the Scriptures to all. When the angel appeared to the shepherds in Bethlehem's fields, he said unto them, "Fear not, for behold we bring you good tidings of great joy, which shall be unto all people."

This has reference to the great salvation offered in the gospel which Christ had now come to prepare; and from the language of the angel, it is certain that God designed that this salvation should be offered unto all people. But if a part of the human family had been passed by in the councils of grace, and in consequence of that fact they could have no part in this salvation, I ask, how could the Saviour's birth be good news to all people?

When the Lord had finished the work of teaching and suffering which he came to do, just before he ascended up on high, he said unto his disciples, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem" (Luke xxiv. 46, 47.) "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark xvi. 16.) From

these scriptures you see that it is the will of God, set forth in the command of Christ his Son, that the glad news of salvation should be preached among all nations, and to every intelligent creature; that repentance is enjoined upon all, and remission of sins promised to all who obey.

Now, if there is a portion of our race for whom this salvation was never provided, then this whole procedure is nothing but solemn mockery. It would be more consistent with the character of the good Lord for him to steal away the elect from our world, and take them to glory without letting those whom he passed by know that any beings in the universe fared better than they. But instead of this, angels are dispatched from the high courts of glory to announce the glad news of salvation to men, assuring them that it was to be unto *all men*; and we find the Saviour enjoining no secrecy upon his disciples on this subject: nay, he even commands them to proclaim the glad news among all nations, and to all people; and hence we conclude that all may become the elect of God, and enjoy this salvation if they will.

3. Our third argument is drawn from the mercy and goodness of God. That the Lord God is abundant in mercy and goodness, is taught throughout both Testaments.

Now what would you say of a father who should make ample provision for all the wants of a part of his children, and pass by the rest while in a state of helplessness, and leave them to starve in his sight? You would all condemn him as a monster in human form. And shall we attribute such conduct to the merciful Lord? God has made of one blood all nations that dwell on the face of the whole earth; and shall we say that he has provided for all the spiritual wants of a part of this great family, and that he has passed by the remaining portion, leaving them to perish in their sins, without providing any means for their recovery? That he has made no provision for their salvation, but that they are left to perish as a matter of dire necessity? All the finer feelings of the human heart revolt at the very thought! It cannot be that God has thus dealt with his creature, man. His mercy and goodness forbid such an idea.

4. As a fourth argument, we state

the fact that Christ died for all. In proof of this declaration we read the following scriptures: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that he, by the grace of God, should taste death for every man" (Heb. iii. 9.) "For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time" (1 Tim. ii. 5, 6.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 1, 3.) "We thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them and rose again" (2 Cor. v. 14, 16.)

From these scriptures it is clear that Christ died alike for all men; and hence we come to the irresistible conclusion, that all may receive the same benefits from his death on the same terms. If some may obtain remission of sins and adoption into the family of God by faith in the blood of Jesus Christ, all may. If the blood of sprinkling which Christ shed on Calvary speaketh better things than the blood of Abel, it speaks these better things for all. If it speaks pardon for any, it speaks pardon for all, on the same terms.

5. We argue, in the fifth place, that all may come to Christ, obtain pardon, and thus become the elect of God, from the fact that the invitations of the Bible embrace all mankind. God says, "Look unto me and be ye saved, all ye ends of the earth" (Is. xlv. 22.) "Ho every one that thirsteth, come ye to the waters, and he that hath no money come" (Is. lv. 1, 2, 3.) "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel" (Ez. xxxiii. 11.) "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. xi. 28.) "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink" (John vii. 37.) "The Spirit and the bride say, come; and let him that hear-

eth say, come; and let him that is athirst come; and whosoever will, let him take the water of life freely" (Rev. xii. 17.)

You must see that these invitations embrace all men. The ends of the earth are invited, by which we understand the vilest of the vile—the wicked are invited—the weary and heavy laden are invited—the thirsty are invited—and whosoever will come, are made welcome to come and take salvation's waters without money and without price. You cannot imagine any class or condition of men who are not fully embraced in these invitations, excepting the lost.

Now if there are some of our race for whom these blessings were never intended, then has God mocked the miseries of men, by inviting them to come and partake of blessings which he determined they never should enjoy. Who—who is prepared to bring such an accusation against the Lord of hosts? Who is willing to face the LORD JEHOVAH with such an imputation upon his lips?

6. But, in conclusion, we remark, that the fact of God having appointed a day of general judgment, goes to establish the doctrine for which we are now contending. When Paul stood in the midst of Mars Hill, before the Athenian Areopagus, he said, "God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts xvii. 31.) And Christ and all his apostles teach that we shall be judged according to our works.

The Saviour says, "All that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrec-

tion of damnation." How can this be reconciled with the doctrine of eternal and unconditional election and passing by? If the eternal destiny of all men was unalterably fixed before the beginning of time, why judge the world? Why does the good Lord teach us that we shall all be rewarded or punished according to our works, if our eternal doom was predetermined before we were born? God has not thus dealt with his creature man. His promises and threatenings are all made in sincerity; they mean what they say, and shall all be realized by every one according to his works. To those who by a patient continuance in well doing, seek for glory, honor, and immortality, he will give eternal life; but unto those who are contentious, and obey not the truth, but obey unrighteousness, he will give tribulation and wrath. (See Rom. ii.)

Let all those, then, who have named the name of the Lord, be careful to depart from iniquity. O let us give all diligence to make our calling and election sure. Let us be careful to do his commandments, that we may have a right to the tree of life, and may enter in through the gates into the city.

And to those who have not submitted to the law of Christ, we would say, COME. You may all become the elect of God by faith and obedience. O, then, fly to the Saviour while you may. Repent of all your past sins, forsake the evil of your ways, confess the Lord and Saviour before men, and be baptized in his holy name, and arise to walk in newness of life, and thus be added to the number of God's elect; and then go on to add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that an admittance may finally be administered unto you, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

THE TREASURES OF GOD'S WORD.

WERE I a Queen upon the throne, with many subjects bowing at my feet—did I possess beauty and talents, and the wealth of the world—I would gladly cast them all away for the sweet privilege of being one of God's meek children. For this alone can afford great and unending happiness when all things else shall fail. The earth never has,

nor ever will give us anything that it does not take again, and often, too, without an hour's warning. We may pore over the wisdom of sages, dwell upon the beauties of the poets, delight to look upon the paintings of earth's most celebrated artists—may love to dwell upon the many beauties of art—may love human nature in all its sim-

plidity — may love the sweet-scented flowers, and think them emblematic of all that is good, pure, and holy — may admire the magnificent oaks of the forest, as they stand erect and beautiful — may stop to consider the sublime majesty of the ocean-waves — may listen to the music of little birds and murmuring rivulets, view the green and far-spreading plains, and notice the clouds which darkly veiled the sky passing away, leaving all calm and lovely ; but the mind soon wearies at the sameness. And were this all that we could do, all that we could think upon, life would be but a monotonous round of scenes and duties. But, thank Heaven, we have pleasures for the mind and heart beyond all these. It is found in the Word which God has kindly given us. What pleasure to derive devotion from the songs of David — to learn wisdom from Solomon — to learn unshaken confidence from Abraham and Noah, meekness from Moses, patience from Job — to

learn hope and zeal, and how to bear affliction, from Paul, boldness from Peter, love from John — to find every good and lovely grace perfect and shining forth in the life of Jesus ; and to learn something of what we shall enjoy from the Book of Revelation. Here are pleasures deep and lasting, and possessing infinite variety. If we study many books — if we read Shakespeare, Milton, Longfellow, Macaulay, or Irving, there is still a desire for something which they cannot tell us. There is still a void in the mind. But if we read the Holy Scriptures, we find something to fill and satisfy the mind. Reading the Word does not make us weary, nor do its lessons grow old. Surely no hard or sage has ever taught such lessons, so fragrant with holy truth and purity, so sublime and beautiful — storing the mind with such treasures of thought, and imparting such bliss, as the dear blessed Bible to mortals given, revealing Him who is "the Light, the Life, the Way."

THE HUMILITY OF CHRIST.

JESUS came to seek and save the lost. The mission of the Saviour to our world was associated with mystery and wonder, and in all the experience of men nothing like it had transpired before. When warriors had visited other countries, they had only produced misery and death, and left their name and mission written in blood.

Should a king find it necessary to send an envoy to some foreign inferior court, or to some rude or barbarous part of his own distant possessions, and select his son as this envoy, he would throw around him the badge of royalty, and in pomp and splendor he would go, utterly despising those of inferior dignity, and resolving that his visit should be as brief as possible amongst the *oi barbaroi*, where he could find no congenial spirits. But how incomparable is the court which he might leave, to the court-royal which our Saviour left ; and how different the condescension of the king's son, who only stooped to

communion with the chief of those whom he considered his inferiors ; and our Saviour, who came the lowest of the low, even a babe in the manger of a beast : yea, more, who could say. "The foxes have holes, and the birds have nests, but the Son of Man hath not where to lay his head !" But how different, too, is the stay of each. The king's son does not go there to remain, and his stay is brief. Even angel's visits are but for a moment : like the gentle breeze that fans our brow, they come and go. But not so with our Saviour. For He made his footstool his dwelling-place. He came not on a transitory visit, but to be a citizen of our world — to live in it for more than what is now an average life-time — to bear the fetters of cruelty — to be a servant of servants — to submit to scorn, and finally to endure death for a race of guilty rebels. In all this he had one great object in view, "To seek and save the lost."

HOLINESS.

Do you live it, every day, every hour ? Do others see it — witness it — acknowledge it ? You profess holiness — do you breathe it, speak it, pray it — do

you live holiness, walk holiness ! Is holiness in you, over you, all about you ? Does holiness beam forth in your life, in every thought, look, word, action !

Do the words of your mouth, and the meditations of your heart indicate the doctrine you profess? Do you abandon, now and for ever, every appearance of evil? Is faith working by love, in you, continually?

Nothing so surely and speedily brings this blessed doctrine to perfect love into disrepute, as the inconsistent walk of

its professors. And what a hindrance are these stumbling-blocks to those seeking the inner life, hungering and thirsting after this righteousness. Beloved, let us walk even as Christ walked. "Every man that hath this hope in him purifieth himself, even as he that is pure."

"THE LIGHT OF LIFE"

LIGHT is a divine emanation. It is the glory of nature, and the vesture of God. It is pleasant to the eye, and alike the cause and revealer of beauty. It is a marvellous outpouring and overflowing from the centre of all purity. It is so great as to encompass and irradiate millions of worlds, and so minute as to illumine the pupil of an insect's eye. It is swift as the flight of an archangel, and unceasingly charioteers amidst the splendors and magnificence of the brilliant and immeasurable universe. Handmaid of God — first-born of creation — friend of the reptile — glory of the flowers — joy of the world. Beautiful as is light, it only reveals the exterior of things. A straw may hide its ray, and a prism will change it from its course. It flashes in the brightness of the stars. It is intangible and magnetic, and is invested with attractive and repulsive power. It is unceasing, essential, and healthful. It reveals to us wonderful and delicate proportions, and unveils to our view a part of the works of the Infinite Mind. While we are charmed and delighted with its revelations, we are sometimes subjected to the feelings of awe. Its brightness dazzles, its grandeur overwhelms. But what a poor thing is light, when compared with Him who is the light of life. There is a natural light for the body, and there is a spiritual light for the soul; and that light is concentrated in the Sun of Righteousness, without which the soul is enfolded in the habiliments of gloom. It is a light which shines into our souls — which searches out the thoughts and intents of the heart. There is no hidden part which it does not penetrate. It illumines every chamber, some of which are full of uncleanness and death. It flashes with divine power upon hidden and cherished sin, which is first exposed in all its horrid deformity, and then it

is consumed by the intense fire of its love. It is a light which unfolds all the mysterious and complicated features, sympathies, and affections of the moral character, and reveals to us the deep and celestial things of the kingdom of God, which enables the trusting and hopeful spirit to wait until it shall be borne by the angels up to those holy spheres where darkness is not, and where there is no more death. That light of life influences and expands the intellectual power. It quickens his comparison, and he feels the spirit power of his celestial allegiance. It excites his causality, and unfolds to him, if but in dim outline, the deep and immeasurable purposes of the Eternal love. It arouses his locality, and he longs to fly away and be at rest. It excites the deep feelings of emotional song, and attunes the spirit to the high melodies of heavenly praise. It clears his vision, and gives him an enrapturing prospect of the fair fields of the Heavenly Canaan — of the saints clad in white — of the crowns which sparkle in the light of celestial love — and of the cherubim and seraphim who are for ever before the throne. It adorns and dignifies his language, turning it from the meanness and grossness of a world of sensuality, into that of purity of thought and sublimity of utterance, whereby every word becomes a spiritual symbol, and every sentence a song of praise.

In the view of this light, how poor and impotent is the otherwise magnificent and sublime science of Astronomy. The light of the heavens, which comes from all the golden censers of night, leads my admiring spirit through spheres of beauty and grandeur, and being borne upon the wings of thought, I am found upon a world which lies at the outskirts of creation, when my spirit broods in awe and solemn silence

over, the dark eternal gloom. This is the sable environ of creation — this is the spot where

"Jehovah dropped his slackened line,
Laid his balance by, weighed worlds,
And measured infinite no more."

Here the last lingering ray has died away—here my spirit seems paralysed with the coldness and silence of the unsocial and fearful gloom. Here no sun illumines, no star twinkles, no planets wander, no comet appears — darkness and silence here without a rival reign. Not so with the light of the gospel. It is the full light of the glory of God in the person of Jesus Christ. It is the great central sun in the spiritual universe. It illumines with divine glory—it quickens into life, and through all the boundless powers of the soul it shines with undiminished splendour. Before it the terrors of death fly away, the darkness of heathenism is dispersed, cruelty and wrong perish—alcohol is driven back to his dark abode, while the fiend of slavery, with its whips and chains, and bloody scourges and private wrongs, is crushed and destroyed. By this light the false gods are utterly abolished, all the machinations of the kingdom of darkness are exposed, and the full revelations of salvation, and glory, and honor are made, to the joy of the church and the glory of heaven. Its light is commensurate with the requirements of humanity, and it reveals to us a prodigal world returning to its God. There is nothing so wonderful as the soul. It is great in its ruins. It possesses powers which its own consciousness cannot comprehend. Though fallen, it is not forsaken; though dead, by the light of revelation it is permeated with spiritual life. Even from the deep and immeasurable depths of its degradation, it evinces a power and a desire to rise up to the high conception of grasping infinite truth; and from its wonderful resources there are evolved a series of moral and mathematical truths which are eternal and cannot be changed. Such a soul, whose origin is traceable to the divinity of the Eternal, and whose sympathy, and compassion ally it to God, in order to bring it back to a state of reconciliation, required a Saviour, able and mighty to save. Its value made it worthy of the sympathy and the love of God; and thus the most

stupendous sacrifice which heaven could make *was* made, in order to redeem it from the slavery of sin and the power of death. We can measure the distance of the sun, and call the stars by their names, but who can measure infinite love? Contemplate the mind in ruins—see the soul wrecked and stranded upon the shores of hell. Even then it is without a parallel, and there is nothing under the heavens which can be compared to it. Though it has lost its course — though adverse winds have blown—though it has been shorn of the robes of its purity—though its eye has lost the brightness of its celestial fire—by sin its faculties were not crushed; they were estranged from God, and perverted from the ways of truth. To disperse from it the darkness of sin, the Light of the World came, and in order that it might not be bound by the fetters of death, the Light of Life shone into its sepulchre and den of sin, to bring it forth amidst the rejoicings of the angels, as a spirit ransomed by the Pearl of Great Price. Our natural life is a blessing and a boon. How wonderful and exquisite in all its connections and affections! It intelligently connects us with a few of the things which are material, but what is it in comparison with our spirit-life? That which is quickened into a state of being by faith and obedience—that which is the gift of God through our Lord Jesus Christ—that which claims through the Great Sacrifice a right to the bliss of heaven — that upon which death can have no abiding power—this is the life which allies us to God, which is an earnest of our return to, and acceptance by, Him from whom we had departed, and against whom we had sinned. It is the soul shaking itself from the dust of death, and being by the grace of God invested with the robe of righteousness. It is a life which has no earthly connection. Though in this world the spirit is fallen, and around it the dark clouds of sin are gathered, we perceive in it a majesty which, while it excites our love increases our sorrow. Though fallen, consciousness, which in its nature is so mysterious, sits enthroned, and recognizes in its lowest form the individuality of our being, and with its higher power it rises up to the Eternal Throne. Reason, calm and profound, with its power to penetrate, analyse,

and compare, hath her abiding place. The angel of hope, too, illumines the spirit, and gives it a prospect which pleases and excites; while the imagination treasures up its idealisms, and can find no limit to its wanderings. Love of self, of kith, and kin is there—the eye ranges the universe, and knowledge is treasured in the heart. In that fallen soul there are deep and profound thoughts, natural yearnings, and wonderful sympathies. To itself it is a miracle. It feels, too, that it is as impossible to comprehend itself, as it would be for it to create a world, or with an intelligent conception to grasp the infinite. God saw it in ruins, and with infinite mercy He bowed the heavens and came down to its help. Who can measure the love of God? Where, for such a purpose, are the instruments which the soul can use? Where can the love be found which is sufficiently intense, or the conception, however exalted, which shall be adequate, or the logic which shall comprehend the wonderful love of the Eternal? Boundless was the mercy, infinite was the compassion, wise and heavenly the scheme. The angels were approving witnesses to the soul-saving plan of salvation by the man Christ Jesus. What a mercy it is to believe in the gospel of liberty and truth! We hold the Bible to be the liberator of the human soul. Its truths connect the

spirit with God. It teems with promises, and reveals to us the King's highway, which leads to the eternal city. It proclaims truths to the everlasting confusion of sects and parties. If I become a Wesleyan, I must believe in John Wesley, with his unscriptural conferences, his class meetings, his infant sprinkling, and his quarterly tickets. If I become a Quaker, I must make George Fox my model-man; I must not sing, I may be born a member, or attend it may be for five or seven years before I can become one. If I become a Swedenborgian, I must sell body and soul to the whims and conjectures of the great Swedish visionary. If I became a Mormon, I must commit myself to the fooleries of Joe Smith. If I become a Roman Catholic, I must be bound by a host of traditions, which not only have no foundation in truth, but are repulsive to humanity, and opposed to the plain teachings of the Word. If I become a member of the Protestant Church, as established by law, I experience a similar bondage. What a mercy it is to feel a release from all these errors! We live in the light of Him who is the light of life, and in that light we are looking forward to the time when in deathless glory we shall see Him as He is. J. I.

London.

THE INVOCATION—"VERITAS" REVIEWED.

WHEN the beloved brethren shall have examined this subject as fully as they desire, it will gratify me to obtain permission from the esteemed Editor of the *Harbinger*, to present a summary of the whole subject. At present it will suffice to review the remarks of *Veritas*, adding a word for—"A. H."

For my own part, I cannot say that I intended my June article as a reply to the query which *Veritas* had offered on the cover of a previous number of the *B. M. H.* His query certainly hastened my writing again on the subject; but I could not bring myself to notice his question in any formal manner, because it really did seem a *burlesque* on the teaching and practice of any brethren to whom he can be supposed to have made reference. What

brother amongst us, baptizing a convert, would think of saying or doing anything, "in order, by this means, to call on HIMSELF the name of the Lord?" This, at the time, appeared to me an attempt to make a thing look ridiculous by misrepresenting it! However, charity may plead that *Veritas*, in the wording of his query, did not say exactly what he meant.

Veritas now expresses his dissatisfaction with the replies he considers himself to have obtained, because they "assume 'calling on oneself the name of the Lord' as itself a specific action," &c. Now this remark might have had some propriety in it, if I had admitted that "calling on oneself the name of the Lord" is a correct version of the passages in question. Surely *Veritas*

might have seen that I stoutly deny this; and that my June article was mainly intended to manifest the incorrectness of such a rendering. Let *Veritas* either manfully assail the Common Version, and answer the arguments offered in its defence, or else say whether *that version* does not present an idea "in itself specific!"

Veritas seems never to have perceived what was my object in referring to the circumstance, that whenever *epikalesthai*—calling upon—is in the New Testament construed with *to onoma*—the name—the latter is in the accusative case. This fact does not hold regarding many *Septuagint* passages, in which nevertheless invocation proper is self-evidently intended. My selection from the *Septuagint* was confined to those containing "the name" in the accusative, lest any person should say (though *erroneously*)—"These passages, having to *onoma* in the *dative*, are not to the point." I may yet have an opportunity of evincing that these are superlatively conclusive cases, but forbear at present. My object in presenting a group from the Greek O. T., containing none but instances of the same construction—viz. the same verb in the same voice, construed with the same noun in the same case—as that found in the N. T. group, was to make the fairness of my argument obvious to every merely English scholar! Was this "substituting" one case for another, or referring at all to Greek rules? Not having indulged in *any* substitution, of course I have departed from no rule—particular, general, or "universal." *Veritas* alludes with amusing facility to "the universal rule," but, as soon as he will instance the rule, and point out wherein I have departed from it, I shall know how to deal with him. At present, I cannot *guess* what, in all the world of grammar, he is wishing to be at.

Veritas next offers an exposition of Acts ii. 21; but as that exposition is based upon a *mistranslation* of the passage, it concerns me not to notice it until he will begin at the right place. I pass over this section, therefore, remarking only for the special benefit of *Veritas*, that when he has studied his Greek Testament and Grammar a little more, he will avoid such superficial remarks as—"This is in the genitive,

and therefore proves so and so." To argue thus from the abstract case, without reference to the verbs and prepositions which govern those cases, is weak in the extreme!

Veritas, commenting on Acts xiii. 16, blunders at the outset, by observing—"Here remission of sins is placed in the genitive;" whereas, if he look again, he will find "wash away" in the imperative mode, and "thy sins" in the accusative case. Again, I ask, where is the logic in the following sentences:—"Now all admit that the name is the channel through which remission of sins is conveyed. [Quite true!] If so, baptism, or washing away sin, is the medium through which Paul called on himself the name of the Lord." Here is the *mistranslation* again! Besides, we don't all admit that baptism *alone* washes away sin: so far from it, none of us, I suppose, would affirm it. Ananias enjoins baptism *accompanied by invocation*: it is *thus* the *believer* washes away his sins. The name is the channel; but the name is not appropriated by faith, repentance, confession, invocation, or baptism alone, but by all conjoined. Hence these sentences advance the cause of *Veritas* in no conceivable way.

"Besides," continues *Veritas*, "here are two participles, *arising* and *calling upon*; and two imperatives, *baptize* and *wash away*. [Quite correct, so far.] Now, if there be [why does not *Veritas* say "there is," if he believes it!] such a relation between them, as that the one [which?] explains the other [how?], it follows that Paul was commanded to arise in order to be baptized and wash away his sins, and both in order to call upon himself the name of the Lord, which is precisely the doctrine of Acts ii." Truly this is a marvellous jumble. Without criticizing these incoherent sentences as they deserve, let us try and guess the meaning of *Veritas* as well as we can. The only relation between imperatives and participles which I can imagine *Veritas* to intend, is that according to which some affirm, when an imperative is followed by a participle, the *latter* explains how the *former* is to be executed: as, "clean the house, sweeping it." Now could this relation be proved to be true as a general rule, it would lead to the very opposite conclusion to that *desired* by *Veritas*!

Veritas wishes to evince that we are to call upon the Lord's name *by* being baptized; but the only canon of interpretation (so called) to which I can conjecture he intends reference, would prove the opposite, viz. that we are to be baptized *by* calling upon the name of the Lord, which is absurd.

In truth, the only general rule I can find sustained by facts is this. A participle is necessarily a dependant, circumstantial word, requiring to *hang*, in an accessory manner, *upon* other and more leading words of a sentence: *and hence, when depending on an imperative, either by preceding or following it, it may very naturally explain that imperative circumstantiality, by setting forth a preliminary, or accompaniment, or completion of the main action expressed in the imperative.* The Lord's final commission furnishes an admirable illustration. This grand collocation of words contains one imperative—the leading word—and three participles depending on it, one preceding, and two following—“GOING,” “DISCIPLE,” “BAPTIZING,” “TEACHING!” Going is *preliminary* to the discipling; “disciple” is *mainly* executed by PREACHING (Mark xvi. 15, 16), but is *not completed without* “baptizing” the believer, and “instructing” the baptized to observe the “all things.” The law that a participle specifically and completely explains how the foregoing imperative is to be carried into effect, if applied to the Commission, lands in Pædobaptism. Other evidence could be offered of its falsity, but this I apprehend will be conclusive to the mind of *Veritas*. Let us see how it works in the commission. “Disciple nations:” that’s the work to be done. How is it to be accomplished? “Oh!” says this alleged canon, “the following participles show, just by (first) *baptizing*, and (secondly) *teaching*.” “Just our plan!” respond the Pædobaptists in triumph.” But the law is a false one; evidence of its falsity can be found on almost every page of the N. T. Let us open at random. Here’s a case in point, Col. iv. 5, “Walk in wisdom toward them that are without, redeeming the time.” Does the participle “redeeming” specifically and completely explain how the imperative, “walk,” is to be carried into effect? Clearly not. The *wise walk* includes many things besides the redeeming of time, but it *does*

either include this, or require it as an accompaniment or a completion. So in a thousand instances.

Returning to the passage in hand, (Acts xxii. 16) it is now manifest that *Veritas* can no more make invocation consist in being baptized, or being baptized consist in arising; or, than a Pædobaptist can make discipling consist in baptizing and teaching. His argument (?) against invocation, incoherently stated, and timidly urged, collapses as soon as it is touched.

Here, then, stands this plain injunction: “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Or, still more exactly: “Having arisen, be immersed, and wash away thy sins, having called on his name.” The English language will not convey a more correct version.

But *Veritas* tries to enervate my use of the past participle, “having called,” by reminding me that “the whole words are in the first tense” [“past tense,” I presume he wrote, or meant to write.] Pity that my worthy opponent has no mercy on himself! I should like to see his attempt to translate an imperative in the *past*. Just fancy a command *now* given for something to be done *in the past*. Too many commands are not, alas, obeyed when given: *Veritas* would have them obeyed before they are given! Now, as the nature of the case suggests, when the Greeks employed imperatives that were past in their *form*, they could not do more than attach to them the *meaning of an immediate and urgent PRESENT*. It was otherwise with participles; these could be easily distinguished: “invoking” and “having invoked” can be discriminated. The celebrated *Winer* (Grammar of N. T. diction) after saying and shewing that “Strictly and properly, none of these tenses ever stands for another, as commentators pretend” (p. 279), expressly makes an exception supporting the foregoing remarks. These are his words: “In the significations above elucidated, the Tenses are used only in the Indicative and PARTICIPLE [!] In the other modes, that is, the Conjunctive, Optative, IMPERATIVE [!] the Aorist rarely denotes past time, but *rapid accomplishment, or completion at once, without reference to any definite time*” (p. 296.) The rule then is, that in the Imperative there is no definite reference to time,

while in the Participle there is. Such being the case, while *Veritas* cannot render, understand, or apply "be baptized" and "wash away thy sins" in any other way than as denoting present duty—to be "rapidly accomplished," to be "completed at once"; I can and do insist, being sustained by law, on rendering the passage as I have done—"Be baptized and wash away thy sins, *having called* (or invoked) the name of the Lord." Here I am entrenched: let *Veritas* throw down my rampart!

The remarks of *Veritas* on Gal. iii. 27 are the merest trifling. It would be a waste of time to pretend any reply to them.

Regarding my quotations from the Old Testament, will every one read them over anew, and then the comments of *Veritas* on them, and say he has answered me—say he has not, under cover of a few vague generalities, perpetrated a most palpable and unworthy evasion. I ask again, Is there one of these passages which *must* denote *surnaming* (i. e. "calling on oneself the name"), and are there not several which *cannot* mean anything else than *invoking*? My argument cannot be met till a distinct and satisfactory answer be given to this question—it is impossible. The remark commencing, "When these are said to have called upon the name of the Lord, we understand," &c. might just as well, in point of argument, have gone on and ended thus:—"we understand—just anything we please which we can fancy connected in any way with the Lord's name—any thing we please, EXCEPT—just exactly THE act described as 'calling on the name of the Lord!'" Why, for instance, did not *Veritas* point out how his exposition can be harmonized with Nos. 3, 5, 7 of the group? Probably the reader can conjecture the reason.

To conclude, *Veritas* shews that he expects to be questioned some little as to what he means. Unfortunately, however, he does not seem to dream that any one would ask him, "Why do you render these passages, 'calling on ONESELF the name of the Lord?'" By what authority doest thou this thing? Nevertheless we persist in asking it. We

have something to add on this head yet; but, meantime, surely it is reasonable to demand the reason why from those who alter our Common Version.

The pretence of *Veritas* that the (unauthorized) rendering "calling oneself by the name" contains something wonderfully profound is absurd. It means simply "to surname oneself by the name"—neither more nor less. There is not a syllable about "at the call of the Lord" in it. But some folks have a great objection to call a spade a *spade*. By the way, I should like to watch the face of *Veritas* while looking over a complete list of the 21 passages grouped in my June article, having in every case the clumsy "compound expression" proposed by *Veritas* inserted instead of the present rendering. It *will* look odd if he has got hold of the right meaning, and yet cannot put it into decent English. Or will he, perhaps, become reconciled to "surnaming?" Very good—then put that down in every passage—and now behold the picture!

If the world of good sense is "conquered" by such a style of exposition, then I have lost my reckoning.

A word for A. H. It may be perfectly true, that *ordinarily* prayer should be addressed to the Father through Jesus, but that does not annihilate those passages which command the invoking of the name of the Lord, nor rob Jesus of his Lordship. In John xvi. 23 Jesus *changes* the word employed with the most beautiful effect: "In that day ye shall enquire (*erotao*) of me nothing [as if you would learn something more perfectly.] Verily, verily, I say to you, Whatsoever ye shall ask (*ai-teo*) the Father in my name he will give you." See *Trench's Synonyms of the N. T.* Also the versions of Dr. G. Campbell and Alexander Campbell:—"On that day ye will put no questions to me." Hence, if A. H. will duly subordinate his "think so" to the divine word, he will find that this passage does not "settle the matter for ever," as he had supposed; but that Acts ii. 21, xxi. 16, Rom. x. 12-14, effect a most satisfactory contrary settlement.

Perth, July 3, 1860.

J. B. R.

Those who have believed "are to purify their hearts by obeying the truth."

The effectual, fervent prayer of a righteous man availeth much.

NEW TESTAMENT PERIODS.—No. V.

FOURTH PERIOD.—THE FORTY DAYS.

JESUS lives again. He lives, the first fruits from the grave; but his work on earth is not yet done. He tarried a season on earth between his resurrection and glorification, to complete all that was necessary to be done by himself in person.

1. The apostles were his chosen witnesses—they were to be witnesses of his resurrection; and it was necessary that they should identify him after his resurrection. Hence he comes to them once, again, and often, during a period of forty days. They see him—they converse with him—they handle him. "By many infallible proofs," Luke informs us, he was made known unto them. They must deny clearest evidences addressed to human sense, if they disbelieve in his resurrection.

2. He imparted to them lessons during these forty days, which they were not prepared to receive before. The apostles were incompetent to understand the nature of his kingdom, or the nature of their own mission, until they were made acquainted with the great facts upon which it was based. These facts they never did believe till they occurred. I need hardly call the reader's attention to this, viz: that when Jesus before spake of his death, the disciples received it not. "Be it far from thee, Lord: these things shall not happen unto thee," expressed the mind of all who journeyed with him. Hence, when the Saviour did die, the disciples were unprepared for the event. And after his death, they had no hope of his resurrection—and when the "women" first spake of it to the disciples, "as they mourned and wept," it appeared unto them as "idle tales, and they believed them not."

It was evident, then, that being so utterly uninformed as to the basis of the remedial economy, during all the life of Jesus, they had not received instruction requisite to prepare them for their mission. With new insight into the work of their Master, they are prepared to receive nobler lessons than they had yet learned. As a teacher, the Lord opens anew a school in their midst. He turns back to the Law, the Prophets, the Psalms—opens up to them

the Scriptures, and expounds to them those Scriptures concerning himself. He shows how the prophecies meet in him—how they reveal a child born—a man of sorrows, despised and rejected—whose life is taken from the earth—who is risen again to "abide for ever"—who is made a king to reign for ever, over a kingdom which shall have no end. What light now bursts upon their understandings! How enlarged their conceptions! They now behold a King eternal, not temporal: his throne in the heavens, not on earth; ruling over angels and men, not simply over Jews.

3. During this period he gave the great commission. This commission is based upon his work and triumph. As we have before seen, he overcame the world and conquered death, and when this work was completed, then was given to him "*all power*." Now this "*all power*" becomes the great *promise* of salvation. "All power in heaven and in earth is given unto me; go ye, *therefore*," &c. Significant language! Jesus is the sovereign of earth: all things are given into his hands; and now he chooses to send out a message—a message with salvation in it. It is not for the Jew as such—not for the Greek as such—but for *sinners* as such—to "all nations"—to "every creature"—to "all the world." Let it be remembered, 1st, That this is the first message of pardon and peace ever sent to "every creature;" 2nd, It is the only one that reaches down to our time. In short, it is the only message, with salvation in it, that is broad and enduring enough for us, of the nineteenth century. The only commission which began, and continues, and shall continue, during the entire reign of favor.

God had specially spoken to Patriarchs in the patriarchal age; but not one of them was authorized to preach a salvation to "the world." He gave a "law" through Moses: but it was for Israelites only. When John the Baptist came, he preached only to Jews. God sent him to none others. When Jesus sent out the *twelve* and *seventy*, he forbade—"Go not into the way of the *Gentiles*: into any of the cities of the Samaritans enter ye not." He, him-

self, was "a minister of the circumcision," and was "not sent but to the lost sheep of the house of Israel." But when his suffering life was over, and his resurrection triumph awarded him all dominion, he gave to Galilean fishermen—what none had received before them—the great universal commission—"Go into all the world." Here is the true stand-point from which to study salvation. The well-instructed scribe will never go back of the "all authority" vested in Jesus to learn the sinner's or the saint's duty. We must begin here. Here is something applicable to you, to me, to all. Here, too, are the *terms* upon which salvation is offered. It begins with the sinner, and through faith, repentance, and baptism, inducts him into the awful names of Father, Son, and Holy Spirit, promising him, in this transition, the full remission of all past sins. To the disciplined and saved, it gives "all things" requisite to be observed in that state, such as Jesus had formerly taught his disciples, and which should be brought to their remembrance by the Holy Spirit. It is a full commission, answering the demands of that age, and of all days, even to the end of the world. It is the one only and final proclamation of remission under the reign of Jesus; nor will there be another. This commission is great, from the great character who gave it—from the great authority which backed it—from its great extent—from the great design in giving it—man's salvation, and ultimate glorification. Its *terms* are also great. Jesus is like himself, in what he is, in what he does, in what he commands us to do. Yes, there is a moral greatness and dignity in the unwavering faith, the tearful repentance and the solemn baptism of the poor sinner: for here he first steps upon holy ground. He feels the awe of the Divine presence, and the awful authority of the invisible and eternal Sovereign of angels and men envelopes him. And in connection with this authority there is no mere rite; for the name of Father, Son, and Spirit are there inscribed. His mind is not upon an *act*, or upon the *element* in which it is performed; but upon the awful and significant names and authority with which they are associated. And so it is a great duty. The Divine and Infinite Mind can no more com-

mand a non-essential, than it can trifle with mortals in promising a nonentity.

But whither are we wandering! Let the reader fill up what is lacking here. The work of Jesus is done. At the end of forty days, near to Bethany, on the Mount of Olives, he stands with his disciples. He converses with them—he raises his hands and blesses them; and while the sweet words of blessing still fall from his lips, a bright cloud comes and begins to bear him away. In silence they "gaze steadfastly" upward till he is lifted beyond the range of natural vision. The spell is broken by a voice—they are in the company of angels: "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

They return to Jerusalem, not weeping and terrified as when the Master died, but with a calm and holy joy. The Saviour is gone, but his blessing lingers with them; the words of the angels have made a holy impression; they have seen, as it were, the way into the heavens, and they remembered the words of the Master, "If I go away and leave you, I will come again and receive you to myself;" and they remembered that he had said, "I will not leave you comfortless—ye shall have peace." They remembered, too, how he had said, "Tarry in Jerusalem till ye be endued with power from on high." With minds expanded by lofty thoughts, full of hope and joy, they return to Jerusalem, to tarry in seclusion, till from heaven the signal should be given for them to astound the sleeping world with the intelligence of the Nazarene's resurrection and glorification.

Meanwhile this *tarrying* season must claim attention; for there is no little importance to be attached in this short interval of one week.

NO. VI.—FIFTH PERIOD: THE ONE WEEK.

In an upper room in the great city of Jerusalem sit the eleven apostles, in company with one hundred and nine disciples, male and female. The assembly is characterized by "prayer and supplication," and "great joy." Apart from this, so far as the record shows, the choosing of Matthias to supply the place from which Judas fell, fill up the transactions of the apostles during the brief *tarrying* season.

In the meantime, Christ has a work to do (if we must so speak) in the heavens. And he must be coronated. He went away from earth to "receive a kingdom." The regal crown must be placed upon his head. In order to a kingdom there must be a king; and with a king are associated a throne and a crown. Jesus was not crowned till he was glorified, and he was not glorified on earth. In the heavens he was constituted "Lord and Christ." He is crowned and enthroned. Now the degree goes forth—"Worship him all ye angels!" The sons of light bow the knee and confess their King. He that is worthy the homage of angels, how worthy the adoration of men! The Christian's kingdom has a crowned King. Jesus is that King. Hence the great error in supposing that this kingdom was in existence before his coronation in the heavens.

Again, we observe, that during the time in which the disciples were tarrying at Jerusalem, the great sin-offering was made. As the high priest, under the former covenant, slew the victim for a sin-offering "without the gate," and then brought its blood, not only into the temple, but into the very "Holy of holies"—the most sacred of all sacred places on earth, and where Jehovah was said to dwell—so Christ was slain on earth, and bore our sins (as typified by the "scape-goat") on the cross, and afterward entered "into heaven itself"—the Holy of holies of this universe—with his own blood, and made the one sin-offering, and thus became "the author of eternal salvation." In his death he put away the former institution, and the sin-offering belonging to that institution; and this was done that no sin-offering of divine appointment should be in force at the time that he should make an offering for sin.

It was therefore meet that the apostles should not begin their work of preaching "repentance and remission of sins" to the nations, through his blood,

till this offering was made. Hence the waiting at Jerusalem. When we consider that the great work of Jesus, in order to our salvation, was consummated in the heavens, and not on earth, we cannot but be impressed with the certainty of men to err, who, in the progress of the Divine History, presume to find the plan of redemption before it is wrought out. In redemption we have "a new and living way" into the heavens, consecrated by the blood of Jesus. It was "after that the philanthropy of God, our Saviour, toward man appeared" that the means of salvation, peculiar to the New Covenant, were in force. How blindly leading the blind do men grope, who find the "new way" before Jesus marked it out and "consecrated" it!

We pause here. Our King is crowned—our Priest has officiated—all things are ready. Meanwhile the tidings of an accepted offering must be borne to earth—the waiting disciples must receive the signal. For this purpose a messenger must be sent to earth. It is a great message—may we say, earth never received a greater. Angels had foretold a Saviour's birth—angels proclaimed to shepherds a Saviour born—angels announced his resurrection—and angels stood by the disciples when Jesus ascended, and spoke of his coming again—but no angel is commissioned for the work of making known to earth the coronation and intercession of Jesus. The Holy Spirit is chosen. His work is to announce these facts, and justify Jesus in a world where he had been condemned and slain. Jesus had said that his kingdom would come with power; and he also told his disciples that they should "receive power after that the Holy Spirit had come upon them." For this the disciples waited, and for a brief period lisped not to the world a syllable of the great facts with which they were fully acquainted.

A. C.—N.

REQUIREMENTS OF THE CHURCHES.—No. VIII. EFFORT.

VERY well, indeed, do we know the Master's will as to the diffusion of his truth. Never perhaps since the primitive age of the faith, when all the brethren

went everywhere preaching the word, has it been so well understood as now with us, that it is the duty and privilege of every disciple to make

known, as far as he can, the word of the truth of the gospel. So fully recognized is this amongst us as a principle of Christian ministry, that we almost feel as if there were nothing further to teach the brethren on the subject. It is so distinctive a principle with us, that scarce a passage is to be found in the Sacred Writings bearing on the subject with which the churches are not familiar. To remind the brethren that the church is the pillar and stay of the truth, the light of the world, the salt of the earth, a city set on a hill which cannot be hid, and that it is theirs to hold forth the word of life, to tell forth the perfections of Him who hath called them out of darkness into His marvellous light, to contend earnestly for the faith once delivered to the saints, and to strive together with one mind for the faith of the gospel, may be to stir up their pure minds by way of remembrance, but not to teach them in the sense of informing them of what they do not already know.

How comes it, then, that with all requisite, if not with all possible knowledge, there is not the maximum, but the minimum, of individual effort put forth by the brethren generally? Each does not as much, but as little as he can: many do positively nothing. We say many, for though in most of the congregations there be a few active brethren, still in nearly all of the churches the vast majority of the brotherhood remains as inactive as in the popular one-man-system churches. Nay, worse than this: for we have before us the undeniable fact, that in many congregations where a human order holds the sway, there is incomparably more general individual endeavor than there is among those so much better informed, and so much more responsible.

Brethren, these things ought not so to be. They are a disgrace to any people, and most of all to those who confess that they are not their own, that they are bought with a price, that they are constrained by the love of Christ, that he died for them that they should no longer live unto themselves, but unto him who died for them and rose again.

We confess that we are disposed to look on this as a grave and crying evil, which must be amended if the churches are to fulfil their glorious mission. There is no use in either covering or denying

it. It is too patent — too public for either. And even though it were not so manifest, still it is not our part to defend what is, but *what ought to be*. If we are true to our Captain, we will not follow the sectaries whose policy it is to defend their sect, but the truth, the whole truth, and nothing but the truth. We have never said—See what we have done, are doing, and shall do; but we do say—See, there is God's truth, behold what it is and can do, what it has done in past ages and might do in ours. We have said, and we do say with all confidence—See, there is what is written; but we have not ventured to say—We shall succeed in establishing what is written. So far as by the grace of God we have been enabled so to do, we have no objection that it should be looked at and compared with the pattern given in the book; but it is one thing to do this, and quite another to say—Behold us, follow us. It were well, however—and this is what we should aim at, and this is the drift of our present paper—that our practice be so parallel with our principles, as that we should indeed be living epistles of Christ, known and read of all, that the people should be compelled to take knowledge of us that we have been with Jesus—that our action should demonstrate, not merely the practicability of the Lord's own order of his house, but of its immense superiority over all and sundry human schemes.

Of this we have no more doubt for ourselves, than we have that the sun is greater and better than any light man can invent. But what is needed is a practical demonstration of the incalculable superiority of Bible order to human order. When we say a practical demonstration, we do not mean that the brethren themselves be better instructed in the will of God, more established in the faith of Jesus, and further comforted in the hope of the kingdom, than are the adherents of popular teachers. This we know they are. For our part we would not give a year of mutual Bible study and exhortation, for a life of popular sermon hearing. Our meaning is, that each do daily what he can in making known the truth to others. Whether in thinking, reading or writing, giving a tract or lending a book, each can and ought to do something

every day for the furtherance of the truth. And however little, yet if it be done daily, and by all, the result could not fail to be great and glorious.

It is not so much that brethren be made to know, but to feel, that this is their duty and privilege. They all know that the exhortation which speaks to them as unto children, says: "Son, go work to-day in my vineyard." They know that this is a command which requires a daily practice; and what they need is to feel this, and feeling it, to make it a habit of their life to do something every day for the salvation of the perishing and the service of the Saviour. It is the many littles which in most great enterprises produce the grand result. It is among those who can say of their work, We are all at it, and always at it, that much is accomplished. God has taught us this in nature, and as plainly so in grace. It was doubtless the going of the brethren everywhere preaching the word, and their striving together with one heart and soul for the faith of the gospel, that contributed in no small degree in the first age, to the mighty prevalence of the evangel of Jesus. Not only then, but in every age since, in which there has occurred any remarkable advance of the truth, the people, not the priests, have carried it to victory. Our own age is no exception, for whether we look to Germany and see there the hundreds of brethren

engaged as volunteer preachers, teachers, tract distributors, and colporteurs; or to America, and view the rapid spread of the recent awakening, through the spontaneous action of earnest, though non-official, and good, but mistaken men; or to our island home, and trace the similarity of the rise and progress of what is mistakenly called the revival, we find that, as a general rule, individual spontaneous movement has given birth and growth to whatever has been achieved. We cannot but conclude, therefore, that with the far superior amount of divine truth we have to inspire and guide us, we ought to be more than conquerors. But it is not the mere knowing or holding of any amount of truth that will convert the world: it is the telling forth and holding forth that will do the work. It is not the having, but the using the park of artillery, that will break the squares of the foe.

To work, then, at once, every one who has enlisted into the ranks of the Captain of Salvation; and let it be a matter of conscience, of gratitude, and of pleasure, that you are counted worthy now to labour, so that in a little while you may enter into rest, assured that your works shall follow you, and procure for you, by the grace of your Sovereign Saviour, an ineffable and eternal reward.

T. H. M.

Edinburgh.

INDIVIDUALITY OF CHRISTIANITY.

WE are not aware of any command which is to be obeyed by Christians in the aggregate. All the requirements of Christianity are made to rest upon the Christian as an individual. That he is bound to co-operate with his fellow Christians in the work of his Master, is very clear; but the command thus to co-operate is addressed invariably to each individual Christian, and each will be separately held responsible to God. There is no relation between two individuals so close as to enable one to obey God for the other. Each must believe, repent, confess, and continue in the faith for himself.

It is well said that "in union there is strength," and in a certain sense, this is true of every enterprise; but we are very sure that next to the Almighty

arm, upon which the church must ever lean for support, the piety, zeal, and activity of the individual members form the strongest pillar that stays the fabric of Christianity. It is a great fault of the times that we accustom ourselves to look away from our personal efforts in the work of converting the world, to the supposed greater efficiency of aggregate movements. We are too apt to lose sight of what is required of ourselves individually, in our anxiety to push forward what others seem to be doing. We, as a people, have been laboring to break down the distinctions which have sprung up in the midst of God's heritage, and to elevate all Christians to one common level in Christ Jesus. We consider every Christian to be a king and a priest, and that every

one who has put on Christ is called to preach the Word, and within the scope of his ability to officiate at the altar. Ability and opportunity are the only conditions of difference among Christians. God knows no other difference among men, the very greatest of whom is but a pigmy in his sight. If we could ever induce the individual Christian to place a proper estimate upon his dignity, importance, and efficiency in the kingdom of Christ, we should consider ourselves as having done more for the furtherance of the Master's cause, than can ever be accomplished by all the magnificent schemes for aggregate effort that have ever been born of the busy brain of man.

The Christian church has no head upon earth. Its head is in the highest heavens. The body on earth is composed entirely of members, all equal in the eye of God, each alike bound to perform whatever he can in the service of the Great Ruler of the kingdom. Among these members there must be unity; but it is that unity which springs from each being united to Christ as a common centre.

The recognition of a personal, or individual *faith* in Christ, as the ever present head in his church, is what is so much wanted in these days of doubt and religious scepticism. Conversion to a person, love and obedience to a person, and that person none other than the Son of God, is the demand made by the Holy Spirit in the Oracles of His truth and love, upon all who profess to be the followers of Jesus. We fully sympathize with Bro. D. Oliphant, in the following statement which he publishes on the foregoing article.

For years our reflections have run in the same direction upon the points handled by our contemporary. We are thoroughly convinced that the Papalism of Protestantism will not be broken

to atoms until we all learn the individuality, as well as the fraternity and unity, of the Lord's religion.

So greatly has the associative element been degraded and turned from its divine purpose, that more frequently than otherwise, we find compacts of men who will share and divide responsibility in doing what they would studiously avoid, or perchance, utterly detest, as individuals.

When a man becomes a member of a compact with ninety-nine others, and feels that the responsibility of action is divided into a hundred fractions, and he only responsible as the hundredth part of the whole, or perhaps not responsible at all by reason of others who have "influence," he may be a pleasant sort of a fellow, and a fine churchist, but how he can be a disciple of Jesus at this rate, is one of the questions.

There is a twofold excellency in the Christian government unknown to every other. It is a double empire. There is a government for the individual as such, with sanctions and behests as though he was the Adam of the world; and each man thus governed is, from the fact of being so governed, united to every other man under the heavenly government. Thus there is in Christ an empire of individuality and an empire of unity. Each disciple is a royal or kingly priest—he is also a working part of Christ's assembly compared to a body. Lack of acquaintance with the nature and bearings of the individual element, enters largely into the composition of sectarian anarchy; the abuse of the associative law gives us popery. May we not say that Protestantism will be turned to Christianity, and Papalism be put into the pit without a bottom, so soon as these two chapters relative to individual and associational obligation shall be practically understood?

WORDS FROM THE WORK TABLE—No. V.

"*Walk worthy of the Lord.*" There is a widely prevailing idea that this cannot be done—that all our words and deeds are necessarily sinful—that our righteousness is, and must be, but as filthy rags. But God gives no impossible command—no injunction that we cannot comply with, and, in all the

pages of the Bible nothing is more strongly urged, than that we press forward to perfection.

To the Colossians Paul wrote of their *faith* in Christ and their *love* to all the saints, and he prayed that they "might be filled with the knowledge of his will, in all wisdom and spiritual un-

derstanding ;" and that they "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." To the Thessalonians he wrote, "Ye know how we exhorted, and comforted, and charged every one of you, as a father his children : that ye would walk worthy of God, who hath called you into his kingdom and glory." He also besought the Ephesians to "walk worthy of the vocation wherewith they were called ;" then, after dwelling upon the compactness of Christ's body, the putting off the old man and putting on the new, he commanded them to "be followers of God as dear children." To Timothy the same apostle wrote—"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; *that the man of God may be perfect, thoroughly furnished unto all good works.*" And his closing prayer to the Hebrew Christians was—"That the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, *make them perfect* in every good work to do his will, working in them that which is well pleasing in his sight, through Jesus Christ." His final exhortation to the Corinthians is—"Be perfect—be of good comfort—be of one mind—live in peace, and the God of love and peace shall be with you." And the Great Teacher himself said—"Be ye therefore perfect, even as your Father in heaven is perfect."

We are, then, plainly commanded to strive after perfection. God in issuing His edicts, places the means within our reach. When He says, "Be ye saved ;" He has already provided a sacrifice and a Saviour. When He says to the saved, "Be ye perfect ;" He has furnished an armory from whence they can procure all they need for the spiritual warfare. Then how dare some say, we cannot achieve what God commands ?

Let us not forget that sanctification is progressive. Losing sight of this

causes us to shrink back, feeling—who is equal to it? We are born into the kingdom of God's dear Son, we are newborn babes, as such we have to feed upon the sincere milk of the Word, and to grow thereby ; first youth, then manhood, then the full stature of the perfect man. God requires not from the babe the perfection that should adorn the sire, but step by step we are to press forward, living so

"That each to-morrow
Find us farther than to-day."

"Since ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Set your affections on things above ;* and not on things on the earth. Put on the new man, which after God is created in righteousness and true holiness. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Is this new life sufficiently manifested? I have heard of an aged minister who, on receiving a young convert, told her that Christianity ought to change her whole deportment ; every action should be marked by a difference, even the simple opening or shutting of a door, should be characterized by Christian grace. Do converts feel this—do they recognize their separation from the world—do they put off the old man with his deeds, and no longer seek to conform to the world? What outward change do we find in those that have been buried with Christ in baptism into death? Let us look to ourselves, and ask—How much difference is there in us?

The great requirement underlying all others is love—love to God and to man. Surrendering to Christ, drinking into His Spirit, will complete the abnegation of self. Self forgotten or conquered, then how easy are the various commands. Servants obey your masters—Masters give unto your servants that which is just and equal—Children obey your parents—Parents provoke not your children—Do unto others as you would they should do unto you—Love as brethren, be pitiful, be courteous, not render

ing railing for railing, but contrariwise, blessing.

Christ is our exemplar—we are to follow in his steps, and He *went about doing good*. The world is to be the better for our existence. We were not created simply for our own pleasure, but to aid in the grand work of elevating and happifying humanity. We may have but *one* talent, but it is to our peril if we hide it in the earth. None need stand useless; there is work for every one. So long as there is ignorance to remove, want to relieve, sorrow to soothe, not one need stand a listless gazer on the world's great field. Our Saviour was ever engaged in work which would benefit the world—His own ease was never regarded—He was ever occupied in His Father's work. We are to drink into this self-denying spirit—we are to make every action amenable to Christ—we are to do all things for him—our household labour, our business, our pleasures, are all to have reference to Him. Every day

should be a day of willing service to the Lord. In this way only can we walk *worthy* of the Lord.

"God crowneth no divided heart;
To Him, oh hallow all thy life!
Who loveth Jesus but in part,
He works himself much pain and strife,
And gains what he deserveth well,
Here conflict, and hereafter hell.
Press on!

"Let not the body dull the soul,
Its weakness, fears, and sloth despise;
Man toils and roams from pole to pole
To gain some earthly fleeting prize.
The Highest Good he little cares
To win, or striving soon despairs.
Press on!

"Oh, help each other, hasten on,
Behold the goal is nigh at hand;
The battle-field shall soon be won.
Your King shall soon before you stand!
To calmest rest He leads you now,
And sets his crown upon your brow.
Press on!"

Birmingham.

LOUISE

DOUBTINGS.

THE minister doubts, and the people doubt. They were born doubting, educated in doubts, grew up in doubts, became rooted and grounded in doubts. Then, of course, it's doubt, doubt, doubt! They speak doubtfully, pray doubtfully, go about day after day in doubts. Everything they do spiritually is done on the principle and practice of doubt: they are doubts without, doubts within, doubts to-day, doubts to-morrow—so on to the end. They live doubtfully and die doubtfully. Only a few evenings since we attended a meeting of doubts: nearly all present were doubters. The presiding minister himself was a doubter, encouraged doubting—he doubted, and of course the people doubted. "Like priests, like people." Thus the meeting went on in doubts till the close—it was doubt in the beginning, doubt in the ending—the meeting went on in doubts, and broke up in doubts; every one, doubtless, retired doubting, conversed on the way home doubtfully, retired to rest on doubts, slept on doubts, rose up on doubts.

Friends, what think you of this doubting process?—this being born in doubts, living and breathing in doubts,

preaching, praying, exhorting in doubts, living and dying in doubts? If we live a whole life on doubts and doubting, what surety have we of not dying in doubts, and doubting on, for ever and for ever in doubts? A beloved brother in the meeting of doubts alluded to said, "He always had doubts, expected always to doubt, always to have doubts;" he commenced his testimony doubting, and ended it doubting, and no doubt he will leave the world doubting. Beloved, is not the thought fearful? Is there anything in God's Word to substantiate this doctrine of doubts, or the least intimation given of it being well-pleasing in the sight of heaven? What is the influence of a church of doubters on the world?—on the minds and hearts of sinners? What is the conclusion of the impenitent on hearing these doubters expressing their doubts, with long faces, and their heads bowed like a bulrush?

Is the gospel a failure? Has Christ died in vain? We read, and impenitent sinners read in God's book, that religion is happifying, purifying—that it makes us hopeful, cheerful, joyful—that the gospel is good news, glad tidings of great joy—that Jesus Christ

is a great Saviour, glorious, mighty, perfect, complete—one that can save to the uttermost, from all sin, all doubtings and fearings. Now, ye doubters, by your doubtings, what do ye do but give the lie to all this?—stab the very vitals of God's truth! Still more, you bring an evil report upon this goodly land, discouraging the people. How can you possibly dishonor God more than by this doubting? What sin more aggravating in the sight of heaven than this unbelief? And doubting is unbelief, and unbelief is doubting, a sin of all others the most damning! It makes God a liar! We have no more right to doubt than we have to swear falsely, steal, take God's name in vain, commit adultery, murder, or highway robbery—God forbids it. And still you flatter yourselves this doubting is quite harmless—even commendable—a sure mark of grace, modesty, and humility. Was ever blindness so preposterous, so heaven-daring? There is not the slightest shade of apology in the Bible for doubting. There is no sin Christ and his apostles rebuked so frequently and so severely, as this same sin of doubting or unbelief. Friends, doubting friends, what do you gain personally by these doubtings? Are you strengthened by them—built up in your holy faith by these doubts—are they refreshing to your soul? Rather do not these doubt-

ings weaken the whole man? Is not this doubting a gangrene of the soul, a leprosy, a plague, a palsy? It eats out the life-blood of Christian hope and usefulness. A man that is always doubting his own salvation, is unprepared to point others confidently to "the Lamb of God, who taketh away the sin of the world." "Physician, heal thyself," presses upon him like an incubus; his heart faints within him, and one faint heart makes other faint hearts—one faint hearted soldier on the eve of battle strikes fearfulness into a whole army, and defeats the battle. This is why God commanded Gideon to say to all the doubters or fearful ones in his army, "depart," till the whole number numbered only three hundred, and with these few whole-souled, courageous ones, the whole Midianitish army were routed, and a complete conquest gained.

This doubting has been the curse of ages. The Israelites, by one single act of doubting, were for ever excluded the promised land, and left to perish in the wilderness.

The command is everywhere, "Be of a good courage, be strong in the Lord and in the power of his might." Then "one can chase a thousand, and two put ten thousand to flight." But what saith God to the doubting, "the fearful, the unbelieving?"

WHAT ARE THE MARKS OF A TRUE DISCIPLE?

THERE are some satisfactory tests of this question, and a few having passed in review before my mind, in the course of my reading, I would present them, through you, for the benefit of myself and all others whom it may concern.

Ask our Lord for a mark of a true disciple, and his reply is in few words, short and full: "If ye love me, keep my commandments." "If you consult Paul on the same point, he will say, "As many as are led by the Spirit of God, they are the sons of God;" and "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—against such there is no law." If you ask John, who seems to have written a good part of his first epistle on purpose to confute some of his own time, who vainly boasted of being *born of God*,

while they took no pains to maintain *good works*; if you consult him he will tell you, "Whosoever is born of God doth not commit sin;" and, "in this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." The man is known by his heart and life, tried by the rule of God's commandments. These are unerring, infallible marks; marks which every good Christian has, and every bad one wants. But if any scruple should remain about the application of the rule to every one's conscience (because we have all of us infirmities, and "in many things we all offend,") the safest rule whereby to judge of our own particular state, I conceive to be this—if we sincerely take care to do the best we can, are daily gaining ground of our vices and our passions,

and find ourselves, after the strictest examination, to be upon the improving hand, then we may comfortably believe that our regeneration has been salutary and entire, and that we are in a state of grace and salvation.

But above all things, ought we to beware of ever trusting to inward feelings, secret impulses, or the like, as marks of a good state, until we have thoroughly tried and examined them by the unerring rule of God's *written* word. What are any impulses, considered barely in themselves, but some strong inclinations, motions, or affections, which men feel in their breasts, and cannot presently distinguish from the natural workings of their own minds? But suppose them by their unusual strength, or warmth, or their uncommon manner of affecting us, to impart something supernatural or extraordinary, (we make the supposition, not affirming that supernatural motions are, in these days, not distinguished) then consider that there are evil spirits to tempt and deceive, as well as a good spirit to enlighten and sanctify; and there is no certain way of knowing (without well considering the nature and tendency, the justice or injustice of what we are moved to) from whence the impulse cometh. Judas probably had a strong impulse upon him to betray the Lord, for Satan had entered into him. What fair colours the tempter might lay before him, to calm a rebuking conscience, and whether he might not persuade him, that it would be only giving our Lord an opportunity of setting forth His divine power and glory in his own rescue, is more than we can certainly know. But self-flattery is apt enough to invent or to lay hold on soft colorings and good meanings; and there is scarce any wickedness whatever, but what is capable of being so varnished by a subtle understanding. Ananias was, perhaps, another instance of strong impulses moving him to "lie to the Holy Spirit;" Satan had "filled his heart." He also might have been deceived by good meanings, such as the tempter had artfully suggested, and thrown as mists before his eyes. But the thing was evil in itself, and he ought to have known it. It is certain that the persecutors of the church of Christ, some of them at least, had a very good meaning in it, "thinking to do

God service by it;" yet nobody can doubt but that therein they acted wickedly, and we have warrant sufficient from the general rule of Scripture to say, that they were moved and actuated by Satan in what they so did, though with a zeal for God, and a pious intention to serve him. Therefore it is exceedingly dangerous to trust either to warm impulses or to godly intentions, without first strictly inquiring into the nature of the acts, and into the lawfulness of the means to be made use of for compassing the end aimed at. If any man "does evil that good may come," he is a transgressor; it is acting wickedly for God, and dishonoring him most highly in attempting to serve him by sin. Pious intentions or godly aims will never bear a man out in unwarrantable practices. The end must be good, and the means also, or else the action is wicked, and the man an ungodly man.

There is no safe rule to go by but the rule of right reason, in conjunction with God's *written Word*. By these every impulse must be scanned and tried, both as to end and means, before we can pass any certain judgment on it, whether it come from Satan or from the Spirit of God. If *God in the soul* (as some term it) commands anything contrary to *God in the Bible*, then may we be assured that it is not the *God of heaven* that does it, but the "God of this world," which sometimes "blinds the minds of them that believe not, lest the glorious gospel of Christ should shine upon them." Great care should be taken not to invert the right order of things—not to begin at the wrong end. Say not, *we are favorites of heaven, we have the Spirit; therefore our hearts are right, and our ways good*: for that would be drawing a very *precarious* conclusion from dark and *disputable* premises; but say rather, *our hearts are right, and our ways good, and therefore we have the Spirit*. For he that is led by the Spirit, and walks by the *written* rules of the Spirit, he, and he only, can, upon sure grounds, say that he *has seen the Spirit*. And when he can say it, let him say it to himself and to God (whom he ought to thank for so inestimable a blessing) and let him not rashly *boast* of it before the world, nor censoriously *judge* or *despise* others; for that would be directly copying after the *proud Pharisee*.

and would infallibly quench the spirit. Common modesty and decency, and above all, our common Christianity, forbid all such boasting of the ordinary graces, which would amount to the same as blazing it abroad. How *pure*, how *holy*, how *righteous* we take ourselves to be above others! Neither will it avail us in such cases to urge that we *know* it, and that we *thank* God for it, ascribing nothing to ourselves; for did not even the proud Pharisees do

the same when he said, "God, I thank thee, that I am not as other men are."

Christianity is an humble, quiet, peaceable, and orderly religion; not noisy or ostentatious, not assuming or censorious, not factious or tumultuous. They who think otherwise of it are altogether strangers to it, and know nothing yet as they ought to know of the life and spirit of true Christianity.

C. D. H.

OPEN COUNCIL

WAS THE CRUCIFIXION ON FRIDAY?

I PRESENT the following considerations in favor of a negative to this important query, with mingled feelings of hesitation and confidence: hesitation, when I look at the mighty array of learning leagued in support of the affirmative view — confidence, when I look simply at the evidence before me; not lessened, I might perhaps say, by a knowledge of the immense interests involved in the maintenance of "Good Friday," where human infallibility rears its head above the written word. It is well known, that on the point now before us, the integrity of the Scriptures has been often challenged: the solution of the difficulty must therefore be regarded as of great importance. If it can be shewn that the present belief in Friday, as the day of the crucifixion, is without a scriptural foundation, we shall take out of the hands of the sceptic a powerful weapon, and relieve many sincere minds of considerable discomfort. I ask the brethren not to take anything I advance for granted, but calmly to weigh the evidence, point out where it is defective, and kindly assist in the further investigation of the subject. I should wish it to be understood that the following positions are merely suggestive.

1. Whatever ambiguity may attach to the expressions, "on the third day," and "after three days," we are bound to say of Mat. xii. 40, that no language could more definitely convey the idea of three diurnal revolutions than the "three days and three nights" used by the Saviour to express the period of his incarceration in the tomb. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."

2. If the burial of the Lord took place on Friday, and he rose early on Sunday

morning, he was only in the heart of the earth two nights, one day, and part of another day.

3. And therefore it follows, that if there be any passage in the New Testament, in which we are decidedly shut up to the conclusion, that the crucifixion and burial took place on Friday, a manifest contradiction is before us. The prediction to this day remains unfulfilled.

4. But we submit that the following passages, viz. Mark xv. 42, Luke xxiii. 54, 1 John xix. 31, on which the Friday theory mainly rests, do not serve as a foundation for that theory. The assumption is, that the seventh day Sabbath is spoken of in these passages, as succeeding the day of preparation, whereas the day following the feast of the Passover was called a Sabbath, (and in relation to the Passover *the Sabbath*) on whichever day of the week it might fall. The 14th Nisan was the feast of the Paschal lamb, and commenced when the sun went down upon the 13th. The 15th Nisan was the feast of unleavened bread, and commenced at sunset of the 14th. On this day *no servile work was to be done*. See Lev. xxiii. 5-7.

That certain days in the various annual festivals were called Sabbaths, see Levit. xxiii. 24, 32-39. The *preparation* mentioned by the several Evangelists must have consisted in doing all needful work preparatory to the feast—in putting away from their dwellings every appearance of leaven, and in preparing sacrifices for burnt-offerings, &c.

5. We now offer the following reasons for believing that the feast of unleavened bread (15th Nisan) could not have fallen, in that year, on the seventh day, so as to merge in one the two Sabbaths.

1. The Saviour rose from the dead on the first day of the week; and, if he had been buried on the eve of the seventh day,

the parallel between himself and Jonah, which he said was to be the *only sign* to that generation, would have been incomplete and delusive.

2. The Chief Priests and Pharisees, with their punctilious regard for the Sabbath, could not have gone to Pilate the day after the crucifixion, to demand a watch, (Mat. xxvii. 62) if it had been the seventh day.

3. And to this I call particular attention. It is quite evident from Mat. xxviii. 1, that *more than one* Sabbath had intervened between the depositing of the body in the sepulchre and the resurrection. From whatever cause, the translation of the word *σαββατων* (Sabbaths) in this and other passages connected with the resurrection, is incorrect. The word is in the genitive plural. It occurs twice in this verse, and, strange to say, receives two different renderings — the one giving us the singular "Sabbath," instead of the plural "Sabbaths" — the other giving "week" instead of "Sabbaths." The passage is "Ὁψε δε σαββατων τη επιφωσκουσῃ εις μιαν σαββατων" — "But at the end of Sabbaths, as it dawned towards one of Sabbaths" — being very nearly a literal rendering. Now the last of the Sabbaths mentioned, we may say by the way, was a high festival, the first of the 50 days — on which the first-fruits were presented to the Lord — and the last of which was the day of Pentecost. But our present point is, that the first-mentioned *σαββατων* most conclusively intimates that *more than one* Sabbath had passed over since the crucifixion. The fact that Mark (xvi. 1) speaks of *the Sabbath* in the genitive singular, cannot invalidate Matthew's reference to a plurality of Sabbaths; for the statement that the seventh-day Sabbath had just ended, did not prove that a festival Sabbath had not preceded it.

4. In prosecuting my inquiries into this subject, I have been exceedingly struck with the occurrence of the Greek particle *μέν* in Luke xxiii. 56, as demonstrating the existence of another Sabbath besides the seventh day, between the day of preparation and the first day of the week. This particle, says Robinson, "*implies the affirmation INDEED, TRULY, and at the same time points to something antithetic, or at least different.*" In the verse I have referred to, the contrast appears to be between a Sabbath on which they could buy (Mark xvi. 1) and prepare spices, though forbidden to do any *servile* work, and the Sabbath on which they rested entirely, doing *no manner* of work, according to the (4th) commandment. I will venture to offer the following translation of the passage for impartial criticism: — Ὑποστρέψασαι δε, And having returned — ἡτοίμασαν, they

prepared — ἀρώματα, spices — καὶ μύρα, and ointments — καὶ τὸ μὲν σαββατον, and on the *indeed* Sabbath — ἡσυχασαν, they rested from all labor* — κατα τὴν ἐντολὴν, according to the commandment.

[Let me indicate, in a parenthesis, some of the uses of *μὲν* in the New Testament. "I *indeed* baptize" (Mat. iii. 11) — "Some *indeed* preach" (Phil. i. 15) — "I am *verily* a man, a Jew" (Acts xxii. 3) — "Elias *truly* must first come" (Mat. xvii. 10) — "All things *indeed* are pure" (Rom. xiv. 20, &c.)

But apart from this rendering of the passage; if it was the seventh day Sabbath that "drew on," (Luke xxiii. 54) as they laid the Lord in the sepulchre, there would be time neither for buying nor preparing spices before it arrived, for we read that "even had come" when Joseph of Arimathea went to Pilate and begged the body of Jesus. It must, therefore, have been late in the evening before the body was finally deposited in the tomb, and the stone rolled to the door. And, when Joseph and Nicodemus departed, after performing their pious duties to the dead, (John xix. 38) they left "the women sitting over against the sepulchre." Now, taking into account that the day commenced at sunset, how could it be said that they rested on the Sabbath day, according to the commandment, if, after the evening was thus advanced, they returned from the sepulchre, and bought and prepared spices and ointments? It seems to me that it took some considerable time, spared from the engagements of the succeeding day — being the first of unleavened bread — to prepare the spices for the anointing of the body; so that, when the *holy day* of rest came, it is naturally stated, in contrast to these employments, that on the *indeed* Sabbath they rested according to the commandment.

5. Towards supplying us with the proper day of the week, W. Cunningham, Esq. the eminent scientific chronologer, furnishes us with the following information. He says, "From the year 28 to 34, the only Passover full moon which falls on Friday, is A.D. 33." Now it is all but universally admitted, that A.D. 30 was the year of the crucifixion; and, indeed, the data furnished by Matthew fixing the nativity before Herod's death, coupled with Luke's account of the commencement of Christ's ministry in the 15th year of Tiberias, make it abundantly clear that A.D. 30 was the year of the Saviour's death. Mr. Cunningham, however, will not accept this year as the correct one, for the very reason which would lead me to adopt it,

* Ἠσυχάζω, to be quiet, tranquil, still. — Robinson's Lexicon.

viz. that the Passover full moon did not fall on Friday in that year. He was under the impression that the evidence from Scripture in favor of Friday was undeniable, and therefore, like a true-hearted man, he writes — in words strikingly corroborative of my position — "We may for these reasons reject also the dates of Sir I. Newton and Mr. Gresswell, since both in the years A.D. 30 and 34, the Passover commenced upon Wednesday, and ended upon Thursday." The following table — most satisfactorily, to my mind—points to 30 as the year in which Christ reached the age of 34, and in which he was, therefore, crucified at the 4th Passover from the commencement of his ministry A.D. 26. And it is a fact worthy of notice, that on the testimony of such men as Sir Isaac Newton, Mr. Gresswell, and Mr. Cunningham, there was no Passover full moon on Friday, within two years before and two years after A.D. 30.

CHRONOLOGY OF THE CRUCIFIXION.

Christ born	5bc	
.. 1 year old	4..	Herod died.
.. 2 years	3..	
.. 3 ..	2..	
.. 4 ..	1..	
.. 5 ..	1ac.	
.. 6 ..	2..	
.. 7 ..	3..	
.. 8 ..	4..	
.. 9 ..	5..	
.. 10 ..	6..	
.. 11 ..	7..	
.. 12 ..	8..	
.. 13 ..	9..	
.. 14 ..	10..	
.. 15 ..	11..	
.. 16 ..	12..	1st of Tiberias.
.. 17 ..	13..	2 ..
.. 18 ..	14..	3 ..
.. 19 ..	15..	4 ..
.. 20 ..	16..	5 ..
.. 21 ..	17..	6 ..
.. 22 ..	18..	7 ..
.. 23 ..	19..	8 ..
.. 24 ..	20..	9 ..
.. 25 ..	21..	10 ..
.. 26 ..	22..	11 ..
.. 27 ..	23..	12 ..
.. 28 ..	24..	13 ..
.. 29 ..	25..	14 ..
.. 30 ..	26..	15 .. beginning of Christ's min.
.. 31 ..	27..	1st Passover afterwd.
.. 32 ..	28..	2 ..
.. 33 ..	29..	3 full moon, Sunday.
.. 34 ..	30..	4 .. THURSDAY.
	5 ..	Tuesday.
	6 ..	Monday.
	7 ..	Friday.

In the critical examination of this subject, other interesting points will appear.

G. Y. T.

LETTER TO PROTESTANTS.

It is to you who bear the name of Protestant that I wish to speak. You live in what is called a Christian country. As an Englishman, allow me to ask you what you protest against? Do you protest against Popery? If so, why do you retain so much of it in your churches? Now I shall put you to the test. Is the Popish church established by law, and joined or coupled to the state? The answer is, It is. Is yours? Was there ever a time when the churches established by the apostles were coupled to the state? The answer is, No. Were the Primitive Christians ever governed or ruled over by a Sovereign—King, Queen, or Pope? Do we find in the New Testament such dignified persons as Archbishops, Rectors, Deans, Vicars, Incumbents, or Curates? If not, where did you get them from? You know—speak out—why, from the Papists. But you know we think this right because our great men do. Do we ever read of Peter's diocese, or Paul's diocese, or Timothy's diocese? Or do we ever find the Church of Christ at Jerusalem or Corinth calling upon the public, or making a dean, or forcing the ungodly to pay church-rates or tithes? Now where does this state of things spring from? From the New Testament or from Rome? Was this state of things known to the Primitive Christians? I answer, No! What do you protest against, then? Do you protest against priestly assumption? If so, you have plenty of that to protest against in your own church. Do we ever read of any of the apostles being distinguished by the clerical garb these wear; or do we read of such distinctions as clergy and laity, ministers and people, or my parishioners? These are the very things that have caused so much corruption in the churches. Division and sects! Paul told those who were believers, to speak the same things. He said also, "I hear that there are divisions amongst you, and I believe it; for one says I am of Paul, another I am of Apollos, and another I am of Cephas." But the answer of Paul is, "Was Paul crucified for you; or, whose name were you baptized into?" In this day one says, I am of Luther; another, I am of Calvin, another; I am of Wesley. I ask, if there is not enough in that sweet endearing name of Jesus, to charm and captivate your minds? Does any human name add such charms as the name of him who shed his most precious blood for you? Do you love the Saviour above every other thing: for he has said, "He that loveth father or mother, sister or brother, more than me, is not worthy of me?" How, then, shall we show our love to the Saviour? Why, by attending to the divinely

appointed ordinances. The first Christians made a point of meeting together every first day of the week, to attend to the apostles' doctrine and teaching, and the fellowship or contribution. Now this was done by the saints for the Lord's poor and the spread of the gospel; also, for the breaking of the loaf, and the drinking of the cup, and the prayers. This constituted their worship. Afterward, the gospel was preached to the people free of charge. The ungodly never were called upon to contribute to the Lord's work, for if the ungodly do contribute to this work, you make them co-partners, and thus join the kingdom of Satan to that of God's dear Son. Now, I tell you what you protest against. All the divinely authorized ordinances, and you have brought in their stead the following Romish traditions, for which you have no scriptural authority—1st, Your college-trained and licensed preachers, who are to wear a particular garb, and to occupy a pulpit in some consecrated and licensed building, called church or chapel, and to have stated stipends which may be sold or bought by auction; and others to have vicarages, incumbrances, and soon. These are supported by tithes, church rates, pew rents, and begging sermons. I ask you, Are these to be found in the New Testament? I say, No. Instead of weekly contributions for the Lord's poor, they spend the money which the crafty and unscriptural exact from the mixed multitude, in large fine buildings, with lofty towers and noisy bells in them, whilst the inside is composed of boxes, like theatre boxes, at various prices. Read the second chapter of James. Pews are like ministers, the highest bidder is the purchaser. And O! how they love those enchanting, those endearing names, such as Right Reverend Father in God—the Lord Bishop of the Diocese—Right Reverend—Very Reverend—Reverend—My Parishioners—My Parish—and this most honorable distinction, Clergy and Laity, Minister and People. In the church of Christ at Jerusalem and at Corinth, they had elders in every church, who had no stipends. They were not lords over God's heritage. But they did their work of a ready mind. There were deacons to serve at the Lord's table, and attend to the Lord's poor. Read 2 Corinthians xi. from the 24th verse to the end of the chapter. Take Paul for your example, and blush for your doings.

I hope that you will protest against these wrongs. I am persuaded that those poor Galilean fishermen and the worthy Master, did not desire that you should make such a handle of Christianity. J. S.

Ardrwick.

EXTRACT OF LETTER FROM BRO. P. S. FALL.

THE following extract is from a letter dated Nashville, Tennessee, June 22, 1860. The writer, Bro. P. S. Fall, with his wife and daughter, visited England about nine years ago.

"You will have learned that we have removed to this place, and that my specific work is found in an effort to reconstruct one of the earliest, as well as one of the largest and most useful of our congregations, which had been scattered by a spiritualistic Universalist and Unitarian. In this arduous work our labors have been greatly blessed; and we hope that by the end of the year, we shall see as many members in the congregation as it ever contained. A wonderful change has already occurred, and those most doubtful are now ready to admit that it may be restored to its active usefulness and happiness. For all this we are truly thankful, and regret neither the sacrifices nor the labor it has demanded.—We have organized a fine Sunday school, with an attendance of about 70 scholars. In this I teach a class of young ladies, using Mimpriss's edition of Greswell's Harmony of the Gospels, which we find highly instructive, and the young people are much interested in the study it exacts.—At half-past ten the congregation meets for a discourse addressed to the world and to the church. The study of some one of the apostolical epistles is consecutively pursued, with occasional interruptions by other topics, with a view to develop the religion and to assert its claims. After this we break the loaf, attend to the contribution for the poor, and conclude our worship with hymns of praise. In the afternoon we assemble in Bible-class for the more particular study of the Sacred Word. Here each one who desires information, or has any to impart, is privileged to speak or to inquire, for the general edification. At night another discourse is delivered, and immersions are performed. These are frequent, and are witnessed with great interest by the crowds that attend.

"The good cause is onward in all parts of these United States, where we have 'ministers of the word.' It is listened to with great interest, and is readily obeyed. More demands are made upon us for labor than can be met, and if we had hundreds more preachers all could find useful and constant employ. Occasionally I see a number of your *Harbinger*, and am rejoiced to learn that so great progress has been made in England. However you make haste more leisurely than we, because the protracted meeting system adopted by our evangelists here is unknown with you. Perhaps your work is better done."

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

THE MESSIAHSHIP, or Great Demonstration ; written for the Union of Christians, on Christian Principles. By WALTER SCOTT. Cincinnati : H. S. Bosworth.

WRITTEN for the union of Christians, but not for that only. It is a book on evidence, and well calculated to make Christians—to render faith strong, and that, too, not by the use of many books, but by the Bible itself. The types and symbols of the Old Covenant are shewn to be fully capable of demonstrating that Jesus is the Christ, the Son of God. This one proposition, in which the author has long delighted, and which by tongue and pen he has held out to view, he finds proved by the Bible, and this proved he sees all Christianity established. One, who does not see with him to this extent, says—

"2. I object farther :—Your sixth postulate I deem exceedingly faulty. You would have me concede that one main element being proved true, all is proved true. How is this made to appear ?

Answer.—I said that the main element in our religion being proved true, all is proved true—that element is the 'Messiahship.' If it be proved true that Jesus is the Christ, the Son of God, how can anything he spoke possibly be false ? And if the New Testament cannot be false, it is impossible but that the Old Testament, which leans on it for facts, should be true.

Question.—How do you hope to convince me that either of your generalizations—Christ or Christianity—is true ?

Answer.—By evidence.

Objector.—'By evidence !' I accept your reply ; but, Sir, I had thought that the preachers of the gospel had avowedly conceded the insufficiency of Christian evidence, and taught universally, as I myself have heard many of them do, that for faith in Christ we must rely ultimately on the invisible and subjective operations of the Holy Spirit of God. Is it not so ?

Answer.—It is to be regretted, Sir, that the preachers to whom you refer, disclose so inordinate an attachment to their own theories, and so little reverence for the great logical formula on which revealed religion rests for proof. These ministers being too intensely metaphysical, and more eager to subordinate the Scriptures to their own theories of conversion, than their theories of conversion to the Scriptures, have

overlooked the following important syllogism—

" 'Knowledge is power ;
But evidence is knowledge :
Therefore, evidence is power.'

"Our theories oftentimes require to be recast ; the Scriptures never. These affirm that 'Faith comes by hearing, and hearing by the Word of God' (Rom. x.) When, therefore, we lean for evidence of the Messiahship of Jesus our Lord on the Holy Scriptures, we lean on the Holy Spirit who inspired them. We, therefore, reiterate the syllogism—

" 'Knowledge is power ;
But evidence is knowledge :
Therefore, evidence is power.'

"If the innumerable mystics of the day assert the contrary, and treat the great 'Demonstration of the Spirit,' (Cor. ii.) as weakness and not power, let them answer for it to that Spirit."

This book is the result of long study. Again and again the reader is arrested by a single page containing and making clear more than many writers supply in a volume. There are precious things in Bro. Scott's book, and many of them, and many valuable groupings of facts and truths, as—

"It should be observed that the Messiah was never regarded or spoken of as having come, till after his instalment in office at St. Jordan. Now Daniel limits this instalment to a certain number of weeks of days, which Sir Isaac Newton has shewn answers precisely to the time of our Lord's inauguration at Jordan, in the days of John the Baptist.

But the instalment of our Lord was the initiation of his mission, the Messianic mission. He was God's ambassador, God's missionary to the Jews. And many particulars of this mission has God's testimony to them.

1. The mission was to be preceded by a herald.—Isa. xl. Mal. iv.

2. To be initiated by the Most High.—Isa. liv., lxi.

3. Restricted to the Jews.—Deut. xviii. xix.

4. Organized with a particular design.—Isa. lxi.

5. To be delivered in God's own words.—Deut. xviii.

6. To be taught without noise or ostentation.

7. The missionary Messiah was to be a preacher.—Isa. lxi.

The missionary course to be pursued by the Messiah after his inauguration, is noticed in the following particulars :

1. He shall teach the people.—Ps. xlv.

3. Shall preach glad tidings to the poor.—Isa. lxi.

3. Labor chiefly in Zabulon and Naphtali.—Isa. ix.

4. Appear in the temple at Jerusalem.—Hag. Mal.

5. Negotiate a New Covenant.—Jer. xxxi.

6. Was to be a Jewish Prophet.—Deut. xviii.

7. Work miracles.—Isa. xxxv.

8. Be rejected by the rulers.—Isa. liii.

9. Betrayed by a friend.—Zach. xi.

10. Tried and condemned.—Isa. liii.

11. Numbered with the wicked in his death.—Isa. liv.

12. Buried in a rich man's tomb.—Is. liv.

13. Raised from the dead the third day.—Ps. xvi.

Did Christ anticipate his inauguration? I answer he did. This is made evident by his language to the Jews—'Have you not read in the Prophets, They shall all be taught of God?' If Christ expected the Jews to have learned from prophecy that the New Economy was to be introduced by a lesson from God, he himself, of course, could not possibly have been unaware of it. Again, that he anticipated his initiation into the office of the Messiah, is evident from his not appearing until John's mission had taken its full and natural effect upon the people, and roused them to the idea of the Messiah's immediate appearance—"When all the people were baptized, then cometh Jesus from Galilee to John at Jordan, to be baptized."—Mat. iii. It is evident that nothing was fortuitous—nothing accidental to him."

But, like most human productions, this book has its faults, and though not so great as its excellencies, they are not inconsiderable. It is too American for some of us. With all our love for Bro. Jonathan, we cannot say Amen to the following:—

"The Most High is working out a system of mercy in the church, and of right in society. These are the points which, for thousands of years, the index of the providential government has been slowly approximating. In the United States both have been gained. Here the aim of the government is peace, and the aim of religion is salvation. The one is in the hands of Christ, and the other in the hands of Christians."

Had it stood—In the United States

considerable progress has been made, or, the States are far ahead of the Kingdoms of Europe—it might have passed. When, however, we are gravely told that "in the United States *both have been gained*," we rub our eyes, look around, ask how long we have been sleeping, and enquire what has taken place on the other side of the Atlantic that has not reached our ears. Surely the entire English press is not in conspiracy to misrepresent American society! Only a few days back we had notice of scenes acted in halls of legislation far more in the line of the Benicia Boy and Tom Sayers than savoring of Christianity—and, if what we have recently received as facts is not the wildest fiction, our trans-Atlantic cousins have little more ground for saying that their government is in the hands of Christians, than we have who are favored with a Queen-Defender of Faith and a bench of Lord Bishops. If it be true that the American government is in the hands of Christians, they are Christians of modern stamp, and little likely to be recognized by those who measure by the olden rule. We regret to say, that this kind of laudation runs through the book, and intimates that the kingdom of the stone, (Dan. ii.) and that the promised new heavens and earth are realized in the American government and people.

"The text vouches that this government was to be created 'without hands'—then it must be set up by the diffusion of principles. Our government arose in this way." On the same page is written—"This nation is Christ's nation, and as it is highly blessed, so, if we recognize not the fact, we will be awfully chastised." On another page, after allusion to Millennial glory, we read—"Amen. Let us look to America as the first of the Messianic nations." Again, "We concur with Mr. Henry, that our government is 'a new' thing in the earth: and add, that on this point it admirably meets the conditions of prophecy, 'Behold, I create a new heavens and a new earth'—a new government and a new people."

Then we have another fault to record. Bro. Scott is perhaps second to no one in clearness when writing upon the influence of the truth in conversion. He has thrown off all mysticism so far, but, unhappily, in all that relates to the Holy

Spirit on the Christian's side of immersion, he is a mystic of the first water. On page 8 he writes:—

"But the transitional part of our religion, by which the other two parts are united—the transfer of converts by 'water and Spirit,' from the world to the church, has been by far the most difficult to attain. 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God.' Having looked on this celebrated saying of the Redeemer for nearly forty years without understanding it, and having eagerly seized and carefully examined every exposition that happened to come before him, the author ever felt that the verse ever remained unexplained. Impatient of his consummate ignorance of this deep saying of the blessed Saviour, he took the liberty, in humble prayer, to ask his great Redeemer, with holy reverence, 'Whether his great Redeemer had spoken that saying never to be understood? If not, the author prayed that he might be enlightened.' The interpretation found in the body of this book was shortly after suggested. The case may perhaps illustrate this saying of James — 'If any man lack wisdom, let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him' (James i.) The Lord, as of old, may have said, 'Gabriel, show this man the Scripture' (Dan, viii.)

So then the author's interpretation was suggested, or inasmuch as to him it was new, we may say, revealed. Surely now we may pray in the language of the Wesleyan hymn-book—

"Unlock the truth, Thyself the key,
Unseal the Sacred Book."

Only one thing is wanted—the *demonstration of the Spirit*. Revelation and demonstration went together in the Apostles' days.

But what is this newly-revealed truth?

"By what means is this transition made? Christ answers the question to Nicodemus when he says, 'Except a man be born of water and the spirit, he cannot enter the kingdom of God' (Jno. iii.) This is dogmatical, authoritative, infallible, and we accept it literally as such. The regenerated man *must* be translated from the kingdom of God by '*water and the spirit*.' The convert must first be carried personally from the midst of God's enemies to the midst of his friends by water—baptism. This is a personal change of state, not a spiritual, for that which is born of the Spirit is *spirit—the mind* and not the body; as then the body is transferred from one

state to another by water, so the soul is changed from one state to another by the Spirit.

What are these two states? They are the *negative* and the *positive*; as animal life is negative in the womb and positive in the world, so spiritual life is negative in *regeneration* and positive in *new birth*, or negative in the world and positive in the church. When the preached gospel has regenerated a man, and the traditional ordinance has conveyed him from the world to the church, he is then born of water, and stands to God in relation of a son; here the holy Spirit of God meets him as such, and by a spiritual operation, understood only by its effects, changes the state of his soul from the negative to the positive of spiritual life. Here Spirit meets spirit, the divine the human, and the convert is endowed with 'power, love, and a sound mind.' He now cries Abba — Father.

As after birth, the animal life of a child is, by the first breath of air it inspires, changed from the negative to the positive of animal life, so in religion, the first breath of the Spirit of God upon the regenerated heart dispels all fear, trembling, and dubiety, and sheds upon the new-born spirit filial love, power, energy, and perfection of conscience. Thus the regenerated is changed by water and the Spirit in the state, both of his soul and his body, and is thence called a new creature. The change, then, is both personal and vital."

Here, then, are taught, not one new birth, by water and the Spirit, but two—one by regeneration and water, and one by subsequent contact, altogether additional to regeneration by the Word, and wholly independent of the truth. The Saviour should have said—Unless a man is born *again* AND AGAIN, he cannot see the kingdom of God. That our author claims an operation of the Spirit wholly distinct from that which is by the truth, is clear. Also, that after regeneration, and birth through water into the kingdom, there is yet another new birth.

"No deduction from any promises could possibly be more legitimate than the following from the above, viz. that in our salvation there is something which the Word or preached Gospel can do, and something else which it cannot possibly do; it can convert and regenerate, but it cannot change the soul which it regenerates from the negative to the positive of spiritual life. To do this great work is the office and prerogative of the Holy Spirit of God only.

It follows that a preacher's work extends as far as he can, and there it stops, 'Go, convert the nations,' &c. By the glorious Gospel he can convert and baptize; but to change the state of the soul from the negative to the positive, is not his prerogative."

After the above we read—

"A criticism, known to me for thirty years, and recently revised with great elegance and power by one of the brethren, is against me here. I am constrained, nevertheless, by reasons which I have not space to insert, to regard the old reading as the true one, it being illustrative of the change of which the Redeemer was speaking, namely, the invisible change of the soul by the Spirit."

To this criticism we shall next month (p.v.) direct the reader. It is that so clearly presented by Bro. Lard in his Review of Jeter. At present we stand by it, and expect so to do, until Bro. Scott's revelation is attested by a "*manifestation of the Spirit*."

"PLEADINGS NUMBER TWO."

THIS is Tract No. 9, by S. J. Chew, and like the last number of "Looking for Daylight," devoted to the enlightenment of Baptists, and designed to shew what Baptists were. The author says—

"Before me lie two books: and these are the 'Authentic Records' from which the evidence will come. They are published and patronized by Baptists—and are issued by the Hanserd Knollys' Society; a Society established for 'the Publication of the Works of Early English and other Baptist Authors.' The titles of the three are these: 'The Records of a Church of Christ, Meeting in Broadmead, Bristol, 1640—1687;' 'Records of the Church of Christ Gathered at Fenstanton, Warboys, and Hexham, 1644—1720;' and 'Confessions of Faith, and other Public Documents, Illustrative of the History of the Baptist Churches of England, in the 17th century.'" All are ably edited by Edward Bean Underhill, now one of the Secretaries of the Baptist Foreign Missionary Society. I am going, then, to use no spurious or questioned Records—only such as are undoubtedly authentic."

This introduction is followed by suitable extracts and plain remarks, such as Baptists may do well to attend to. The following may be taken as a fair sample:—

"A few note-worthy things remain to be told of this Broadmead Church. This

is the simple covenant by which at the first they bound themselves:—"That they would, in the strength of Christ, keep close to the Scriptures, the Word of God; and to the plain truths and ordinances of the Gospel, of church fellowship, breaking bread, and prayers; and to be subject to one another, according to the discipline and admonition commanded by the rules of Christ in the New Testament, or the Scriptures."—p. 32. For the support of the preacher they made no solicitations of the world: they had no such things as pew-rents. An opportunity was given at meetings of the church for mutual teaching. 'It is the duty,' said they, 'of every gifted brother to minister or exercise his gift in the church whereof he is a member.' In addition to their preacher, there were elders, deacons, and deaconesses. On the 24th of June, 1662, the church assembled—

'For setting apart the persons chosen by fasting and prayer. Upon which day brother Thomas Ellis was set apart for the work of a ruling elder of a congregation, as added to brother Robert Purnell in the same work; and aged brother Spurgeon was set apart to the office of a deacon, as added to brother Simpson; and sister West, a widow woman, was set apart to the office or work of a widow or deaconess in the church.'—p. 72.

In their documents they never style themselves a Baptist Church. They preferred more scriptural designations of themselves.*

Again, Mr. Chew says—

I now take up the next book named—'The Records of the Churches of Christ gathered at Fenstanton, Warboys, and Hexham.' The General Baptists claim this Fenstanton church. But if a man named Edward Thomson find a people call him Timothy Tomkins, will he not find fault? 'What right have you,' he may fairly say, 'to call me by a name which is not my name, and which I never take?' Did this church at Fenstanton own the name of General Baptist, or of Particular Baptist, or of Baptist? Did it ever call it—

* As everybody ought to know, the meaning of "Baptist" is, one who administers baptism; one who baptizes. There may, therefore, be but one Baptist in what is called a Baptist Church; that is, there may be but one who baptizes. That royal document by which Mr. Hardcastle was licensed to preach, runs thus:—"Charles, by the grace of God, &c. In pursuance of our declaration of the 13th of March, 1671-2, we do hereby permit and license Thomas Hardcastle, in the parish of Bilton, in Gloucestershire, of the persuasion commonly called baptised, to be a teacher," &c.—p. 217. There may be some propriety in the expression, "persuasion commonly called baptised;" while there is no such propriety in the expression, "I'm a Baptist," if the person using it has never baptised any one.

self by one or other of these titles? Never, so far as this volume shows. Here are scores of letters from and to the churches at Fenstanton, Warboys, and Hexham; but not a solitary case of their adopting any such sectarian name. The nearest approach I can find is this: 'We, the church of Christ of baptized believers, of Stanton and Warboys.'"

Then again on p. 7—

"They gave no quarter to the venerable tradition of infant sprinkling: 'But,' said they to one, 'as if these were but light things, you have further provoked the Most High, in dishonoring His name, by giving consent to the sprinkling of your child; doing that in the name of God, which he doth exceedingly abhor.'—p. 248. They found not that believers were to be kept some months waiting, ere they could be baptized. Mark this notice of a preaching service:—'The Lord so appeared on our side, that six persons, the same evening, desired the ordinance of baptism, and the next morning were baptized.'—p. 293. They regarded it as no light thing for members to forsake the assembling of themselves together:—

'This question was propounded, viz. whether it was not the duty of every member (unless prevented by sickness or some other extraordinary occasion) to be present at the assembly of the congregation upon the first day of the week?

'This question was taken into consideration, and found agreeable to the holy Scripture. Whereupon this ensuing order was made by the general consent of the congregation, viz. that if any members of the congregation shall absent themselves from the assembly of the same congregation, upon the first day of the week, without manifesting a sufficient cause, they shall be looked upon as offenders, and [be] proceeded against accordingly.'—pp. 125, 126.

Mutual teaching they held to be according to the Scriptures; and thus resolved, 'That it shall be lawful for any person to improve their gifts in the presence of the congregation.'—p. 98.

Besides an evangelist, elders and deacons were recognized. Grantham, a Baptist author of some celebrity, and then living, has thus testified—

In the baptized churches some are elected messengers, bishops, or deacons, without the free choice of the brotherhood where such elections are made. And after such election of persons of known integrity, and competent ability, we proceed to ordination, with fasting and prayer, and the laying on of hands, according to the Scripture.—Acts xiii. 3, xiv. 23, vi. 5, 6. All which apostolic practices are reli-

giously observed in the baptized churches, without any devised adjuncts or ceremonies of our own or others.'—p. 72, 73 note.

As to how often they met together at the Lord's Supper, the record is not clear. The Broadmead church certainly was not apostolic in this respect. The Baptist 'Orthodox Creed,' of 1678, while declaring that 'no unbaptized, unbelieving, or open profane, or wicked heretical persons, ought to be admitted to this ordinance, to profane it,' adds, 'And this holy ordinance ought to be often celebrated among the faithful.' But the Baptist 'Amsterdam Confession,' of 1611, is more express and to the point:—'Every church ought, according to the example of Christ's disciples, and primitive churches, upon every first day of the week, being the Lord's day, to assemble together, to pray, prophesy, praise God, and break bread.'—Confessions of Faith—p. 152, 153, and 8.

Their views concerning the design of baptism I will not enlarge upon. Their Confession, in 1660, in laying down the qualifications of ministers of the Gospel, disowns 'all such who come not first to repent of their sins, believe on the Lord Jesus, and so baptized in his name, for the remission of sins.'

Crosby, in his 'History of the Baptists,' thus repeats their faith:—'The Apostles were sent forth with full power and authority to invite them—Jews and Gentiles—both to come into the Christian church, which they were then founding; the entrance whereinto was by baptism; assuring them that they should therein receive a complete and perfect remission of all their sins.'—Vol. iv. p. 413. And in a 'Serious Reply to the Rev. John Wesley, by Gilbert Boyce, a Baptist,' this comment is given on Peter's words, 'Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins:—'If any man will be so venturesome as to cast out baptism from the above text, and declare remission of sins to repentance only, I may, by the same authority he can produce, cast out repentance, and declare remission of sins to baptism only.'"

The brethren may do well in supplying their Baptist neighbours with a copy.

LETTER FROM A. CAMPBELL TO J. INWARDS.

In the *British Millennial Harbinger*, December, 1859, appeared a letter from Bro. Jabez Inwards to Bro. A. Campbell. Mr. Campbell's reply, as under, appeared in his February *Millennial*

Harbinger. It has been unintentionally omitted until now.

Bethany, Va. Jan. 7, 1860.

BROTHER INWARDS.—*My dear Sir:*—Your very kind, fraternal, and interesting letter of November the 5th, 1859, addressed to me in the pages of the *British Millennial Harbinger*, of last month, now lies before me. With much interest and pleasure I have read it. For some months past, almost every week, I have been purposing to address by letter, several of my old and much beloved brethren, in both England and Scotland, amongst whom, especially, are brethren John Davies, of Mollington, D. King, of London, Elder James Wallis, of Nottingham, Brother Paton, of Glasgow, &c. But I find in my multitudinous and multifarious duties and obligations so much to engage my attention, to occupy my time, and to command my energies, that while "to *will* is always present with me," how, and when to execute, I do not find.

It affords us, in this new world, no little pleasure to be informed that the great and good cause in which we are alike superlatively interested is, with firm and steady pace, advancing in England and Scotland, though not in the same ratios with its progress in this land of transcendent freedom of thought, of speech, and of action. It is, however, according to Paul, always "accepted," in our Sovereign's jurisdiction, "according to what a man has, and not according to what he has not;" provided only, that there be a willing mind.

Original, not merely *ancient*, but *original* Christianity, is the superlatively grand and most heart and soul-absorbing theme in the broad area of earth, and time, and human interests. Empires and ages, and all the wealth and honours of earth shrivel and shrink into comparable insignificance when placed in antithesis with the riches, the glory, and the honor, and the immortality of each and every heir of "the purchased possession"—the true, the real, the everlasting paradise of God—

"Where the tree of life for ever grows,
And its living water ever flows."

The Christianities of patriarchdom, and of papal-dom, under patriarchs and popes, Greek and Roman, were, and are, so far as they exist, mere mummeries

of hypocritical disguise, to fascinate and delude weak and vulgar minds.

But we, in this pre-eminently favored land, in this most inquisitive and searching age, in groping and searching our way back to the apostolic age, have found "*seven Herculean pillars*," on which are inscribed—"one God and Father of all," "one Lord," "one faith," "one baptism," "one body," "one Spirit," and "one hope." Christ's church, or *kurion oikos*, abbreviated into one word, *kurioik*—whence *kyrke*, thence *church*, is, by apostolic authority, founded upon these *seven monumental pillars*. Heaven asks no more than a believing recognition and a cordial reception of these *seven monumental pillars*. Faith in these seven grand realities, confessed, presents a platform long enough, broad enough, and strong enough to sustain the whole kingdom of our divine and glorified Redeemer. We can with full assurance of understanding, full assurance of faith, and the full assurance of hope, submit this divine synopsis to all Protestant Christendom as a divinely suggested, a divinely submitted, a divinely instituted and divinely sanctioned platform—commensurate with all the conditions, circumstances, and reasonable demands of the present nominal church militant. Of this, we profess assurance of understanding, an assurance of faith, and a full assurance of hope. We can see in it all the characteristics of the divine wisdom and grace. We also see in it a response to all the necessary and rational cravings of fallen humanity, and also its perfect practicability on the part of the most scrupulous and conscientious disciples of the Lord Jesus Christ, who earnestly desire the fellowship, the communion, and the co-operation of all and every one who loves the kingdom and the coming of our common Lord and Saviour Jesus the Christ. To him be all glory, and honor, and blessing, for his life, his death, his sacrifice, and his prayer, his last prayer (John 17th.) for the union, communion, and co-operation of all his disciples and followers, during the trials and conflicts of this present dispensation of his kingdom in this fallen and alienated world. To him be all glory, honor, and dominion, all blessing and praise, now, henceforth, and for ever and ever. Amen.

P.S. On re-reading your very inter-

resting and fraternal communication, and what I have now written, I feel disposed to add a few words on your very significant and important utterance, that it is "By *obedience and faith*" we can recognize him as *our Saviour* who has conquered death and the grave, and who is "*the resurrection and the life.*"

There is, indeed, "the obedience of faith," as well as faith itself. Both are essential to our full developed stature as perfect men in Christ Jesus. Faith grows up into full assurance; but it is by exercise, and by *exercise* only. We grow physically by a proper exercise of our whole physical powers; and we grow spiritually by the full exercise of our spiritual powers.

There are but three essentials of human life; so far as *food* is concerned. These are *breath, bread, and water*. Give to the infant man—the weaned child, a supply of pure air, pure bread, and pure water, and he may grow up into a perfect man. Each and every one of these is indispensable to the physical life, growth, and health of man. It is even so in the new-born Christian. He must have the *word* or *breath* of life, he must have the *bread* of life, and he must have the *water* of life. These are all indicated in Christian life and health. The Christian must have the Word and Spirit of God. He must have the positive ordinance of Christian baptism, and "the Lord's supper," and "the Lord's-day." These are as indispensable to his Christian life and health as good air, good water, and good bread are to his physical or animal health, life, and comfort.

The Lord himself chose this imagery—"I am the bread of life." "If any man eats of this bread he shall live for ever" (John vi. 51.) Again, he says—"If any one drink of the water that I shall give him, he shall never thirst." "There shall be in him a well of water springing up into eternal life." "This he spake of the Spirit which they who believe on him should receive" (John vii. 38-39.) Are not these beautiful and striking analogies instituted by the Great Teacher himself? Are we not amply justified from these premises and teachings, in instituting comparisons and analogies? And most especially, are we not authorized to use those which the Lord himself, the Great

Teacher, has introduced, and incorporated with his manner and matter of teaching?

In conclusion, we must enter our protest against the introduction of a new Christian terminology, or nomenclature. Fairly translated into our present living vernacular—our genuine *Anglo-Saxon*—all is done that can be done for those who speak it.

Any man that presumes to say that the Lord Jesus Christ, who so loved the world as to die for it, to become a propitiatory sacrifice to justify the God of the universe in pardoning sin; and in receiving into his bosom every sinner, every fallen and ruined man that would accept his person and his sacrifice; and yet did not, would not, or could not, present his gospel and his aid in such a form as that no man without a special extrinsic and superadded aid could understand it, could believe it, could receive it, could obey it to his own salvation, has become the prey of an insidious, "empty, and deceitful philosophy"—a "philosophy falsely so-called." Such reasoners, thinkers, speakers, or preachers have made the Word of God of none effect, either to themselves or to their species. If they do not understand Moses and the Prophets, Jesus and his Apostles—neither would they, nor could they, in that state of mind, understand or believe any man or spirit sent to them from the regions of the dead. So, substantially, spake the Great Teacher himself. And who can, or who dare, to question his veracity or his competency to state the truth, the whole truth, and nothing but the truth, on a theme the most superlatively interesting and important to mankind.

Most sincerely and affectionately your brother in the hope of immortality,

A. CAMPBELL.

DIALOGUE BETWEEN A MEMBER OF THE CHURCH OF ENGLAND AND A DISCIPLE OF CHRIST.

Member.—What do you think of the tract of the Rev. J. O. Ryle, "Plain-Speaking, No. 14," entitled "The Bible Way to Heaven?"

Disciple.—The facts respecting Jesus are brought out, but he does not show

the sinner the way of salvation. On receiving these facts, he does not tell him what he must do to be saved !

M.—Are you using proper language? Can man do anything?

D.—Peter, on the day of Pentecost, preached the Gospel, and his hearers exclaimed, "What must we do?" (Acts ii. 37.) Jesus appearing to Saul of Tarsus, when struck to the ground, exclaimed, "Lord, what wilt thou have me to do?" (Acts xix. 6.) In these instances they were not reproved, but directions were given.

M.—What, then, is the first thing to be done?

D.—Believe the Gospel.

M.—What is the Gospel?

D.—Paul says, "Brethren, I declare unto you the Gospel I preached, by which also *ye are saved*. How that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day" (1st Cor. xv. 1.) On the day of Pentecost Peter preached with great effect this Gospel. Read Acts ii. 22-37, iii. 13-15, 26; also, Acts x. 34-43, to the end of chapter. "The Gospel is the power of God, and unto salvation to every one that believeth;" that human beings are capable of employing but two kinds of power. For the sake of distinction we call these physical and moral; the former is adapted to *matter*, the latter to *mind*. They are quite distinct. You would not attempt to act on the will or affections of a human being as you would on a lathe or steam engine. You must bear this distinction in view, and advance a step further. What the Scriptures testify will appear as we proceed. God, who is omnipotent, operates on all things in harmony with their nature; He operates in material nature as well as upon the hearts and consciences of men. In creation, the Spirit of God put forth what I call, for want of a better term, physical power. In conversion he acts on the mind, the affections, by moral power, by the truth.

M.—I perceive the distinction. But can I believe the Gospel?

D.—Yes; you hear me speak of an event I witnessed, and knowing me to be a truthful man, you believe what I say. Apply this to any well-authenticated fact—to something said to have been done, and well-attested, in the Word of God. What should prevent

you believing it? "Faith comes by hearing, and hearing by the Word of God" (Rom. x. 17.)

M.—What is the Scriptural definition of faith.

D.—"Faith is the confidence (substance is not a good rendering) of things hoped for; the conviction of things not seen."

M.—Supposing I believe, what is the next step?

D.—Peter says, "Repent, and be converted," or turn to God (Acts ii. 38, iii. 19.)

M.—How can I know when I repent?

D.—Do you feel the weight of sin? Do you experience your own helplessness?—Are you sorrowing on account of your alienation from God? Paul says, "Godly sorrow worketh repentance not to be repented of" (2 Cor. vii. 10.)

M.—Experiencing this, and having for some time past great anxiety on account of my unsaved state, what am I now to do?

D.—"God is no respecter of persons"—"He wills all men to be saved"—"All that will come, may come"—"He waits to be gracious," and Paul comforts us by saying, "That God was in Christ, reconciling the world to himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now, then, we (the Apostles) are ambassadors for Christ; as though God did beseech by us, we pray in Christ's stead, be reconciled to God" (2 Cor. v. 18 to end)—"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x. 10.)

M.—What next?

D.—You must be born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. xiii.) Jesus to Nicodemus, "Unless ye are born of water and spirit, ye cannot enter into the kingdom of God" (John iii. 5.)

M.—When was the kingdom opened?

D.—On the day of Pentecost.

M.—Is the kingdom and the church the same?

D.—In entering one you enter the other, and become a member of "the one body," of which Jesus is the Head. Jesus says, "He that believeth, and is baptized, shall be saved" (Mark xvi. 16);

and Peter says. "Be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins" (Acts ii. 38.) Paul says, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with a bath of water by the word" (Eph. v. 25-26.) Read also attentively Rom. vi. and Col. ii.

M.—This is important. Is a person thus born of water and Spirit?

D.—Thus are believers baptized into the one body: "Now ye are the body of Christ, and members in particular" (1 Cor. xii. 27.)

M.—By this do you not make too much of baptism?

D.—Not more than did Jesus and his ambassadors, for you cannot find, from Acts to Revelation, a member who was not thus introduced. Baptized believers are called saints, and faithful brethren in Christ (Col. i. 13)—they have been translated from the kingdom of darkness into the kingdom of God's dear Son—their sins are blotted out (Acts iii. 19)—they have heard words by which they are saved (Acts xi. 14)—they are made free from sin (Rom. vi. 18)—they are the children of God—they have put on Christ—they are in Christ—they are Abraham's seed, and heirs of the promise (Gal. iii. 26 and following verses)—they are a chosen generation, a royal priesthood, a holy nation, a peculiar people (2 Pet. ii. 9.)

M.—I am truly obliged for the pains you have taken. I shall ponder on the glad-tidings you have disclosed to me.

THE SCRIPTURES IN ITALIAN AND GERMAN.

THOSE who have waited anxiously for the revised version of the Holy Bible, will perhaps feel that the American Bible Union has done well in not giving all its resources to the English work. How important, that Italy should have the word of the Lord! The tenth Annual Report of the American Bible Union gives the following:—

"In the May quarterly we publish a number of highly interesting extracts, from letters received from Italy, in reference to the circulation of the same version, Italian Testament, printed by the American Bible Union. The space which they occupy, forbid their repetition in this Re-

port, but we subjoin a few sentences to show their character.

NAPLES.

'There has never been so much religious excitement as now, at any previous time. The best educated classes feel the necessity of examining, not only themselves, but also their creeds, and the doctrines which they have hitherto believed. A translation which shall guarantee the Bible faithfully translated from the Hebrew and the Greek, into our tongue, as it is spoken and written in our day, will be all that we have desired. And this, thanks be to God, we now have, in the New Version of the American Bible Union, made by you, and revised by the most learned men of Italy. It is, therefore, received as the authentic translation of the Catholic Christian Church (not the Papist) in Italy. The edition which is now being made in Piedmont, the New Testament first, and then the whole Bible, we hope will be extensively circulated even here. I do not believe it will meet opposition, if made without noise.'

TUSCANY.

'Our friends in Piedmont inform us, that several thousands of copies of the Italian New Testament, reprinted by them, will soon be in circulation in Tuscany. With respect to the new translation which you have given to the public, it is acknowledged to be the most faithful and literal that can be made. Even the Church of Rome could not but confess that you have made it without party spirit, and, I will add, under no theological influence.'

ROME.

'Let us now speak of the Bible—I mean your translation of it. The New Testament is in the hands of many, who have made it their companion both in and out of the house. We have received that last collection of money which you sent us, and with it have printed several thousand copies more than we were expecting to be able to make. The book is *printed in Italy!* Italy, this unhappy country which we inhabit! In Italy—thanks be to God, the Word of God is now printed in our own language. Yes! and it is read, it is meditated upon, and contemplated. What effect it produces you know in part. For myself *this is the great revolution* which I am desiring, and by which I believe our countrymen will be delivered from their oppression.'

TURIN.

'The publication of the New Testament proceeds very satisfactorily. The number of copies already issued exceeds 15,000. As you know, we propose to publish 50,000

of your translation, which is most preferred and popular on account of the style in which it is written. It is regarded by the learned as the most literal of all, which is as much as to say, the most faithful. The Committee have resolved not to reprint Diodati, partly because as many copies as are wanted may be obtained from English Bible Societies. The style of it is not that of our day; and, in many places the Old Testament is not according to the Hebrew meaning. Martini we do not recommend at all; and it is painful that any Protestant Society should encourage its circulation. Persons who do not know enough of our language, would do well to leave it to us to judge of our Italian translations.'

GERMAN SCRIPTURES.

The friends of the Bible Union are already acquainted with the fact, that for several years it has been doing something to circulate the Scriptures in Germany, through the instrumentality especially of Brother Oncken. The voice of Brother Oncken has been heard all over our land, calling upon the people of God to stretch forth their hand in aiding to give the Word of God abundantly to the millions of the German nations. An especial call was made by the devoted missionary some months since upon us to furnish him with the means of distributing some 100,000 Testaments among the German regiments that were then put into the field. The Bible Union sent this appeal to its friends, and some 4000 dolls. were contributed, chiefly in one dollar contributions, for this purpose, and employed as designed.

We cannot but thank God for this call made upon us from Germany. We feel as if we should regard it as a blessed opening for the Word of God; an opportunity that we should thank God for, and rejoice to hasten to meet. If we are to pray that the Word of God should run and be glorified, are we not to look upon *such* a call as an abundant answer to our prayers, and gratefully improve it? We regard Germany as one of the most hopeful fields for the distribution of the Word of God. We would, therefore, recommend that the distribution of the Holy Scriptures among the German people, in Germany and elsewhere, be made hereafter an essential part of the work of the Bible Union.

ITALIAN SCRIPTURES.

Our efforts to give the pure Word of God to Italy have thus far been most signally crowned with the divine blessing. We feel encouraged to recommend to the Union such continued effort in that great centre of corrupt Christianity and spiritual darkness, as our means will permit. Com-

munications, recently received from Naples, Tuscany, Rome, and Turin, show a most hopeful waking up of the Italian mind on the all-important subjects of circulating and searching the Scriptures. The New Version of the American Bible Union is received by the educated classes as their standard version, 'and is acknowledged to be the most faithful and literal that can be made.' 'Even the Church of Rome confesses that you have made it without party spirit.' With fervent gratitude to God in view of the fact that Italy now has a faithful and perspicuous version of the New Testament Scriptures, and that the people are beginning to feel the necessity of diligently examining its precious pages for the Way, the Truth, and the Life, and that our version is preferred by the people to any other, your committee would recommend that, to the extent of our ability, the seat of the Anti-Christ be encircled by shining sentinels of heaven, the pure words of the Living God, which are able to save the soul through the faith that is in Christ Jesus; *therefore*.

Resolved,—That the board be encouraged to employ a colporteur in Italy for one year, more or less, provided that they shall be satisfied, after personal communication with him, that the fruit of his labors justify them in so doing."

QUERY AND ANSWER.

JERSEY, July 1, 1860.

Dear Brother King,—I am very glad that you have of late been contending earnestly for *scriptural* communion. I am fully convinced that this is neither more nor less than the communion of the "one body," into which "all [who compose it] are immersed."—1 Cor. x. 16, 17, and xii. 13, compared with Ephes. iv. 5. But I desire the benefit of a "consultation," as to what is necessary to scriptural communion beyond the "one baptism." I refer especially to the case of those who have been baptized, but who, as babes, not having yet learned the "whole counsel of God," are in fellowship with Pedobaptists. I have considered several passages which seem to apply to such persons, but am not yet quite sure that the application is entirely suitable. The passages I allude to are Rom. xvi. 17, 2 Thes. iii. 6-14, Titus iii. 10, 2 John ix. 10. I think it is generally admitted, that before we apply any passage of Scripture, there must be an essential parallelism in the cause referred to. Now I think we must allow that there is a difference between converts in the Apostles' time, who could not fail to understand the nature of baptism, and many in modern times, whose education, &c. prevent

their seeing it at once. In the one case the transgression must have been *wilful*—in the other we have reason to believe it may be otherwise.

As I desire in all things to act in accordance with *truth*—however repugnant it may be to my *feelings*—I should be happy to hear what you and others, my seniors in Christ—or my superiors in the knowledge of God, may say. Hitherto I have acted so as to give to all baptized believers—of correct life—whose only transgression is the one I have mentioned, the benefit of the above consideration—but if I am in error I wish to be corrected as soon as possible.—I am, dear brother, yours in the bonds of the gospel, J. H. W.

ANSWER.

The Lord's table is in the kingdom. Those who have not entered that kingdom are not eligible to approach. To

this J. H. W. agrees. But there are some who have entered the kingdom, who become disorderly by bringing to the table those who have not entered. Is this a fair statement of the case? I think it is. If so, what are we to do with those who become disorderly? The law is clear. *Withdraw from those who walk disorderly.* That there is, not only a difference, but a very wide difference, between those who now leave undone the Lord's commands from not understanding and those who wilfully reject them, must be admitted, but the difference is one which the Lord himself will deal with—he will adjust it in the future. He, in the meantime, gives us his laws, and requires that we obey them, and withdraw from those who do not. D. K.

ITEMS OF NEWS.

BIRMINGHAM, LEICESTER, SWANSEA.

In Birmingham, several have been immersed since the notice last month.

Lord's day, June 24, and the three following, I spent in Leicester, during which time five meetings were held, and four persons immersed. Lord's day, July 1, Bro. Chew held good meetings in Leicester, and good open air meetings—one was immersed. He also held meetings on the Monday, Tuesday, and Wednesday following.

Lord's day, July 8, I met the little church in Swansea, South Wales. Last August Bro. Hopkins came to Birmingham to urge that Bro. Evans might be supported as an evangelist, and located in Swansea, where there were then about ten brethren. The result of Bro. Evans' labors in this important town is, that though great care has been taken as to the persons received, the church now numbers about *forty*, with every prospect of increase. They have a small neat room, in which I have spoken several times; as also in the open air, having generally good and attentive congregations. During the week I delivered nine discourses, including one for the Temperance Society. On the Friday night I was reminded of the Philippian gaoler, not that I got either into prison or the stocks. With us anything approaching to a midnight baptism is not usual, but here, on the Friday night, when the multitude had retired to sleep, we met some forty persons upon the sands, and walking out into the sea, I immersed *three* whose good confession we had before received.

On the following Lord's day I preached for a Baptist church four miles from Swansea. I found there about seventy members, seemingly much advanced, and willing to know and do the Lord's will. For ten years they have stood together, only having had a minister for about eighteen months, with whom they did worse than when depending upon themselves. There are useful speakers among them, some fit for the oversight, or bidding fair soon to become so. They are all baptized, and seeking to be directed by the law of the Lord. There is every reason to expect, that ere long they will fully shew forth the order of the Lord's house. Bro. Evans has since spoken for them, and I have delivered a second discourse in their nice little chapel.

During the second week of my stay in Swansea, we have had several useful meetings—though some of our arrangements for open air meetings fell through in consequence of rains. On the Friday evening we had a larger assembly in the Industrial School than any of our former gatherings, when I lectured upon "The Christian Ministry." The printed syllabus was the following—"The Church in Middletown: how it obtained its ministers—What was expected of them—What they suffered—What the church suffered—The one-man system opposed to apostolic example and precept—The opposite extreme—The church with a swollen tongue—A word to ministers, which their hearers may do well to listen to."

There are in and around Swansea, evidently openings for setting forth the truth

so as to produce good results, and there can be no doubt that the labors of our Bro. Evans have proved, and will prove, a blessing to many. The week before my arrival he immersed *three*, and two of those immersed by myself had been prepared by his instruction.

To-morrow, July 22, I expect to speak in Swansea three times, and the following morning start for North Wales, hoping to arrive in Birmingham in the course of the week. D. KING.

CARLISLE.

Since our last communication we have had our hearts cheered, by five giving themselves to the Saviour in his own appointed way. We have likewise received two other additions; one a brother from the church in Drumclair, and another restored to fellowship with us in the glorious gospel of our Saviour Jesus Christ. We are in expectation of others soon. W. WOOD.

CLERKENWELL.

Since my last report I have to inform you that two males and one female have been immersed by Bro. Langridge and myself, into the names of the Father, Son, and Holy Spirit. Having found more commodious premises, the church formerly meeting in Warner-street has removed thereto, viz. the Hall of Progress, situate in Northampton-buildings, Rosoman-street, Clerkenwell. The evangelist, Brother Langridge, is laboring in faith and hope, sowing the seed, visiting from house to house, and daily meeting with many curious incidents in connection with the State Church agents, who hope to proselyte by presents of tea, sugar, and such like—"Meats for the belly, and the belly for meats, but God will destroy both it and them." These sons of the clergy loudly protest against the people who neglect to have their children *razed*, and manifest fully this awful truth, *they do not know God*. Our work is plainly before us. May the Lord bless and prosper the work of our hands, and lift up the heads and strengthen the hearts of all His children, to contend earnestly for the faith once delivered to the saints.

JOHN DAIRSON.

Brookly-street, Islington.

DUNDEE.

On Lord's-day, July 8th, accompanied by Bro. George Mitchell, we started per railway to Auchtermuchty, via Lady Bank, where we intended to spend the day with the brethren. The morning was beautiful, and the landscape imposing, by the bril-

liant rays of the monarch of day, reflecting on Nature's rich dress at this season of the year. On our way we had some interesting conversation with a few travellers who were going to the same locality, on the great departure from primitive Christianity. This they readily admitted, and that something ought to be done, but it is no easy matter to get the people to obey and practice the ancient order of things. We hope the few hints given them may have due effect on their minds.

On our arrival at the "gude toon," we were kindly received by the brethren, and spent a most pleasant day with them. Bro. Mitchell delivered an important address on "What is Christianity?" in the course of which, he contrasted the so-called Christianity of the present day with that taught and preached by the Apostles of our Lord. The audiences were good, and I hope the effort made by our brother will be productive of beneficial results. In the evening a few of the brethren met at Bethany Cottage, the residence of Sister Dron, where we took tea, and had some happy conversation on many topics relating to the kingdom of God. We felt the want of our late much-esteemed Brother Dron, both in the church and in the social circle. There was a gravity and dignity about him which few possess; at the same time he was so amiable and kind in his manners, and so ready to communicate to others the vast amount of knowledge he had attained by the study of the Scriptures. His position in the church and the world commanded the respect of all. Ah, death! what gloom thou hast cast over the human family! What desolation thou hast wrought!

On parting with the brethren we accompanied Bro. Forsyth to Falkland, and spent the night there. It was once the seat of royalty, and part of the ancient palace is still standing, the remains of former grandeur. The scenery around Falkland is very grand. On Monday morning we viewed the palace garden, and saw some of the finest specimens of horticulture to be seen in Scotia. The brilliant blossom of flowers in the greenhouse was most imposing indeed. Of the beauties of Falkland Den and its wild ravines, the Temple, and Bruce Monument, I cannot enter into detail. The commanding view from the Monument, and also from Falkland Hill (the remains of a volcanic eruption, some 1300 feet above the level of the sea) is very fine, and every admirer of Nature cannot but appreciate it. As we stand gazing upon the scene, the bosom swells with emotion, and we sing with the poet—

"If on this earth are scenes so fair,
Where sin and death abound;
How beautiful beyond compare
Will paradise be found!"

Leaving Falkland we called on Bro. Thomas Brown, at Hospital Mill, near Springfield, and spent the afternoon at his pleasant residence, distant from Cupar about three miles. Bro. Brown is calculated to do much good in the church at Cupar, and since his removal from Dysart to that locality, he has been arousing public attention to the great concerns of the future. He is an excellent proclaimer of the truth, and commands the attention of the people. At 8 30 p.m. we left for home, arriving at ten p.m. much refreshed by our pleasant excursion in the kingdom of Fife.

July 19, 1860. J. G. AINSLIE.

LANGLEY.

The Items of News hitherto noticed under the heading of Marlpool, must now be transferred to Langley. The brethren residing at Marlpool and the adjacent villages have, by God's blessing, and the kind assistance of their brethren, been enabled to build a chapel at the above-named village. Lord's day, July 15, was set apart for the opening service. Placards were posted in the neighbourhood, and a goodly company was gathered together at 7 a.m. to seek the Divine aid, and to return thanks for many mercies and great success. At 10.30 the brethren assembled to attend to the order of Christ's house, and were rejoiced to see a goodly number from Nottingham present to share their joys. Two penitents were immersed and added to the church. At 2.30 the Sunday school children were examined in Scripture knowledge, and gave great satisfaction by their answers to all present. Ten handsome and useful books were given as prizes, the names of the children being inserted, and the date of the opening of the chapel. At 6 p.m. Bro. Mumby, from Nottingham, preached the gospel to a crowded congregation. He selected for his subject, "Go ye into all the world," &c. (Mark xvi. 16) illustrating it by the following divisions:—1, the speaker, Jesus; 2, the spoken to, the Apostles; 3, the commission, "Go ye into all the world and preach;" 4, the subject, the Gospel; 5, the grace, or favor of God to every creature; 6, the conditions, faith and baptism; 7, the reward, salvation or condemnation. At the close he had the pleasure of hearing a confession, and of baptizing a young woman, into the name of Father, Son, and Holy Spirit; thus adding by faith, repentance, and baptism, three to the church of Jesus on the day of opening the meeting-house.

On Monday, July 16, the brethren from Marlpool, Nottingham, Newthorpe, Ripley, Morley-Hays, Bulwell, and Loughborough, with their friends, took tea together, in number about 160. At 7 p.m. a public

meeting was held, when addresses were delivered by Bros. Powers, Blair, Dawson, and J. Wallis. This was an excellent meeting, there being a very large and attentive audience, whilst the speeches were appropriate and effective.

On Lord's day, July 22, Bro. J. Wallis, of Nottingham, delivered three addresses. The congregations were numerous, and two made the good confession.

There can be no doubt that the impression made on these occasions will outlive the present generation. The meetings were good—well conducted and well attended, the place, indeed, being too small to accommodate comfortably both brethren and strangers. Our prayer is, May the Lord of the harvest crown the labors with abundant success.

R. MUMBY.

LOUGHBOROUGH.

After a long silence, we have the pleasure of announcing, that a daughter of Brother and Sister Brookes made a public confession of her faith in Jesus as the Son of God, and the same hour of the night was buried with Christ, by baptism into the likeness of his death. She has been added to the church of the saved, and we trust she will walk worthy of her confession and calling.

R. MUMBY.

NEWTOWN (ASHFORD, KENT.)

I enclose 5s. in stamps for the "Evangelist Fund," and one shilling for three copies of "The Principles and Objects of the Reformation," by R. Richardson. Three of us are meeting here every "Lord's-day" for the breaking of the loaf, in commemoration of the death of our risen and exalted Redeemer; and are also endeavouring, by the distribution of tracts and conversations, to make known the principles of the Reformation. Although we do not find many desirous of following Christ, we are, nevertheless, not without hope that the seed sown may spring up and bring forth fruit to the honour and glory of His name. I pray that God may abundantly bless you at the coming General Meeting.

July 23, 1860.

WILLIAM SMITH.

THETFORD.

I have the pleasure to inform you, that on Lord's day morning, May 13, I had the privilege of baptizing two believing penitents into the ever glorious names, and each Lord's day since we have met to follow apostolic practice, in the fellowship, breaking of bread, and prayers. A meeting for the study of the Scriptures had been held at the house of one of the two brethren, and we hope that this is not all the fruit that may be gathered from this effort (by God's blessing.) The other brother is from

Staffordshire, and has been a local preacher among the Primitive Methodists for eight years, but who, on hearing and examining into the truth, determined to leave that body at once. On last Lord's-day evening week, we went out and preached the word, and hope to make similar efforts during the Summer, trusting they may be blest. We are about trying to obtain a room in which to meet when the weather is unfavorable. If any brother should be coming our way, we shall feel glad of help, in this our day of small and feeble things. However, we have the promise left on record for our encouragement, "Where two or three are met in my name, there am I in the midst of them." I send you a copy of a bill which we have issued, stating the objects we have in view, viz. the restoration of Primitive Christianity.—F. W. F.

SAUGHALL.

Enclosed is a small contribution from the brethren here for the Evangelist Fund.

I hope you continue in the enjoyment of good health, and that in the spiritual concerns of the soul there is also corresponding prosperity. All friends here are pretty well. There is still with us a little devoted band, anxious for the honor of Christ, determined to maintain his ordinances and to contend for his faith. We should never lose sight of the Saviour. They who look away from him become weary and faint in their minds. There is much preaching now, but O, that Christ were always the theme! Everywhere we want men *preaching Christ*, and unqualified submission to him for salvation.

I was glad to hear, a few days since, from Bro. Walker, of Australia, (formerly of the church in Chester.) At South Brighton, near to which he resides, they had, a few years ago, only four members; now they have thirty-five members and a new chapel. P. STEPHEN.

Mollington, July 23, 1860.

WIGAN.

With thankfulness we acknowledge the power of God in the conversion of four persons, who have been immersed since our last report. J. COLLIN.

July 16, 1860.

WREXHAM.

We have lately been passing through a severe trial, having had to exclude several of our members; but our Heavenly Father has not left us without some token of his love, for we had the pleasure of adding four young people to our number on Lord's-day, July 8, they having duly put on Christ in baptism during the previous week. May they and we continue steadfast.

July 20, 1860.

R. H.

UNITED STATES.

There are 5000 Disciples in the State of Arkansas.—It is affirmed that in the year 1859 no less than 40,000 additions were gained to the Disciples in the U.S.

OBITUARIES.

MRS. ESTHER DAVISON

gently fell asleep in Jesus on Lord's day, April 1, 1860. The previous Lord's day she met with the little flock, as usual, and expressed her joy in what she heard, and her hope in Jesus. On the Thursday following she had an attack of pleuro-pneumonia, and having for two years suffered from a pulmonary complaint, she was unable to bear up against the acute state of things which set in upon her. The evening before her departure she repeated several times a portion of that beautiful hymn,

"Jesus, lover of my soul,
Let me to thy bosom fly."

On the morrow she sat up in bed, and looking at her son, said, "You see, John, I shall rally; you will be mistaken in my case," and talked with him freely on church matters for some time: but death had claimed her for his own, and at 10 p.m. she departed with a sigh so soft as almost to preclude the idea that she was gone. We do not sorrow as those without hope. J. DAVISON.

Brookly-street, Islington.

ROBERT LAIRD.

On the 19th ult. our aged and respected brother, Robert Laird, calmly fell asleep in Jesus, after a protracted and painful illness, which he bore with Christian patience and resignation. He was sensible until near the end, and could say in the prospect of death, "Though heart and flesh fail me. God is the strength of my heart, and my portion for ever." Consequently, we sorrow not as those who have no hope. He has been removed from suffering, to enjoy the blessedness of the dead who die in the Lord from henceforth; "Yea, saith the Spirit, they rest from their labours, and their works do follow them."

Our departed brother had presided over the church here, and laboured in word and doctrine, since its formation in 1834, and has ever been highly esteemed in love for his work's sake, which was a labour of love. Freely he had received from the Lord, and freely he gave; feeding the flock over which he had the oversight willingly, not for filthy lucre, but of a ready mind, hoping to receive as his reward a crown of glory, when the Chief Shepherd doth appear. May all who have "*put on Christ*" be faithful unto death, and secure the crown of life, which he hath promised to all such. Grangemouth, July, 1860. W. WALKER.

FAMILY CIRCLE.

SONS OF EMINENT MEN.—Sons of eminent men seldom mount, as they are generally content to inflate their souls with their fathers' greatness, which is very easily done. They are satellites, which glow with a borrowed or reflected light, and when the source becomes extinct, and the light fades quite away, they are left in utter darkness. A transferred fame is not a substance, but a shadow. Distinction must be wrought out; it never comes at bidding. True greatness never goes upon crutches—it is as independent as the nature of man will admit. Being well born gives great facilities for education and distinction, but it can never take their place; they must be sedulously and wisely used, or poor advantages, well husbanded, will surpass them. Wealthy young men are apt to rely upon means, rather than upon study. Poor young men, though they complain of their hardships, frequently discover that these were the incentives to whatever of eminence they have reached.

THE CHARMS OF LIFE.—There are a thousand ills in this world to afflict and sadden; but oh! how many things that are beautiful and good! The world teems with beauty—with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills we cannot escape—the approach of disease and death, of misfortune, the sundering of earthly ties, and the canker-worm of grief; but a vast majority of evils that beset us might be avoided. The course of intemperance, interwoven as it is with all the ligaments of society, is that which never strikes but to destroy. There is not one bright page upon the record of its progress; nothing to shield it from the heartiest execration of the human race. It should not exist—it must die. Do away with all this; let wars come to an end; and let friendship, love, charity, purity, and kindness mark the intercourse between man and man. We are too selfish, as if the world was made for man alone. How much happier should we be were we to labor more earnestly to promote each other's good. God has blessed us with a home which is not all darkness. There is sunshine everywhere—in the

sky, upon the earth—there would be in most hearts, if we would look around us. The storm dies away, and a bright sun shines out. Summer drops her tinted curtain upon the earth, which is still very beautiful, even when Autumn breathes her changing breath upon it. God reigns on earth and in heaven.

INFLUENCE.—Every human being exercises an influence. The smallest pebble, thrown into the Atlantic, disturbs, to some extent, the mighty volume of the ocean. The ripples grow smaller and smaller as their circumferences increase, but they never cease until their microscopic influence is exhausted upon the surrounding continents. Every particle of air we breathe is distributed over the whole earth. Not a tear falls from the eye of grief that does not contribute, in an infinitesimal degree, to bless the humblest plant upon the most distant island of the sea. No power can waste all its sweetness in the desert air, for its rarified exhalations will travel over the globe, and form a part of the grateful fragrance in the air breathed by every human being. The child cannot fall from its mother's knees without causing the earth to remove from its orbit! A single good deed may seem trifling in itself, but it may continue to produce its effects during a thousand generations.

"All are but parts of one stupendous whole,
Whose body nature is, and good the soul."

FLOWERS.—How the universal heart of man blesses flowers! They are wreathed around the cradle, the marriage-altar, and the tomb. The Persian in the far East delights in their perfume, and writes his love in nose-gays; while the Indian child of the far West claps his hands with glee as he gathers the abundant blossom,—the illuminated scripture of the priories.—The Cupid of the ancient Hindoos tipped his arrows with flowers, and orange buds are the bridal crown with us,—a nation of yesterday. Flowers garlanded the Grecian altar, and they hang in votive wreaths before the Christian shrine. All these are appropriate uses. Flowers should deck the brow of a youthful bride, for they

are in themselves a lovely type of marriage. They should twine around the tomb, for their unceasingly renewed beauty is a symbol of the resurrection. They should festoon the altar, for their fragrance and beauty ascend in perpetual worship before the throne of the Most High.

THE INFLUENCE OF POETRY.—I know something myself of hard work ; I know what it is to have had to toil when the brain was throbbing, the mind incapable of originating a thought, and the body worn and sore with exhaustion ; and I know what it is in such an hour, instead of having recourse to those gross stimulants to which all worn men, both of the higher and lower classes, are tempted, to take down my Sophocles or my Plato (for Plato was a poet), my Goethe, or my Dante, Shakespeare, Shelley, Wordsworth, or Tennyson ; and I know what it is to feel the jar of weariness gradually cease, and the darkness, in which all life had robed itself to the imagination, become light, discord pass into harmony, and physical exhaustion rise by degrees into a consciousness of power. I cannot, and I will not, believe that this is a luxury, or rather a blessed privilege, reserved for me, or my caste, or cause alone. If I know from personal experience—and I do know—that feelings such as these—call them romantic, if you will—can keep a man all his youth through, before a higher faith has been called into being, from every species of vicious and low indulgence, in all its forms—if I believe there are thousands

“ Whose hearts the holy forms
Of young imagination have kept pure,”

I am compelled also to believe, that as that which is human belongs to all humanity, so there is power in this pursuit to enable the man of labor to rise sometimes out of his dull, dry, hard toil, and dreary routine of daily life, into forgetfulness of his state, to breathe a higher, and a serener, and purer atmosphere. I will believe that for him, too, there is an

“ Appeal to that imaginative power,
Which can commute a sentence of sore pain
For one of softer sadness.”

—*F. W. Robertson.*

LEARNING AND WISDOM.—There is a broad distinction between learning and wisdom. A man may be both learned and wise ; or he may be only learned, but not wise ; he may indeed be well versed in classical literature and in mathematical science, and yet have very little common sense and practical wisdom. The present system in our schools is intended to make men learned ; there ought to be a system which will make them wise.

THE LESSON OF LIFE—I think it is the want of charity, of love to all men, which keeps us so far apart, and makes the experience of each one more or less an unreality to every one else. How much might we learn even from the poorest and most wretched ! See how this common bond of humanity unites us all one to another ; how the links of this chain, from the lowest to the highest, are unbroken ; and how we are reminded of this every day and hour, if we will but look into the faces and eyes of our fellow-men, and read the words which are written there ! There are none so high as not to need our sympathy and love, and none so low that we cannot reach them by means of it. Let these thoughts be duly weighed, and we shall doubtless feel that we can do something towards cultivating kinder feelings.

A GEM FROM WEBSTER.—If we work on marble, it will perish ; if we work on brass, time will efface it ; if we rear temples, they will crumble into dust. But if we work upon immortal minds, if we imbue them with high principles, with a just fear of God and their fellow-men, we engrave on those tablets something which no time can efface, but which will brighten to all eternity.

THE ANIMAL KINGDOM.—Then have actually been ascertained, in the animal kingdom, about 61,000 species of living creatures. There are 600 species of mammalia—those that suckle their young—the most of which are quadrupeds. Of birds there are 4000 species, of fishes 3000, of reptiles 700, and of insects 44,000 species. Besides these there are 8000 species of shell-fish, and not less than 80,000 or 100,000 species of animalcules, invisible to the naked eye.

SEPTEMBER, 1860.

REVISED VERSION OF THE EPISTLE TO PHILEMON.

BY DR. HACKETT.

GENUINENESS OF THE EPISTLE.

NOTHING is wanting to confirm the genuineness of this epistle. The external testimony is unimpeachable. It is not quoted so often by the earlier Christian fathers as some of the other letters. Its brevity, and the fact that its contents are not didactic or polemic, account for that omission. We need not urge the expressions in Ignatius, cited often as evidence of that apostolic father's knowledge and use of the epistle—though it is difficult to regard the similarity between them and the language in verse 20 as altogether accidental. See Kirchofer's *Sammlung*, page 205. The Canon of Muratori, which comes to us from the second century, (Credner, *Geschichte des Canons*, p. 69 sq.) enumerates this epistle as one of Paul's epistles. Tertullian mentions it, and says that Marcion admitted it into his collection. Sinope in Pontus, the birth-place of Marcion, was not far from Colossæ, where Philemon lived, and the letter would find its way to the neighboring churches at an early period. Origen and Eusebius include it among the universally acknowledged writings (*ὁμολογούμενα*) of the early Christian times. The epistle is so well attested historically, that as De Witte says, (*Einleitung*, page 278) its genuineness on that ground is beyond doubt.

Nor does the epistle itself offer anything to conflict with this decision. It is impossible to conceive of a writing more strongly marked within the same limits by those unstudied assonances of thought, sentiment, and expression, which indicate an author's hand, than this short epistle as compared with Paul's other productions. Paley has a paragraph in his *Horæ Paulinæ*, which illustrates this feature of the letter in a very just and forcible manner. It will

be found also that all the historical allusions which the apostle makes to events in his own life, or to other persons with whom he was connected, harmonize perfectly with the statements or incidental intimations contained in the Acts of the Apostles or the other epistles of Paul. It belongs to the commentary to point out the instances of such agreement.

Baur, a leader in the destructive school of criticism, would divest the epistle of its historical character, and make it the personified illustration from some later writer, of the idea that Christianity unites and equalizes in a higher sense those whom outward circumstances have separated. See his *Paulus*, p. 475 sq. He does not impugn the external evidence. But not to leave his theory wholly unsupported, he suggests some linguistic objections to Paul's authorship of the letter, which must be pronounced unfounded and frivolous. He finds, for example, certain words in the epistle, which are alleged to be not Pauline; but to justify that assertion, he must deny the genuineness of such other letters of Paul as happen to contain these words. He admits that the apostle could have said *σπλάχνα* twice, but thinks it suspicious that he should use it three times. A few terms he adduces, which are not used elsewhere in the epistles; but to argue from these that they disprove the apostolic origin of the epistle, is to assume the absurd principle that a writer, after having produced two or three compositions, must for the future confine himself to an unvarying circle of words, whatever may be the subject which he discusses, or whatever the interval of time between his different writings.

The arbitrary and purely subjective

character of such criticisms can have no weight against the varied testimony admitted as decisive by Christian scholars for so many ages, upon which the canonical authority of the Epistle to Philemon is founded. They are worth repeating only as illustrating Baur's own remark, that modern criticism, in assailing this particular book, runs a greater risk of exposing itself to the imputation of an excessive distrust, a morbid sensibility to doubt and denial, than in questioning the claims of any other epistle ascribed to Paul.

TIME AND PLACE OF WRITING.

The letter to Philemon was one of the several letters (Ephesians, Colossians, Philippians) which Paul wrote during his first captivity at Rome. The arguments which shew that he wrote the epistle to the Colossians in that city and at that period, involve the same conclusion in regard to this epistle, for it is evident from Colossians iv. 7, 9, as compared with the contents of this epistle, that Paul wrote the two epistles at the same time, and forwarded them to their destination by the hands of Tychicus and Onesimus, who accompanied each other to Colossæ. A few modern critics, as Schulz, Schott, Böttger, Meyer, maintain that this letter and the others assigned usually to the first Roman captivity, were written during the two years that Paul was imprisoned at Cæsarea (Acts xxiii. 35, xxiv. 27.) But this opinion, though supported by some plausible arguments, can be demonstrated with reasonable certainty to be incorrect. The question belongs properly to a general introduction to the Roman group of letters, and may be passed over here without further remark.

The time when Paul wrote may be fixed with much precision. The apostle at the close of the letter expresses a hope of his speedy liberation. He speaks in like manner of his approaching deliverance in his epistle to the Philip-

pians, (ii. 23, 24) which was written during the same imprisonment. Presuming, therefore, that he had good reasons for such an expectation, and that he was not disappointed in the result, we may conclude that this letter was written by him about the year A.D. 63, or early in A.D. 64; for it was in the latter year, according to the best chronologists, that he was freed from his first Roman imprisonment.

Tychicus was the bearer also of the epistle to the Ephesians, (Eph. vi. 21, 22) and hence that epistle and the two to the Colossians and Philemon were all written, no doubt, on the eve of the apostle's acquittal. Men never traversed the Appian Way, or crossed the Adriatic, bearing with them treasures of such value to the human race, as the two messengers who conveyed these writings of Paul to Ephesus and Colossæ. It is very possible that the letter to the Laodiceans, (Col. iv. 16) which has not come down to us, was entrusted to the same hands. We do not know what circumstances may have controlled the course of the journey. The most direct way was to cross the northern part of the Greek peninsula. They would embark at Brundisium, and disembark at Dyrrhachium, on the other side. They would then traverse the Egnatian way, along which Paul had passed and scattered the seed of the word. They would meet with Christian hospitality at Thessalonica. Apollonia and Amphipolis were on the route. The disciples at Philippi would be eager to hear tidings of the beloved apostle. From the Pass over Symbolum they would look forth once more upon the waters which divided Europe from their native Asia. Neapolis, the port of Phi-

* In a recent journey to Macedonia, the writer found that the site of Philippi, with its ruins, and the present Cavalla, the Neapolis of the Acts, (xvi. 11) may be seen distinctly in their opposite directions from a height overhanging the road across Symbolum, which leads from the coast to Philippi. They are about ten miles distant.

lippi, lay at the base of that range of hills, and would afford them the means to cross to Troas or to the mouth of the Cayster or the Mæander, whence they could proceed to Ephesus, Laodicea, and Colossæ, in such order as their convenience, or the nature of their errand might require.'

PERSONS OF THE EPISTLE.

As to the persons to whom, and for whom the letter was written, all that we know we must gather from the epistle itself, and from the few intimations in the epistle to the Colossians. Philemon, whose name the letter bears, lived in all probability at Colossæ, a city of Phrygia, on the Lycus, a branch of the Mæander. The present Chonas, in the same neighborhood, (Arundel, *Seven Churches*, p. 158) perpetuates the ancient name.

Though it does not follow certainly that Philemon dwelt in Colossæ, because Onesimus was a Colossian, yet the obvious presumption from that fact is, that they belonged to the same place. Wieseler's idea (*Chronologie*, p. 452,) that he was a Laodicean, not only disregards this presumption, but rests on false inference from Col. iv. 17, that Archippus (see v. 1) was a Laodicean, because the Apostle names him in that place (which was accidental merely) after speaking of the church in Laodicea. Paul addresses the *ἐντες* in that passage to the Colossians, and hence Archippus must have been one of their number, and consequently Philemon one of them also, since the two are joined in the same salutation at the beginning of the epistle (verses 1, 2.) Theodoret states the ancient opinion in saying, that the recipient of the letter was a citizen of Colossæ, and that his house was pointed out there as late as the fifth century.

Philemon was a man of property and influence, since he is represented as the head of a numerous household, and as exercising an expensive liberality to-

wards his friends and the poor in general. All the circumstances under which he appears in the letter, indicate the possession of ample means and a superior social rank. He was indebted to the Apostle Paul as the medium of his personal participation in the gospel. All interpreters agree in assigning that significance to *σεαυτὸν μοι προσφείδεις* in verse 19. It is not certain under what circumstances they became known to each other. If Paul visited Colossæ when he passed through Phrygia on his second missionary journey, (Acts xvi. 6) it was undoubtedly there, and at that time, that Philemon heard the gospel and attached himself to the Christian party. On the contrary, if Paul never visited that city in person, as many critics infer from Col. ii. 1, then the supposition which agrees best with the history is, that he was converted during Paul's protracted stay at Ephesus (Acts xix. 10) about A.D. 54-57. That city was the religious and commercial capital of Western Asia Minor. The apostle labored there with such success that it is said "all they who dwelt in Asia heard the word of the Lord Jesus Christ." Phrygia was a neighbouring province, and among the strangers who repaired to Ephesus, and had an opportunity to hear the preaching of Paul, may have been the Colossian Philemon. It is evident that on becoming a disciple, he gave no common proof of the sincerity and power of his faith. His character, as shadowed forth in this epistle, is one of the noblest which the Sacred Record makes known to us. He was full of faith and good works, was docile, confiding, grateful, was forgiving, sympathizing, charitable, and a man who, on a question of simple justice, needed only a hint of his duty to prompt him to go even beyond it. Any one who studies this epistle will perceive that it ascribes to him these varied qualities; it bestows on him a measure of commendation, which forms a striking contrast with the ordinary reserve of the sacr d

writers. It was by the example and activity of such believers that the primitive Christianity evinced its divine origin, and spread with such rapidity among the nations.*

Onesimus was a native, or certainly an inhabitant of Colossæ, since Paul, in writing to the church there, speaks of him (Col. iv. 9) as *ὃς ἐστὶν ἐξ ὑμῶν, one of you*. This expression confirms the presumption which his Greek name affords, that he was a Gentile, not a Jew, as some have argued from *μάλιστα ἐμοὶ* in v. 16. Slaves were numerous in Phrygia, and the name itself of Phrygia was almost synonymous with that of slave. Hence it happened that in writing to the Colossians (iii. 22, iv. 1) Paul had occasion to instruct them concerning the duties of masters and servants to each other. Onesimus was one of this unfortunate class of persons, as is evident both from the manifest implication in *οὐκ ἔτι ὡς δοῦλον* in v. 16, and from the general tenor of the epistle. There appears to have been no difference of opinion on this point among the ancient commentators, and there is none of any critical weight among the modern. The man escaped from his master and fled to Rome, where, in the midst of its vast population, he could hope to be concealed, and to baffle the efforts which were so often made in such cases for retaking the fugitive. See Walter, *Die Geschichte des Röm. Rechts*, II. p. 63. It must have been to Rome that he directed his way, and not to Cesarea, as some contend; for the latter view stands connected with an indefensible opinion respecting the place whence the letter was written. Whether Onesimus had any other motive for the flight than the natural love of liberty, we have not the means of deciding. It has been very generally

supposed that he had committed some offence, as theft or embezzlement, and feared the punishment of his guilt. But as the ground of that opinion we must know the meaning of *ἡδίκησε* in v. 18, which is uncertain, not to say inconsistent with any such imputation. Commentators, at all events, go entirely beyond the evidence when they assert that he belonged to the dregs of society, that he robbed his master, and confessed his sin to Paul. Though it may be doubted whether Onesimus heard the gospel for the first time at Rome, it is beyond question that he was led to embrace the gospel there through the apostle's instrumentality. The language in v. 10 is explicit on this point. As there were believers in Phrygia when the apostle passed through that region on his third missionary tour, (Acts xviii. 23) it is not improbable that Onesimus was brought in contact with some of them at Colossæ or elsewhere, and consequently may have known something of the Christian doctrine before he went to Rome. How long a time elapsed between his escape and conversion, we cannot decide; for *πρὸς ἄπαν* in verse 15, to which appeal has been made, is purely a relative expression, and will not justify any inference as to the interval in question.

After his conversion, the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle, as a captive and an indefatigable laborer for the promotion of the gospel (Acts xxviii. 30, 31) must have made him keenly alive to the sympathies of Christian friendship, and dependent upon others for various services of a personal nature, important to his efficiency as a minister of the Word. Onesimus appears to have supplied this two-fold want in an eminent degree. We see from the letter that he won entirely the apostle's heart, and made himself so useful to him in various private ways, or evinced such a capacity to be so (for

* The legendary history supplies nothing on which we can rely. It is related that Philemon became Bishop of Colossæ, (*Constit. Apost. vii. 46.*) and died as a martyr under Nero.

he may have gone back to Colossæ quite soon after his conversion) that Paul wished to have him remain constantly with him.* His attachment to him as a disciple, as a personal friend, and as a helper to him in his bonds, was such that he yielded him up only in obedience to that spirit of self-denial, and that sensitive regard for the feelings or the rights of others, of which his conduct on this occasion displayed so noble an example.

There is but little to add to this account, when we pass beyond the limits of the New Testament. The traditional notices which have come down to us, are too few and too late to amount to much as historical testimony. Some of the later fathers assert that Onesimus was set free, and was subsequently ordained Bishop of Bereæ in Macedonia. (*Const. Apost.* vii. 46.) The person of the same name mentioned as Bishop of Ephesus, in the first epistle of Ignatius to the Ephesians, was a different person. It is related also that Onesimus finally made his way to Rome again, and ended his days there as a martyr during the persecution under Nero.

OCCASION AND OBJECT OF THE LETTER.

Under this head, too, all our knowledge must be derived from declarations or inferences furnished by the epistle. As the parties in the transaction were all Christians, and Paul sustained such intimate relations to the two who were estranged from each other, he was naturally desirous of effecting a reconciliation between them. He wished also (waiving the *δύηκον*, the matter of duty or right) to give Philemon an opportunity of manifesting his Christian love in the treatment of Onesimus, and his regard, at the same time, for the personal convenience and wishes, not to say official authority, of his spiritual teacher and guide. Paul used his in-

fluence with Onesimus (*ἀνέμεψα*, in v. 11) to induce him to return to Colossæ, and place himself again at the disposal of his master. Whether Onesimus assented merely to the proposal of the apostle, or had a desire at the same time to revisit his former home, the epistle does not enable us to determine. On his departure, Paul put into his hand this letter as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received, not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect to the apostle himself, and worthy of the same consideration and love. It is remarkable to observe how entirely Paul identifies himself with Onesimus, and pleads his cause as if it were his own. He intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, Christian brotherhood; and while he solicits these favors for another, consents to receive them with the same gratitude and sense of obligation as if they were bestowed on himself. Such was the purpose, and such was the argument of the epistle.

It may be assumed from the known character of Philemon, that the apostle's intercession for Onesimus was not unavailing. There can be no doubt that agreeably to the express instructions of the letter, the past was forgiven; the master and the servant were reconciled to each other; and if the liberty which Onesimus had asserted in a spirit of independence was not conceded as a boon or right, it was enjoyed at all events under a form of servitude, which henceforth was such in name only. So much must be regarded as certain; or it follows that the apostle was mistaken in his opinion of Philemon's character, and his efforts for the welfare of Onesimus were frustrated. Chrysostom declares, in his impassioned style, that Philemon

* The opinion that he desired his coöperation as a Christian teacher does not agree with *ἵνα μοι διακονῇ*, in verse 13.

must have been less than a man, must have been alike destitute of sensibility and reason not to be moved by the arguments and spirit of such a letter to fulfil every wish and intimation of the apostle. Surely no fitting response to his pleadings for Onesimus could involve less than a cessation of everything oppressive and harsh in his civil condition, as far as it depended on Philemon to mitigate or neutralize the evils of a legalized system of bondage, as well as a cessation of everything violative of his rights as a Christian. How much further than this an impartial explanation of the epistle obliges us or authorizes us to go, has not yet been settled by any very general consent of interpreters. Many of the best critics construe certain expressions (*τὸ ἀγαθόν* in v. 14, and *ὑπὲρ ὃ λέγει* in v. 21) as conveying a distinct expectation on the part of Paul, that Philemon would liberate Onesimus. Nearly all agree that he could hardly have failed to confer on him that favour, even if it was not requested in so many words, after such an appeal to his sentiments of humanity and justice. The traditions to which I have alluded indicate an ancient opinion that such was the result of the apostle's meditation.

ITS ÆSTHETIC CHARACTER.

The epistle has been universally admired as a model of delicacy and skill in the department of composition to which it belongs. The writer had peculiar difficulties to overcome. He was the common friend of the parties at variance. He must conciliate a man who supposed that he had good reason to be offended. He must commend the offender, and yet neither deny nor aggravate the imputed fault. He must assert the new ideas of Christian equality in the face of a system which hardly recognized the humanity of the enslaved. He could have placed the question on the ground of his own personal rights, and yet must waive them in order to

secure an act of spontaneous kindness. His success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything. He limits his request to a forgiveness of the alleged wrong, and a restoration to favor and the enjoyment of future sympathy and affection, and yet would so guard his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. These are contrarieties not easy to harmonize; but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which in being equal to the occasion could hardly be greater.

"The epistle," says Luther, in the Preface to his Commentary upon it, "presents a charming and masterly example of Christian love. St. Paul takes the poor Onesimus to his heart, stands as representative for him with his master, intercedes for him as if it was himself who had sinned and not Onesimus, divests himself of his own rights, and so compels Philemon to relinquish also his. Erasmus says of the letter, "Cicero never wrote with greater elegance." Bengel's *gnomic* description is, "*mire doctus*." "It is a precious relic," says Meyer, "of a great character. It pursues its object with so much Christian love and wisdom, with so much psychological tact, and without a renunciation of the apostolic authority, is so ingenious and suggestive, that this letter, viewed merely as a specimen of the Attic elegance and amiability, may rank among the epistolary masterpieces of antiquity." "It is impossible to read it," says Doddridge, "without being touched with the delicacy of sentiment, the masterly address that appear in every part of it. We see here, in a most striking light, how perfectly consistent true politeness is, not only with the warmth and sincerity of the friend, but even with the dignity of the Christian and the apostle. If this let-

ter were to be considered in no other view than as a mere human composition, it must be allowed to be a masterpiece of its kind." Buckminster, in his admirable discourse on this epistle, describes it in the same terms.

There is an extant letter of the younger Pliny, which he wrote to a friend whose servant had deserted him, in which he intercedes for the fugitive, who was anxious to return to his master, but dreaded the effects of his anger. Thus the occasion of the correspondence was similar to that between the apostle and Philemon. It has occurred to scholars to compare this celebrated letter with that of Paul in behalf of Onesimus; and as the result they hesitate not to say, that not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, beauty of style, eloquence, the communication of the apostle is vastly superior to that of the polished Roman writer.

Some of those traits of the epistle which have led to such an estimate of its merits, admit of being illustrated in the notes; but it must be left mainly to a careful perusal of the epistle itself, combined with a distinct view of the circumstances under which it was written, to show how fully it deserves the commendation which it has received.

REVISED VERSION.

PAUL, a prisoner of Christ Jesus, (a) and Timothy the (b) brother, to Phile-

(a) In inverting the names, the Common Version is not consistent with itself: compare v. 6; 1 Cor. 1.4; Gal. iv. 14. The variation is without motive, and must be an oversight. This order of the names is most common in Paul's epistles, though it is not so frequent there as *Ἰησοῦς Χριστός*.

(b) Our translators (I use the customary designation, though, as the late Archdeacon Hare remarks, *revisers* would be more correct, since they merely wrought over the previous English Versions) render the article by "our," i. e. the apostle and his readers. But the limitation is not expressed, and may as well be omitted. The

mon the beloved (c) and our fellow-laborer, and to Apphia the beloved, 2 and Archippus our fellow-soldier, and to the church (d) in thy house: Grace be (e) to you, and peace, from 3 God our Father and the (f) Lord Jesus Christ.

I thank my God always, (g) making 4 mention of thee in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and unto all the saints; that the fellowship (h) 6

Verse 2, the sister; v. 6, or communion; ib. or assembly.

article may signify "the brother" extensively known as such, not in this particular circle alone; compare 2 John v. 1. See also Koch's explanation in the notes on the Greek.

(c) As the same epithet occurs without the pronoun in the next verse, it is more correct to omit it here.

(d) The older English Version (Tyndale, Cranmer) have "congregation." That is the better term etymologically, but has passed into a different use. There are objections to "church," but as many or greater objections, as far as I can see lie against any other word.

(e) The Greek formula involves "be," and the Common Version usually supplies it elsewhere; compare 1 Cor. i. 3, 2 Cor. i. 2, Gal. i. 3, Eph. i. 3, &c. The *italics* I strike out always, because if they are necessary to the sense they belong to the text as much as the other words, and if they are not necessary they are interpolations. They were used first in the Geneva Version.

(f) "Our," before "Lord," occurs only in the Rheims Version.

(g) Tyndale places "always" here in his first edition.

(h) The Common Version leans here upon the Versions from the Vulgate; for Wiclif has "comynynge," and the Rheims "communication." The other Versions have "fellowship," [Tyndale, Cranmer, Geneva]; and our translators render the same Greek word by that term in numerous other instances, of Acts ii. 42, 1 Cor. i. 9, 2 Cor. vi. 14, Phil i. 5, ii. 1, 1 John i. 3, 6, 7, &c. "Communication," as used at present, suggests a positively erroneous idea. "Fellowship" has at least this advantage, that it leaves the passage open to the questions which arise out of the Greek. "Communication" or "participation" are the next preferable terms.

of thy faith may become effectual in the knowledge of every good thing which is in us unto Christ Jesus. For we have much joy and consolation in thy love, because the hearts of the saints have been refreshed by thee, brother. Wherefore, though having (i) much boldness in Christ to enjoin upon thee that which is becoming, (j) yet for love's sake (k) I beseech rather; being such a one (l) as Paul an old man, (m) and now also a prisoner of Jesus Christ, I beseech thee for my child whom I have begotten in my bonds, Onesimus; who in time past was unprofitable to thee, but is (n) now profitable to thee and to me; whom I have sent back to thee. But do thou receive him, that is, my own flesh: (o)

Verse 7, or, I had.

(i) The participial structure, as in the Greek, is better than the verbal [Common Version.] The question is not whether he might have the boldness or not [for he claims to have it] but whether he should give proof of it on this occasion.

(j) "That which becometh" [Tyndale, Geneva]; "that which was thy dewtye to do" [Cranmer.] Ellicott has "becoming."

(k) All the later English Versions, except the Rheims, copy this fine expression from Tyndale.

(l) By the comma between "such a one" and "as," I have meant to indicate, not decide, the question as to the relation of the expressions to each other. The sense, as unfolded in the note on the text, requires the other changes in the common punctuation, viz. a semicolon after "rather," and a comma merely at the end of the verse.

(m) Bishop Middleton (*on the Greek Article*, p. 809) animadvert on the Common Version here: "The rendering of *Paul the aged*, conveys the idea that the apostle was thus distinguished from others of the same name. The want of the article in the original shows that nothing of this kind was meant. Paul, an old man, is all that there appears." Dr. Wordsworth follows this criticism.

(n) The Greek idiom often implies *ἐν* where we must insert the copula.

(o) Some revisers propose "heart" here, as in verses 7 and 20. It is a false rule that we must use the same English word always for the same Greek word. "Flesh" renders the translation susceptible of the two-fold construction that has been put

whom I would have retained (p) 13 with myself, that in thy stead he might minister unto me in the bonds of the gospel. But without thy consent I desired to do nothing; that thy benefit (q) may not be as it were of necessity, but willingly. For perhaps he departed for a season to this end, (r) that thou shouldest receive him as thine for ever; (s) no longer as a servant, (t) but above a servant, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in the Lord! If thou countest (u) me therefore a 17

on the original. It is thus left to the judgment of the reader, whether the idea is that of affection merely, [see Eph. v. 29] or that of kindredship at the same time.

(p) Tyndale, Cranmer, Geneva have "woide fayne have retayned." The Common Version agrees with the Rheims.

(q) The older translators explain the word: "the good thou doest" [Coverdale]; "that good which springeth of thee" [Tyndale]; "the good which thou doest" [Cranmer].

(r) "Therefore" [Common Version] is ordinarily retrospective, and would mislead or perplex most English readers.

(s) "Wholly and for ever" would also give the idea.

(t) For this translation see Dr. Conant's note on Mat. viii. 9. *Slave*—softened from *sklave*, and originally a national appellation, *Sklaavonic* or *Sciaavonic*—is comparatively a modern word in our language, and altogether too restricted to represent the Greek δούλος. Schmitthenner [Wörterbuch für Etymologie, p. 447] confirms this statement. Gibbon (*Decline and Fall*, chapter iv.) touches on the etymology of the term. All the versions in the *English Hexapla* render "servant" here. Cruden reports but two instances of the word "slave" in the entire English Bible [Jer. ii. 14 and Rev. xviii. 13, for σκῆπτρα] and he reports all the instances that there are. As their contemporaries, e. g. Shakespeare, employ the term often, our translators must have had special reasons for avoiding it. The reader will find a few words on the matter in Dean Trench's *Authorized Version of the New Testament*, p. 104. The topic deserves a fuller illustration than it has yet received.

(u) The Greek indicative demands the English indicative instead of the subjunctive, as in the Common Version. For the English forms after "if," see Latham on the English Language, sec. 614.

18 partner, (v) receive him as me. But (w)
if he hath wronged thee in anything,
or oweth aught, put that (x) on my
19 account. I Paul hath written it
with my own hand; I will repay.
Not (y) to say to thee that unto me
thou owest (z) also thine own self be-

(v) The Hexapla Versions, except the Geneva and James', have "fellow;" with its varied orthography of the different periods. If we could restore that term, it would preserve admirably the correspondence between the concrete expression here, and the abstract in verse 6. Unfortunately, the word has acquired new shades of meaning, which unfit it for a use so entirely elevated as that required in this place.

(w) Though so many questions spring out of the original of this passage, it will be seen that they are not of a nature to affect the translation.

(x) The Greek has "this put," &c. [Ellicott's order, after most of the earlier English Versions,] but the difference is unimportant.

(y) "Albeit" has been silently exchanged for "although" in many copies of the English Bible, in passages where it is found in the original edition of 1611.

(z) "Unto me thou owest," is the Greek order, followed in the Peshito; and it may be used to retain the emphasis in English.

sides. Yea, brother, let me have 20
joy of thee in the Lord. Refresh
my heart in Christ. Having confi- 21
dence in thy obedience I have writ-
ten unto thee, knowing that thou
wilt also do more than I say.

But at the same time be prepar- 22
ing (a) for me also a lodging: for I
hope (b) that through your prayers I
shall be given unto you. There sa- 23
luteth thee Epaphras, my fellow-
captive in Christ Jesus; Mark, Aris- 24
tarchus, Demas, Luke, (c) my fellow-
laborers. The grace of our Lord 25
Jesus Christ be with your spirit.

(a) See note on the Greek text.

(b) The inexact "trust," Common Version, which would be *πείθομαι*, as in verse 21, reaches back to Tyndale. "Spiro" of the Vulgate, preserved Wiclif and the Rheims from that inadvertence.

(c) "Lucas," as in the Common Version, conceals from the reader that he is identical with Luke [Col. iv. 14, 2 Tim. iv. 11.] "Marcus" also should be Mark, in conformity with Acts xii. 25, xv. 39, 2 Tim. iv. 12, Common Version. Some would restore the Latinized form in all instances, but the other sounds have become too familiar to the English ear. Wiclif writes "Aristark" for Aristarchus.

BIBLE UNION AND REVISION.

MORE than ten years have passed away since the Bible Union was organized. We hailed the announcement of its formation with joy and delight, and without waiting to see whether it would be popular or unpopular, immediately advocated its claims, maintained, and defended it. From that time to the present we have been an unwavering friend, advocate, and defender of its great and, as we supposed, good object. Our reasons for advocating the Bible Union may be stated in a few words.

1. Its work, the translation of the Bible, with all possible correctness, for all the world, is unquestionably right and good in itself.

2. It declared itself *unsectarian* from the commencement.

3. The rules governing the translators were good.

4. As the work progressed, and incipient revisions appeared, we saw, as we thought, evidence of the unsectarian and honorable character of the work. The revisers appeared to rise above the mere partizan, and, following the rules which govern the translators, in some instances rendered words faithfully in places where it directly conflicted with the practice of the party with which the reviser stood identified. This was encouraging, and we considered that we were only true to the Lord, the Bible, and humanity, in advocating the claims of the Union. Thus far its working seemed to go well.

But certain things have appeared more recently, which throw doubt over the fair prospects of the enterprise, and are having tremendous influence on the public mind; and some relief must be afforded promptly, or this great and

good work will suffer. We are truly sorry to call attention to it thus publicly, but the evil, or at least the *supposed* evil to which we allude, is public, and it must be reached in the same way.

1. The charge has been made, that the Bible Union was a *Baptist* enterprise. This charge has been repelled and repudiated, as we thought, faithfully and candidly, by the principal men in the Baptist ranks, in sermons, revision addresses, and publications. We have repeatedly, in the prints, sermons, and addresses, repudiated it. We did not believe it.

2. But what shall we say, now that we have *baptizo* rendered *immerse*, but *baptist* left untranslated? How shall we explain this, when we are assured that the reviser is a *Baptist*? What shall we answer, when we are further informed that he is a member of the Final Committee? Nay, more; what shall we say, when we learn that he is the *leading spirit* in the Final Committee?

3. Are we told that it is a *small matter*? True, it is in itself a small matter, and the version might be a good one with that blemish in it. But it will destroy confidence in the work. The matter is a plain one. Is the action performed *immersion*? Then he who performs the action is the *immerser*. What reason can we give for calling the action *immersion*, and terming him who performs it *baptist*, and not calling him *immerser*?

4. No man need tell Dr. Conant that every reason he has given for rendering *baptizo* "immerse," is equally as cogent a reason for rendering *baptistees* "immerser." This he knows as well as any man can know anything. Why, then, retain the Anglicized word *baptist*, and translate *baptize*? What reason can the friends of the Bible Union give for this?

5. The charge will be made—and who can repel it?—that it is, after all, a Baptist translation. Dr. Lillie, a Presbyterian, regardless of the practice of his church, though true to himself and his God, as an honest man, rendered *baptizo* "immerse." This will stand as a credit and an honor to him in all history. Dr. Conant followed him in this, but, less true and faithful to his trust, retains the word *Baptist*!

6. This he did, not only without a good reason, but in violation of one of the clearest rules governing the revisers. What defence can the friends of the enterprise make in this case? Are we to pacify the people by telling them that this is only an *incipient revision*? That would imply that we believe it will be changed; but what evidence have we that it will be changed? None in the world. It is from Dr. Conant, as we have observed—not only a member of the Final Committee, but emphatically the *leading spirit*—and he does not expect to be let down by having a change of that sort made.

7. Who has attended the revision meetings, and not heard the miserable cant and whining about the effect revision might have upon the name *Baptist*? Here has been the place where the chief fears have rested among Baptists who opposed the Bible Union. This has now been in the prints and speeches in all directions for the last ten years. How shall Bible Union men now make their defence, when the charge is made that this has been done to accommodate a prejudice? We can not deny that it *does accommodate* it. Shall we try to prove that it was not *intended* to accommodate it? That, in the nature of the case, we cannot prove. Shall we try to defend the translation? That we *cannot do*, for we do not believe it good. Shall we try to defend Dr. Conant, on the ground that he *thought* it was right? We cannot do that, without questioning his competency for the work; nor can we do it candidly, for we do not believe it.

Is it said that we are too hasty in this matter? We think not. There are thousands who have been warm friends of the enterprise, who have been ten long years giving their money and praying for its success, and who desire to give more money and continue their prayers for its completion, if carried through in the same manly, unsectarian, and independent spirit as commenced and continued up to the present difficulty, who have not another dollar nor prayer for the Union, if the work of sectarianism is to be stamped upon it, so that it cannot be defended as a manly, independent, and unsectarian work. They have sworn eternal hostility to sectarianism, in all its forms and phases, and committed themselves

to the Bible and to the God of the Bible. They have no use for sectarianism, no use for men who are themselves sectarians, or will in any way cater or truckle to it. The Bible and its cause have no use for any such men, and will triumph without them and independent of them. We want a translation that is right—one that can be relied upon and defended—one that is simply a *correct one*, free from all bias to any sectarian peculiarities—and we will labor for such a version; but we will labor for no sectarian version, and we will defend and support no man who sacrifices his integrity to party prejudices. We desire that the work should be carried through upon principle, honor, and integrity, such as would be unimpeachable, so that we could stand upon the vantage ground and defend it. We are resolved that we will be committed to nothing short of this.

We have found it perfectly easy to defend the Bible Union all the way until this thing appeared. But here the cry of *inconsistency* arises from all quarters, and the charge of *departing from your own principles* rings in our ears. The enemy shouts, "We told you it would be a mere *Baptist* version." Who can reply to this? We cannot in the present state of affairs. We wait to see the result, and close by simply saying, that the work is suffering every day by suspense in this matter. We must know, before we proceed,

whether independence is to be maintained. The matter is a plain one. There is no doubt about what is correct; and we have nothing at stake only to have what is consistent and right.

[We have selected the above important article from the *Christian Review* of June 19, in which it appears as an editorial, without the name or initials of the writer. We receive it as from the pen of our uncompromising brother, B. Franklin. Although we deeply regret the circumstance which has called forth these animadversions, yet we feel greatly obliged to the writer, for the stand he has thus made against the least infraction of the cardinal principle of the Bible Union—a faithful rendering in *English* of the originals of the Scriptures. We sincerely hope that the rebuke thus administered, as well as remonstrances from other quarters, will lead the Committee of the Bible Union to be prompt and faithful to their oft-repeated assurance, to give to the church of God and the world at large, a correct translation of every word found in the Sacred Writings. Anything short of this cannot be satisfactory to the Author of the Bible, or to the truly enlightened among men.]—J. W.

BACCALAUREATE ADDRESS

DELIVERED TO THE GRADUATING CLASS OF BETHANY OF 1860.

YOUNG GENTLEMEN:—The *hill of science*—perhaps, I might rather now say, the *mountain of science*—is a lofty eminence. And have you not realized the fact that

"The steep ascent must be with toil subdued;"
"Watchings and cares must win the lofty prize,
Proposed by heaven, true bliss, and real good.

Honor rewards the brave and bold alone,
It spurns the timorous, indolent, and base;
Dangers and toils stand stern before its throne,
And guard, so God commands, the sacred place;

Who seek it must the mighty cost sustain,
And pay the price of fame—labor, and care,
and pain."

So sings one of our most philosophic and poetic rhymers. If this was true a hundred or two hundred years ago, it is still more truthful and apposite in this our day and generation.

The area of both learning and science—or language and all that it represents—has a species of geometrical progression indefinitely advanced beyond the old landmarks of both. The time is not so very long past when fire, air, earth, and water, were earth's *four elements*, and its all-engrossing themes. The word *element* has, indeed, itself be-

come a theme, a philosophy. Our Saxon ancestors had a philosophy of *elfs*, representing four positive realities—a *spirit*, a *ghost*, a *nightmare*, and a *witch*. The elf, or *el*, became a genus, culminating in a moving principle. This word was, by almost common consent among the more learned, derived from the first syllable of *Elohim*—the *gods*. But this *elf* became plural—and getting into bad repute became a representative of a whole regiment of demons. Hence sprang the science or speculations of Demonology.

The veritable Parliament of Great Britain, in the reign of the first Charles, July 1st, A.D. 1643, held in Henry the Seventh Chapel, employed the authors of that work, and several of them were members of the assembly.*

The area of their operations were definitely propounded, beyond which their license and authority extended not. This was an unfortunate, ill-judged, and in the long run, an expedient eminently fatal to the progress of the gospel in the hearts of the people, and to the advancement of true science and true religion.

In harmony with the theory of the four elements, there were, by common consent, *seven sciences*. According to Dr. Johnson, these seven sciences were: "Grammar, Logic, Rhetoric, Arithmetic, Geometry, Astronomy, and Music." But are not Geology, Mineralogy, Botany, Sciagraphy, sciences? Nay, in one word, has not every art its own science, and every science its own art? Are there not, in one sentence, just as many arts as sciences?

But again, with the philosophic poet, may we not enquire:

"Is not all nature art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil, universal good?"

From the same sweet rhyming and philosophic poet we propound to you and to ourself the all-absorbing and engrossing exclamations:—

"Oh, happiness! our being's end and aim!
Good, pleasure, ease, content, whate'er thy name!

That something still which prompts th' eternal sigh,

* See Encyclopædia of Religious Knowledge—on the preaching of said assembly.

For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies.
O'erlooked, seen double, by the fool and wise.

Plant of celestial seed, if dropped below,
Say in what mortal soil thou deign'st to grow?

Fair opening to some courts, propitious shine,

Or deep with diamonds, in the flaming mine?
Twin'd with the wreaths Parnassian laurels yield,

Or reap'd in iron harvests of the field?
Where grows? where grows it not? If vain our toil,

We ought to blame the culture, not the soil:
Fix'd to no spot is happiness sincere;
'Tis nowhere to be found, or everywhere;
'Tis never to be bought, but always free,
And fled from monarchs, *good man!* dwells with thee.

Ask of the learn'd the way? the learned are blind;

This bids to serve, that to shun mankind:
Some place the bliss in action, some in ease,
Those call it pleasure, and contentment these;

Some sunk to beasts, find pleasure end in pain;

Some swail'd to gods, confess e'en virtue vain!

Or indolent to each extreme they fall,
To trust in everything—or doubt of all."

This beautiful rhymers reasons like a man of genius and of taste. We cannot, indeed, indorse him in all his beautiful verses—but we can find him in his *Essay on Man* a philosopher, at least of as much sound reason, good practical sense, and discretion, as any other poet of the age in which he lived.

While by no means endorsing his theological opinions, or, indeed, the whole of his philosophy, we must do his memory the justice, and you the justice, to say that he has very happily and truthfully expressed himself in the verses quoted; and being easily memorized, they will amply repay, in their future suggestions, all the expense incurred by transcribing them deeply on the tablet of your memory.

Every student that has attained to a collegiate literary and scientific majority—usually called graduation, or the receiving of academical degrees—is merely licensed to become his own teacher and pupil. And let me say, kindly and emphatically say, that you owe to God, to society, to your Alma Mater, and to yourselves, to continue to be students in a very large school,

possessing an immense library, a splendid apparatus, and a very large and highly gifted faculty, each and every one of which is a Pantomimist, so-called from Pantomimus, who could represent all sorts of actions and characters without speaking one word, expressing his meaning in mute action.

One of these, if my recollections of my early readings be not treacherous, once challenged Marcus Tullius Cicero, the father of Latin eloquence, the greatest Roman orator to whom the Roman State ever gave birth — great, not only in oratory, but what was then called Roman Philosophy; I say he challenged Cicero to appear before a Roman audience on any occasion, on any subject, proposing that Cicero should address them in their own language for any given period, and that he would respond in *Pantomime* in his own style, without uttering a syllable or a sound, and that, too, to the general satisfaction, conviction, and persuasion of a Roman auditory.

Be this literally true or not, it is true that there is pertinent or appropriate *action*, much significance, much pathos, and, therefore, much power to impress, to allure, and to conquer an intellectual and intelligent auditory.

To command the tongue and the pen, are two of the greatest achievements that a literary and scientific education can confer. But they are always obtained at a high price — a price that would more than bankrupt the all-potential house of the Rothschilds. Genius, ratiocination, imagination, eloquence, and philosophy are no more to be purchased by money than was the supernatural influence of the Holy Spirit displayed in Jerusalem on the ever memorable Pentecostal day. Money commands only materialisms, or the means of obtaining, holding, and enjoying the materialities of earth.

Spiritual gifts and graces, the Bible affirms, are not to be purchased with money, nor with anything that money commands. We may purchase a Bible with money, so much, and so far as its materialities are concerned. But we cannot purchase a single grace or gift that it reveals to man with all the gold and precious gems of the great globe on which we live, and from which we derive our animal subsistence.

The spiritual stature of man never

was and never can be appreciated by himself while veiled in an animal body. Our literary and scientific studies and attainments in this life, and on this earth, are, therefore, one and all, but rudimental and elementary. We merely apprehend symbols, but do not comprehend the realities of which they are the symbols. It is the knowledge of things, and not of symbols, that elevates, aggrandizes, and beatifies man.

The sciences of all nature, and all the languages of earth, did we fully comprehend them, would not, could not satisfy, much less satiate, the appetencies and cravings of our nature. So great is the human mind, so large is the human heart, that nothing finite, transient, or material, can ever, by any possibility, afford true and real satisfaction. Nothing on this side of the infinite, the eternal, and the immutable, can meet the longings, the appetencies, and the aspirations of our nature.

God created but one image of himself. Angels are not images of God as man is. Man has in himself a trinity. And he alone of all creation is an image of God, in a union of a body, a soul, and a spirit. We have never seen, outside of man, this trinity in one personality. The schools of theology have a trinity of personalities, but not a trinity of natures. We have an animal body, we have an animal soul, and we have an intellectual, moral, and religious spirit. These all meet and culminate in man. And in man alone do these three natures meet. In our Creator there are three personalities in one nature. In man there are three natures in one personality.

In every school there ought to be a Bible. And in every college there should be a development of three sciences — Anthropology, Theology, and Christology. We are happy to find these three words in Webster's Dictionary. The text-book for these three sciences, and the only one that is perfect and complete, is that Book of books, most appropriately called *the Book—o Biblos*.

"The Bible should be the standard of language as well as of faith." So says Noah Webster, L.L.D. "Member of the American Philosophical Society, in Philadelphia; Fellow of the American Academy of Arts and Sciences, in Massachusetts; Member of the Connecticut Academy of Arts and Sciences;

Fellow of the Royal Society of Northern Antiquaries, in Copenhagen ; Member of the Connecticut Historical Society ; Corresponding Member of the Historical Societies in Massachusetts, New York, and Georgia ; of the Academy of Medicine in Philadelphia, and of the Columbian Institute in Washington, and Honorary Member of the Michigan Historical Society." And revised, too, and enlarged by Chauncy A. Goodrich, Professor in Yale College, A.D. 1848.

I do not say as some poetaster rhymers has said :—

" Let all foreign tongues alone
Till you can read and write your own."

For in that case I should fear you could never master your own nor any other. Your classic attainments are valuable only as you employ them. And, indeed, the more you employ them the more can you, and the more will you, appreciate your own vernacular. Still, science is superior to literature ; for literature, at most, is merely the handmaid to science. And of all sciences, the science of God and the science of man are unquestionably perfectly transcendental. The universe, to an enlightened man, is but a commentary upon the Bible. It is transcendently important to us at this angle of vision.

The Bible puts a tongue into the universe and makes it vocal and eloquent, to praise and magnify the name and character of Jehovah. What a splendid speech was that which made nothing the mother of everything that exists in creation's boundless area ! It awoke music in the whole universe. The morning stars sang together in one creation-thrilling anthem, and " all the sons of God," in all the realms of the universe, " shouted for joy." The echoes of that hymn still vibrate through every nerve of animated nature, and the dying echo has not ceased to thrill the sensitive heart responsive to the still small voice which Elijah heard when he wrapped his face in a mantle, and stood in the entrance of a cave while the glory of the Lord passed before his enraptured vision.

Having attained to your literary majority — licensed now to appear in the more active scenes of the great drama of human life—let me acceptably utter a few parting words.

The proper field of human action is

humanity—not "*humanities*," as used and understood in the Scotch universities — indicating, in the plural form, philology, grammar, logic, rhetoric, poetry, the Latin and Greek languages. Not these, but the exercise of kindness, acts of compassion, tenderness, benevolence—a general and a generous sympathy ; or, as Paul expounds it, " Rejoicing with them that rejoice, and weeping with them that weep"—kindly affectionate towards one another—not every one seeking his own interests and honor, but the interest and honor one of another. A Pagan of noble port and bearing, on being interrogated because of his very generous liberality, responded : " I desire, Sir, very much desire, to be like the gods." "*Wherein, Sir, or in what respect ?*" was the next interrogation. " Why, Sir," said he, " the gods give to all who ask, and receive from none anything in return"—sometimes not even gratitude itself.

Be it fable, or be it fact, it is a noble conception, and often an *apropos* suggestion. There is an unquestionable magnanimity and nobility in liberality. " The liberal soul waxeth fat, and he that waters others, shall himself be watered in return." Goodness, absolute goodness, infinite goodness, is ever radiating being and blessedness from the centre to the circumference of creation's area.

" For, what is evil but the shade

By wisdom in the picture laid ?

While all were good no need could be
For mercy's aid to misery.

Nor yet could sin-forgiving grace

Among all creatures find a place,

While all were good ; no room could be
For mercy's aid to misery."

Liberty and necessity in moral science, or rather in metaphysics, have long been, and are still mooted questions. We shall not, of course, presume to discuss them on this occasion.

Freedom of thought, of speech, and of action on all subjects connected with religion, morality, and politics, are the constitutional rights and privileges of every citizen. We thank God, from whom all blessings flow, for these invaluable birthrights, privileges, and honors. We have, however, to regret that the rights of man are more generally and cordially discussed and debated, than the rights of God. Yet the

knowledge and the recognition of these divine rights to the allegiance of our hearts and lives to our God and to our Redeemer, contributes superlatively more to our dignity, honor, and happiness, than do all our politically-guaranteed social rights and privileges.

But to be citizens of Christ's own spiritual kingdom in all its birth-rights, honors, and immunities — to be joint-heirs with him of all the riches, honors, and blessings of his celestial empire, and to obtain to the rank of sons of God, and joint heirs with the Lord Messiah, King of kings and Lord of lords, inexpressibly transcends any and every object that comes within the area of the desires, the hopes, or the aspirations of mortal man.

They look in vain for true happiness, honour, dignity, and glory, who imagine that these blessings and enjoyments are to be found, or to be secured, in earthly courts, dignities, and honours. They are not to be expected there in the ordinary routine of human affairs and relations.

The honours, immunities, riches, and glories of citizenship in Christ's own kingdom are, in the judgment of all truly educated and illuminated men, the *ne plus ultra* of all legitimate aspirations and ambition. There is a holy, and there is an unholy covetousness,

aspiration, and ambition. According to the Apostle Paul it is even a virtue to "covet earnestly the best gifts." He, therefore, exhorts Christians to "covet to prophecy"—or to interpret the Divine Oracles.

One of our most gifted bards and devout poets has wisely said:—

"'Thou shalt not covet,' is a wise command,
But bounded by the wealth the Sun surveys:
Look farther, the command stands quite
reversed,
And avarice is a virtue most divine."

Covet usefulness. Lay not your books upon the shelf. But the Book of books — the Book of life eternal — make it your councillor and companion. Whatever your calling or profession in this world may be, act with special reference to the closing scene of earth's drama, and to the eternal future of your being. Of acting thus, no man at the close of life ever regretted, no man ever repented that he had made God's Book of life eternal his intimate friend, his guide-book and companion.

That such may be your purpose, aim, and object, and that your success in such a course may be all that you or we could lawfully wish, is not my desire only, but also that, I presume to say, of every member of the Faculty of Bethany College.

A. C.

FATHER THOMAS CAMPBELL—LETTER FROM WALTER SCOTT.

[At my suggestion, my Sister Bryant addressed a letter to our much-esteemed and beloved brother, Walter Scott, requesting from him any facts or documents connected with the life and labors of Father Thomas Campbell, during his acquaintance with him, which was very intimate for some years. As we are slowly progressing with the memoirs of his life and labors, we insert the following letter received from Bro. Walter Scott, as we are soliciting such documents from those who labored with him at the commencement of the current Reformation. Will not our friends, and the friends of the cause we plead, favor us in like manner?—A. C.]

MAYS LICK, KY. 8th May, 1860.

MRS. BRYANT.—*Very dear Sister:* The Lord bless you and yours—the Lord make you a blessing to many people.

Your letter of the 25th ult. unexpected but not unwelcome, was duly received. These lines in answer to it, go, I trust, to find all the friends in Bethany in good health.

Touching the matter whereof you wrote to me, I am, I regret to say, in

possession of no documents or incidents that you would deem of any value in a biography of Father Campbell; both of our families resided for some time in different apartments of the same house, he and I taught the same school, and presided together as bishops in the same church, Pittsburg; and therefore, upon continuous reflection, some incidents might occur to my memory which time has long obliterated.

I made the acquaintance of your bro-

ther Alexander, in 1821-2; and soon after that had the pleasure, at his suggestion, I presume, of a visit from your dear and venerable father. In his case, as in that of his son, we at once conceived an ardent Christian affection for each other, which, by the way, continued uninterrupted and unabated while he tarried on earth.

Alas! where now is the venerable man—the man of God, and the holy ones who, under his pastoral care, among the cabins of Western Pennsylvania and Western Virginia, worshipped the God of our salvation? Gone, all gone,

“And left us weeping on the shore
To which they will return no more.”

“The righteous perish and no man layeth it to heart.” A sense of these melancholy changes diffuses a copious and doleful gloom over my affections and heart, and impel me to indulge for the moment in an involuntary and unavailing tear. I think of your mother, I think of your father, I think of Alicia, of Thomas, of yourself, and others, and my heart dies within me in memory of days that are past. May grace, mercy, and peace be with those who still linger behind.

Since Father Campbell was so much better known to you all than to me, it would be improper in me to attempt, for your benefit, a description of his excellencies, either intellectual, moral, social, or religious; and yet I may, perhaps, state in a few words without presumption, how he appeared to me under these several phases.

I always regarded your father as a man of fine intellectual parts. The evidence of this was derived to me from two sources, sense and reason—the eye and the ear. It was impossible to look upon his lofty brows and facial lines of thought, without reading in these exterior symbols, intellectual greatness—reason, robust common sense, capacity, skill, wisdom. “The trial of a man is his speech,” says the son of Sirach. Your father’s public efforts fully vindicated, by the apocalypse they made of truth, all first impressions. Sometimes he spoke with great effect, and though he often protracted his speech to a great length—the manners and the taste of the times demanding it—yet he did not do so always. I once heard him in my academy, which was large, deliver a

current commentary on James, first chapter; and can say in regard to it, that I have not since that time listened to anything in the way of teaching more beautiful in expression or in thought and reason, more delightful and ravishing.

He was fond of discussion, and frequently offered propositions for debate. On such occasions he was a little sensitive and high-spirited. Amid the affray of words and arguments which his genius for dialectics had waked up, he ever held his old gold snuff-box in his hand, and snatching thence, at unequal intervals, “a hasty pinch” of the good old Scotch, as Henry Clay called it, he would immediately renew the conflict with increased energy.

He was, of course, fond of head-work. His intellectual system could not lay idle. He engaged its forces in various ways, therefore—abstract thought, reflection, meditation, lucubration, contemplation, and excogitation—so that sometimes he looked pensive, sad, cast down, melancholy. Such appeared to me, intellectually, your pious and enlightened father. Those who think your brother’s strong intellectual qualities were not derived to him from his father, differ from me *toto cælo*.

Touching his practical nature, its basis seemed *moral* rather than *sensient*. His affections were, therefore, stirred from within rather than from without, and shone forth in respect for the rights of others, rather than in excitability for their faults. He was patient more than impressible; meek, gentle, and resigned, more than passionate or easily provoked. He wished well to all the world, whose salvation he desired, and loved with unspeakable complacency his neighbors, his family, and the saints.

Though his nature, as I have said, was affectionate rather than sensitive, yet his sympathies could be stirred up to floods of tears by the occasion; and of this the following is a proof. Our preaching had one day taken such fast hold on the heart of a certain lady, as to produce a slight alienation of mind, which, on our return, we learned had continued for a week. At the end of that time, on a second visit, many people offered themselves for the obedience of faith, and were baptized. On the conclusion of this beautiful scene, the said lady pushed herself close up to my

side until, indeed, she almost leant upon me. All the people saw her, and every heart was touched, for she spoke not a word. Father Campbell stood as close to my person as the lady herself. Looking upon the countenance of my venerable co-laborer, I said to him—My dear father, if the Word of God has perturbed the soul of this poor lady, may not the same Word also, under other circumstances, tranquillize it? "Brother Scott," he said, "baptize her."—Turning to the woman, I took the confession, and asked her if she repented of her sins. Without lifting her eyes from the ground, on which they were fixed, she replied, "I have repented most wonderfully." On the utterance of these most extraordinary words, a flood of tears gushed from the eyes of my venerable associate, as if his head had been a fountain of water. They absolutely fell in a stream to the ground. The memory of the fact must remain with me through life. I baptized the lady, and thanks be to God, she awoke next morning in the full possession of her senses.

In regard to his feelings, derived from the opinion of others, he was by no means insensible to fame. If, however, this "last infirmity of noble mind" at any time perturbed his feelings or awakened his ambition, he sought not earthly renown for its own sake, if he sought it at all. If he desired to be known, it was as a herald of the cross of Christ—a reformer of the church and of the world.

He had, as a scholar, mingled with the aristocracy of his own native land ;

and without contracting any of their luxurious habits, had come off victorious from the contact, impressed only with the grace and elegance of their lordly address. He was one of the best bred men of his day.

At an early date I returned his visit, and tarried some days and nights under his sacred roof. Here his social affections displayed themselves in the most agreeable involuntary hospitality. His great nature overflowed in affability and in the arts of pleasing—conversation, reading, happy discussions on pleasing themes, walking abroad, &c. In all he did and said, he offered me a pleasing illustration of the Scripture which says, "He pleased not himself."

Touching his religion, he was the most devout man I ever knew. He loved God and adored him for the gift of his Son in our redemption. He was a man of prayer, a man of reading, a man of holy meditation, excogitation, and reformation. He was fond of analogies between the two Divine Systems—nature and religion ; and read with delight in the works of God the spiritual relations of the universe. He ascended from infinite power to infinite wisdom, from infinite wisdom to infinite goodness, and read and realized in the things that are seen the things that are not seen, but yet eternal. All things he saw with delight were made for man, and man for his Maker. He ascended, then, by nature and religion, up to the God of nature and religion. He had tasted of the sovereign and universal good, and his heart was in the heavens. He was the most exemplary man I ever saw. His memory was blest.

NEW TESTAMENT PERIODS.—No. VII.

THE BEGINNING OF THE SIXTH PERIOD.

A TREATISE upon the Dispensation of Favor is not designed. We have only wished to trace the preparatory periods down to the establishment of the church, or kingdom. The after-fortunes of the church, and its conflicts, progress and apostacies, are, to some extent, to be traced in the ponderous histories of the church. They cannot be noted here. We are, for all practical utility, more interested in "the beginning," than with all that follows concerning the church in her militant state. Here we have a

model church, and a model gospel. Jerusalem is preferable to Rome, Geneva, or Oxford. The *twelve* are to be preferred above all who have written or spoken since their day. Their *inspiration* towers to the heavens above all the concentrated wisdom of all the Councils and Assemblies, which have convened since the Nicene convention, down to the present. To find the beginning of church, to find the "setting up of the kingdom," is to hold the "key of knowledge," as to a proper understanding of

New Testament. He must blunder, and ever blunder, who has not the beginning of Christ's own church properly dated. He will blunder in reference to the proper regulation of the church, in reference to the induction into it, and perchance, in reference to the *name* its members should wear. Exemplifications of this are abundant.

We have arrived at Pentecost, the fiftieth day from the "morrow after the Sabbath" of the feast of the Passover, and the fiftieth day from the resurrection morn. Jews, from every nation, are again assembled at Jerusalem. The disciples are still waiting for the "promise of the Father." The Holy Spirit descends, and a sound is heard from heaven, as a rushing mighty wind. It fills the house where the disciples are convened. All Jerusalem hears it, and all the Jews who had come up to the feast. The crowds are attracted to the sound, and to the place where the disciples are sitting. Cloven tongues like fire appear upon each of the disciples, and they speak the "wonderful works of God" in every dialect represented at the feast. "What meaneth this?" inquire the astonished Jews. The story is soon told by Peter:—"Jesus, whom ye crucified, has arisen—he has ascended to heaven—he is constituted Lord and Christ—and himself has shed forth this which ye see and hear." The evidence is overwhelming, and *three thousand* bow to the mandate of the newly exalted King.

On earth Christ had been condemned before two courts; but the case had been carried to the Supreme Tribunal of the Universe, and the decision is reversed; and now, the Holy Spirit this day descends, bearing with him the upper verdict. He comes to proclaim the innocence and triumph of Jesus—to justify him on earth as he had been justified in the heavens. How fitting the occasion! At a great festival where Jews from every nation were present; when the same people, who, but fifty-three days previously, had acquiesced in the judgment of condemnation, crying, "Crucify him! crucify him!" were again convened, the sin of the murderers was boldly announced, and his triumph and Messiahship surely demonstrated, by the incontestible, visible demonstrations of the Holy Spirit.

That the kingdom of heaven was upon that day set up, that the church

then had its beginning, we have already anticipated, in proof, to some extent. At least, we have shown that the church did not exist prior to that time. This is evident from the preaching of the Baptist—from the preaching of Christ—of the Twelve—of the Seventy, and from the coronation and priesthood of Christ. It now falls in the way to offer additional testimony. Let the reader remember that there are several terms, which, though not equivalent in meaning, refer to the same thing—in other words, they are all used in reference to the new and better institution; such as church, kingdom, body, temple, house, covenant, testament, or will, &c. So that we can use either of these terms in determining the "beginning."

I. Micah's testimony: "But in the last days it shall come to pass that the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills; and people shall flow into it. * * * The law shall go forth out of Zion, and the word of the Lord from Jerusalem" (Micah iv. 1, 2.) "Jerusalem" was the place: the period, "last days," was the time, when the mountain (a title given by the Spirit to *government*) of the Lord's house should be established, and when the word of the Lord and the law should go forth from Jerusalem and Zion. That this refers to the gospel of the commission, which should begin at Jerusalem and go into all the world, there can be no doubt; and it is equally clear that a government was now established. Micah is clear upon this point: see 8th v. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*; *the kingdom shall come to the daughter of Jerusalem.*" He not only testifies that the kingdom shall come to Jerusalem; but, lest men should think that it was previously established at some other place, he says, the *first dominion* of the kingdom shall come to Jerusalem. And all this took place in "the last days," when Joel said the Spirit should come, which was at Pentecost. This beautifully corresponds with what the Saviour said to his disciples—"The kingdom shall come with power"—and, "Ye shall receive *power* after that the Holy Spirit is come upon you."

II. Another argument is drawn from

the words of Isaiah : " Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation : he that believeth shall not make haste " (Isa. xxviii. 16.)

Here are two declarations, which will serve as land-marks to enable us to determine the *time* of the laying of this foundation stone ; and surely the church was not built before the corner-stone was laid.

1. It was to be laid in *Zion*. This word may be applied to different things, as the church itself, and also to heaven, and it is used interchangeably with the literal Jerusalem. The foundation was not laid in the church ; for the foundation was before the church, and not the church before the foundation. The foundation was not laid in heaven, or the church in its militant state could not have been builded upon it. It was laid in the literal Jerusalem, where Micah said, the " first dominion " should come.

2. The foundation was to be a *tried* stone. There is a deep meaning in this language. Before He, who is the foundation, was laid as such in Zion, he was tried by all the powers of darkness—by sin and death. This *trial* was only consummated in his resurrection triumph, and not till the last test had been applied is he made the sure foundation of the Spiritual Temple.

III. Another argument is based on the language of Peter :—" This is the stone which was set at naught of you builders, which is become the head of the corner " (Acts iv. 12.) " Rejected of the builders," is the language of the Psalmist. It was not till after Christ was " set at naught," " rejected " of the Jewish Scribes and Priests, that God placed him at the head of the corner. But the great consummating act in his rejection was condemning him to death. Hence it follows, that after his death, and not before, was he placed at the head of the corner.

IV. When the mission of Christ on earth was drawing to a close, he said to his disciples, " On this rock I will build my church." The building of the church was, at that time, in the future, if there be meaning in language. We may here look to Paul to settle two questions :—What is the foundation ? How was it laid ? He answers—" Other foundation can no man lay, than is

laid, which is Jesus Christ." Does God use instrumentalities in laying this foundation ? " I, as a wise master-builder, have laid the foundation " (i. e. at Corinth.) How did you lay the foundation at Corinth ? By preaching :—" I determined not to know anything among you, save Jesus Christ and him crucified." Then to lay the foundation was to preach a crucified Redeemer. Now if we can determine where any wise master-builder first preached Christ, in his true and proper character, as a crucified Saviour, to the world, we shall have determined *when* this foundation was first laid, and where the church began. In the same connection, where he says, " I will build my church," he charges his disciples—" Tell no man that I am the Christ." Hence, as *builders*, they never could lay the foundation till a permit, as authoritative as the prohibition, was given them. But never till the memorable Pentecost did they announce Jesus in his true character ; and hence, not till this day was the foundation laid, and the church built.

V. In connection with the declaration already noticed, Christ said to Peter, " I will give to thee the keys of the kingdom of heaven ;" indicative of the power to be invested in him to declare the means of induction into the church. Those who talk about the church and kingdom before Pentecost, have forgotten to tell us about the " keys."—Who had them ?—who introduced subjects into the kingdom ?—who had the keys before Peter ? We have read enough about the successors of Peter, and about their holding the keys ; we are now prepared to receive a lesson from some pre-Pentecost-kingdom advocate as to Peter's predecessor ! And if he had none, what availed the kingdom without a way of getting into it ? At Pentecost these keys were used, the kingdom then was opened, and its doors have stood open ever since. If John the Baptist opened the door, who shut it for Peter to open again ?

VI. If we look at the two institutions, the Jewish and the Christian, we find that the first was taken away in order to establish the second. But the first was taken away by the death of Christ ; and hence, the second was subsequently established.

VII. If we use the term Will, or Tes-

tament, as does the apostle, we shall read that the New Testament — the Will and Testament of Jesus — was never in force while Christ, the Testator, was living; but after his death. By this Will, Paul says, we are sanctified. It is the Will of the Great Testator in reference to the world's salvation. The Master himself *worded* it, and *signed* it—his blood ratified it—the Apostles were the chosen *Executors*, and at Pentecost the *seal* was first broken, and its stipulations read to the world. "Gifts to men" were proffered, and the terms upon which they could be received were plainly read out.

Here is the beginning — here is the

kingdom—here is the church—here is the New and blood-sealed Covenant—here, for the first time, is the Gospel, in all its fulness, proclaimed—here repentance and remission of sins are first preached *in the name* of Jesus. The names of Father, Son, and Holy Spirit, are now, for the first, used in connection with the baptism of proper subjects; for here are the first acts of those who received the great commission.

The Sun, in his mid-day splendour, no more certainly reveals physical objects, than do rays of truth concentrate upon the Pentecost of the year, A. D. 33, as the birth-day of the Christian Institution.

A. C.—N.

EVIDENCES OF CHRISTIANITY.—No. II. MYSTERIES IN THE BIBLE.

THE mysteries of the Bible are evidences of its divinity—some things in it beyond the comprehension of the mightiest intellects of our race, leading us on from the comprehensible to the infinite—from temporal to eternal realities. The volume of nature as well as revelation abounds in mystery. Still, everything **ESSENTIAL** to man's physical growth is remarkably plain in nature; and, connected with this beautiful development of God's goodness and power, many things beyond the power of finite capacity appear. So in that richest boon to man — the volume of revelation, giving in bold and original style man's origin, duty, as well as eternal destiny. **ALL** things necessary to man's salvation from sin are so plain that "wayfaring men, though fools, shall not err therein;" but in doing this many incidentals incomprehensible by man may occur. The fact of Christ's humanity and divinity is clearly revealed, but how they were associated can never be fathomed by finite capacity.

There are only three avenues through which light is claimed in regard to man's spiritual wants, namely:—reason, nature, and revelation. Let us examine the oracles of reason and nature, and see whether they depose definitely in relation to man's duty or destiny. Without endeavouring to examine the matter minutely, we would declare that unaided reason is incompetent to the task of guiding man safely, piloting man over the sea of human life. To

illustrate this matter: there would be as much wisdom in the fact of a person sitting quietly and with composure, because he had a complete set of tools for the construction of an edifice to shelter him from the storm. The tools could do no good without materials, and the drenching rain might arouse him to the fact of the looseness of his logic. Reason is, in relation to facts, precisely similar. It has no province or power to act without them. But have facts? Then reasoning correctly, our conclusions are infallible. Reason cannot originate facts. So in religion: facts must be presented, then credibility being established by supernatural, physical, and intellectual power, called miracles, addressed to the senses of living, the credential by a process of reasoning being declared divine, we take the message upon authority.

Nature's light is too faint and flickering to guide man through the mazes of his earthly pilgrimage. The volume is everlastingly sealed without an infallible interpreter. The Pagans had learned the existence of God by tradition, before left to the revelations of nature, and with all this auxiliary to spiritual advancement, the Polytheistic world has gone down to more complete barbarism and moral putrefaction; and in the renowned Athens there were at one time no less than 30,000 gods, and it was easier to find a god than a man.

If, then, reason and nature fail to

guide man correctly, we then inevitably have a revelation from God, or continually wander in darkness. It is claimed that there is such a book, and after canvassing certain objections urged against it, we propose examining the evidence of its authenticity and inspiration.

The Bible is divided into two departments, creation and redemption.

First objection in the department of creation: Why create man subject to moral evil, and then arrange a remedy? Answer: Why create man subject to hunger and thirst, and then create a remedy? How many helpless beings suffer the terrible death of starvation by this arrangement? How many thousands during the devastating effects of famine have gone into untimely graves, because the cravings of the appetite could not be satisfied. Why did God make man thus, knowing that this would be the inevitable result? Or, to put the question in another form: Why create man capable of sinning? Answer: In this we see the superiority of man over the brute creation—the impress of divinity is upon him, since he has a will governing the dominion of his own body. Had he not the capacity to do wrong, there would be no virtue in doing right. Right and wrong are relative terms; the one implies the other—the one cannot exist without the other. The acts of God are in no sense right, because he cannot do wrong—they are like himself, divine.

Objection second: Why create man, if the masses (as the Bible is said to teach) are rushing on to endless ruin? So far from that being the fact finally, prophetic declarations indicate that the kingdom of the living God, though commencing with a little stone cut out from the mountains without hands, shall finally fill the world, thus illustrating the universality of the principles of Jesus, and foreshadowing the millennial reign. Again, the Lord knowing that one person would suffer the most terrible death for ever, would he have created man?

Answer: Collect together suffering humanity from the four quarters of the globe, afflicted with the infirmities incident to our race, disease assailing the citadel of life, torturing man indescribably, and as we have these unfortunate mortals assembled in one vast charnel-house of despair—their wailings forming a chorus of woe—saluting the ear of the Eternal; is it possible, in view of all this, that he would have created man? And upon the same principle that the Lord looks upon this physical torture—man having broken physical laws—will he not look upon his eternal anguish, he having disregarded spiritual laws?

The department of redemption. First objection: Is it not strange that we should have spiritual life through the death and sufferings of Jesus? Answer: Is it not equally wonderful that we enjoy physical life by one continual slaughter of the animal and vegetable kingdoms; and if this is the ordained plan of God in the kingdom of nature, is it more wonderful in the kingdom of grace? Principles have no magnitude. He that is unjust in the least is unjust in much.

Objection second: It looks unreasonable that divinity should assume our nature. Answer: a message was to be brought to man—it could not be reached upon correct principles only through this nature. Secondly, our nature sinned and was condemned—the same nature must suffer, that the law of God might be properly respected. Our nature, too, must arise from the dead, to establish the possibility of the resurrection of our race—a fact no more wonderful and strange than the change from the loathsome caterpillar to the beautiful butterfly, its migration as well as appearance being radically changed.

May the Lord give us wisdom to read this wonderful book, so full of rich spiritual treasures, containing the title-deed of eternal life to as many as will receive it!

W. T. H.

REPENTANCE AND CONVERSION.—No. II.

REPENTANCE.

OUR object in this paper is to show from passages in the New Testament, that repentance embraces the results of a change of mind upon the subject of

sin, as well as the change in the mind; that when a man has changed his mind, he cannot be said to have repented, unless he carry out his new convictions

into practice. Indeed, it does not seem reasonable, that the result of a change of mind should be classed under any other name than that which caused the change of conduct.

We will first cite John. His mission embraced a call for repentance (Mark i. 4, Mat. iii. 2, Acts xix. 4.) What was involved in it is plainly illustrated in Luke iii. 10 to 14. The people, the publicans, and the soldiers, were all directed to duties of an eminently practical nature, as being fruits meet for, or suitable manifestations of, repentance. The condition in which they would be if they carried out John's precept, is plainly stated to be a state of repentance (Mat. iii. 11.) "I (John) indeed baptize you in water unto repentance." Hence his baptism was called the baptism of repentance (Mark i. 4, Acts xix. 4.) The complaint of John against the Jews was only in reference to their moral conduct — not their religious worship. We have no indication of the introduction of an erroneous form. Jesus indeed complains that the Pharisees made the Law void by their tradition — crippling and nullifying it, in fact, by their additions to it; but he and John call them hypocrites, implying a recognition of some degree of truth in the form. John had no authority to interfere with religious forms. He proclaimed in fact, "Purify your life and morals, and believe on him whom I point out as the Messiah." The burden of his cry was, therefore, simply, "Repent, for the kingdom of God is at hand." *The command to convert, did not issue to the Jews until they were commanded to turn from Moses as their religious guide, to Christ as the crucified one.*

Jesus in his teachings frequently refers to repentance. Luke xv. contains three beautiful parables illustrative of its thoroughly practical character. He did not convey any idea to the Jews in them of a change of worship, but simply a falling away from the paths of virtue. Hence he uses the simple word repentance, as conveying all his meaning—"I say unto you that likewise joy shall be in heaven over one sinner that needeth repentance, more than over ninety and nine just persons who need no repentance." No use or need of the word "convert" here, as his object was not to speak of the form of worship, for the

publicans and sinners went equally with the pharisees to worship in the temple; but he assumed that they had, as the Pharisees declared, fallen away from the paths of virtue, and he describes their return by the word "repentance," and justifies his acceptance of them on this simple ground. In many other passages Jesus makes the same use of this word, as Luke xiii. 3, xvi. 30, xvii. 3; Matt. xi. 20, xii. 41. *These passages show that the word embraces everything generally classed under conversion.*

We will now turn to the Acts of the Apostles and Epistles, and see what they teach us in regard to this word. It is certainly by the apostolic use of it that we are to be guided in our preaching and teaching. Reformation of character, as it is the great end of all God's communications and commands to man, so a command to reform must stand first in preaching. The preceding remarks abundantly prove that John and Jesus used the word repent in the sense of reform, and there is nothing in the nature of the gospel to lead us to suppose the Apostles would use it only in its primitive sense of a change of mind. Sorrow for sin gives but a faint and partial idea of repentance in its fulness. Indeed, it can hardly be regarded as meaning repentance at all, if we look at Paul's words, 2nd Cor. vii. 8, 9, 10, 11. There sorrow for their faults is spoken of as *working* repentance. "Godly sorrow worketh repentance to salvation not to be repented of." This last word is quite different in the original, and means, to be concerned about a thing after it is done. That is, to be sorry for having done it. It is used Matt. xxi. 29. The son who had refused to do his father's bidding was afterwards sorry for having refused, he was concerned about it, and went and did it. This word answers far better to the popular idea of repentance than the one under consideration. This sorrow is here spoken of as preceding repentance, working it out and perfecting it, as is powerfully described in the 11th verse. "For behold this selfsame thing, that you sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" In other words, what re-

penance, or reformation. It is true this passage has reference to Christians, men who had previously believed the gospel; but we consider it a fair illustration of the nature of repentance.

Bearing this passage in mind, let us now turn to the 2nd of Acts. The preaching of Peter had caused a great change in the Jews who heard him preach. They were pricked to their hearts—they were in deep distress of mind—they sorrowed for what they had done—they now knew themselves to be sinners, and cried out, "What shall we do?" Did Peter tell them to do what they were doing—to sorrow for their sins? Neither he nor any of the Apostles ever commanded a sinner to be sorry for his sins. Sorrow for sins is a feeling endured in the mind by the force of truth alone. When that feeling is brought into existence, then comes the command, repent, or reform. This is what Peter told the Jews on that day; as if he had said, "You are concerned about what you have done; let your sorrow have a godly turn; let it work out a reformation of character; and come, accept pardon for the past and guidance for the future, from him whom you have crucified."

In Acts xvii. 30, repentance appears to refer to worship, as that forms the principal subject of Paul's discourse. But it will be observed that the last judgment immediately follows, and as it is then the secrets of men's hearts will be revealed, we are disposed to think Paul fashioned his words suddenly to suit this culminating truth; as God alone can tell whether a man is truly changed or not, and he would severely punish those whom he saw were wilfully withstanding truth. We may turn to this passage again when speaking of conversion. There are several passages where repentance and conversion are found together; these we will introduce then also.

In the 2nd of Romans Paul is charging the self-righteous Jew *who obeyed the law* with doing the same things as he said the Gentiles did. In the 4th verse he uses the word repentance to represent an opposite course of conduct.

In Rom. xi. 29, repentance is used, unhappily, for the other word previously

mentioned, causing an absurdity, and suggesting, indeed, a most pernicious idea, viz.: that repentance is not necessary to procure the gifts and calling of God. The true idea is, God chose the children of Israel to be his people, and still loves the nation for their fathers' sake. God does not experience any *regret* or *sorrow* for having called them and bestowed gifts upon them; therefore the Gentiles must not think they are cut off from the full benefits of the gospel.

In 2nd Cor. xii. 21, a forcible example occurs of the apostolic use of the word. There it is not sorrow, but reformation, Paul aims at. Judas experienced a repentance deep and regretful, but Matt. xxvii. 3, shows us that it was not that which Paul required of the Corinthians which he manifested, but simply an intense regret and sorrow for his sin, unproductive of good, to express which, this other word is used.

Lastly: In the letters to the churches in the Revelation, the Spirit frequently uses the word repent, and it appears to me, always with reference to their moral condition. There is no charge made of their having neglected the ordinances. They were numerous, apparently flourishing, rich in this world's goods, but their virtue had suffered. Some were praised for adhering to the true apostles and detecting the false ones—others that they had withstood Judaizing influences—others that they had kept the faith. Indeed, there is no complaint made about the worship, as if it had been altered; but there is a great deal made against their morality, bringing them under the reproof of the Spirit, and requiring a repentance, though it might be they required not to be commanded to convert themselves, or be converted.

We might adduce other passages bearing out our idea, but these surely prove incontestably the comprehensive character of repentance, as used by the sacred writers, and that we can come to no other conclusion, than that he only has repented who has turned from his sin, and is trying to live virtuously before God.

M. KER.

Who can say, I have made my heart clean, I am pure from my sin?—*Prov.*

When pride cometh, then cometh shame—but with the lowly is wisdom.—*Proverbs.*

THE HARVEST.

UNDER the dark shadow and in the arms of Winter, Nature took her rest, and the voice of the loud storm did not awake her from sleep. But when the time of the singing of birds came, she heard the first note, and responded to the song. The modest and beautiful flowers appeared, the face of nature was renewed, and the frown of Winter was exchanged for the smile of Spring. The cold North-wind was sent back to the dreary realm of desolation; while the increasingly warm rays of the sun clothed the valleys with beauty and adorned the hills with freshness and glory. The flowers bloomed, the days increased, the birds sang; the seed was sown, the green blade appeared, and all surrounding objects were clothed in a vesture of surpassing beauty — a rich vesture, interwoven throughout with the wisdom and perfections of God. Then came the Summer, not with its overpowering heat, not with its long sultry days: the earth was thirsty, and the rain fell, and while the clouds hung heavily, the crop waved in beauty, and in its abundance promised plenty to the children of men. It was pleasant to hear the voice, and to behold the loveliness of Spring; but all those things were connected with the future. It could not be always Spring. If the Spring-time were to continue only through one year, we should be tantalized with its beauties — it would mock us, and in the midst of its joys and songs, we should die for want of bread. We should have the beautiful blossom, but not the fruit — we should have the green blade of grass, but not the golden corn. The verdure would become gloom, and in the midst of the full exuberance of life, the cold hand of death would fall upon us, and we should be no more seen. Amidst all the melodies of Spring, I hear the voice of God. When the winds blow, I am reminded of God. As the varied and exquisite clouds pass over my head, I think of Him who "bowed the heavens and came down, and darkness was under his feet, and he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind." When I behold the sun coming forth in its strength, before whose light the darkness flies, and in whose light creation rejoices and all the works of the Lord

shout for joy, I am led to think of Jesus, who is the Sun of Righteousness, whose rays disperse the darkness of the moral world, and cause the hearts of the saints to rejoice. And when in the heavens we behold, with its beautiful light and radiant benignity, the clear and loving star of the morning, our thoughts revert to Him who is the bright and morning star, whose light shines to illumine the spirit, and to guide it up into the realms of life. But the harvest has come — this head season of the year — this time of promise — this state of plenty. The hardy laborer grasps the sickle, for the corn is fully ripe. The God of the harvest has brought it to a state of preparation, and it will soon be gathered into the garner. We love to walk into the fields even when the white mantle of snow is upon them; but now how full of life and beauty they are! Let us go into the barley field. What a full and heavy crop! Precious grain. This barley reminds me of the past, and by the association of idea we refer to the ancient harvest in the early history of the world, when the sheaf was taken and waved before the Lord. Are we not sadly degenerate now? Throughout the patriarchal, prophetic, and apostolic periods, this good grain was used as food for man and beast; but now, to the shame of our country, a great portion of this boon is turned into a drink which is a curse to the world and a disgrace to the church. In the midst of this flowing golden corn of God, my spirit yearns with a deep desire that we should return to the plain practical wisdom of our forefathers, and no longer pervert the good blessings of a merciful Providence. Great God of the harvest! in thy dread name we feel that our deluded fellow-countrymen have violated Thy wise and just laws — that in this act of the misappropriation of Thy good creation, they have sown to the wind and reaped the whirlwind: and we pray Thee to hasten the time, when the pure light of Thy sacred teachings may lead them back to the paths of truth and of plenty from which they have so long strayed! And we love not the less to walk in the wheat fields, for this is in accordance with the promise, that our bread shall be given. This single ear

of wheat fills my spirit with admiration and love. I know that none but the Eternal God could have made it. All the wonderful changes through which it has passed, were devised and planned in the Councils of Heaven—all its forms, from the first bursting of the seed in the ground, which it assumed before it attained perfection, were all sketched by the mind of God. He commanded the roots to descend and the blade to ascend—He commanded the wonderful influence of vitality to permeate every part—He commanded the rain to fall to moisten the earth, and to slake the thirst of this beautiful plant—He sent down the rays of light and heat in order that it might be brought to its present state of beauty and perfection—He preserved it in its tenderness, and ripened it in the strength of its fullness. God covered it with earth—God excited its vitality—God surrounded it with the elements necessary to its full development, and with the Psalmist we desire to praise Him for His wonderful works. And where is the heart which can withhold its grateful acknowledgments? What thousands of harvests have passed away, and yet there is an abundant supply. When the laborer thrusts in his sickle, it is preparatory to the corn being gathered in; but the time will come when the angel of the Lord shall thrust in his sickle, in order that all the inhabitants of the world may be gathered to judgment. Our harvest is the end of the Summer, the climax of plenty, and the hope of the Winter. But when the great day shall come, the harvest will be the end of the world, when all nations shall be gathered together—when humanity shall have completed its destiny—when all the transactions of men will have come to an end—when the mighty angel shall descend from heaven, for the purpose of swearing in the name of Him who liveth for ever, that time shall be no more. And we shall be there. That great day is of eternal moment to us. Then we shall be judged in righteousness. What a solemn thought! Every revolving year brings us nearer to the harvest, which is the end of the world. Here we love to walk amidst the rustling corn—we love to see the hard-working and honest laborers—we know some of them, and they are heirs of the kingdom: they can look forward with a good hope

through grace—they can sing the songs of Zion in the harvest fields, and they are preparing for the solemnities of that great day. We love to see the gleaners come. We think of Boaz and Ruth. Be careful, ye children of the poor, to pick up every ear of corn; but while you are so careful to be the possessors of that which shall be turned into the bread which perishes, be so much the more careful, through faith and obedience, to obtain a rich supply of the bread of life—of the spiritual manna which comes down from heaven. Jesus loved the poor, and he will love you, if you serve him with all your hearts.

We should be thankful for the harvest. It encompasses us with mercies. The rich and the poor are alike dependent upon it. Our fields are the rich gardens of the Lord, and when our garners are full, we should never forget the great and merciful Giver. I have sat by the running stream in the sultry day—I have heard the hum of the bee and the rustling corn, and then in silence and alone have I thought of Him who with his disciples walked through the corn-field on the Sabbath. He was poor and despised, and his disciples were hungry, and they plucked the ears of corn. The Bible is our corn-field. God has sown the seed of eternal truth in the Word, and we can, without money and without price, pluck the precious ears of corn. We can eat, and our souls shall live. In it we not only find the seed of promise, but the rose of Sharon. Here are the types and the antitypes—here are the promises of life, and a feast of fat things for the believing soul—here mercy and truth, heaven and earth, and God and the sinner meet—pardon is wanted, and pardon is bestowed. Our last harvest time on earth must come, and we know not how soon. Let us resolve to work while it is day, remembering that the night cometh when no man can work. These fair fields of earth—these brooks and vales, these trees and flowers, these rising hills, and beautiful setting suns, and brilliant stars, will soon be looked upon for the last time. Holy Father! may our spirits be prepared for the change. Our Lord's day morning meetings to us may soon terminate. We may soon break the loaf for the last time. Death during the last year has entered amongst us, and some of our loved ones have been removed.

Some were like shocks of corn fully ripe, whom our Heavenly Father has gathered in. Others were like tender plants nipped in the bud, and appeared to be prematurely entombed. Their removal from us possesses the voice of warning. Though they are dead, they yet speak to us : they are gone but a

little time before. May we meet in the world of bliss, where sin is not, where death has no power, where sorrow and sighing are done away, and where we shall realize the untold blessings of an "eternal weight of glory." J. L. London.

"CHRIST'S CHURCH IDENTIFIED."

ONE of the evil effects, or fruits of opinionism, is the stultifying of the human mind, so that it perceives not the difference — the palpable difference — that exists between faith and opinions. Perhaps, with a majority of the religionists of this generation, all faith is considered to be opinions, and all opinions faith ; so that their religious creeds are a heterogeneous conglomeration of both faith and opinions—things calculated to bewilder the mind, and to serve as points of concentration for those who are most effectually bewildered or captivated by them.

But there is nothing to our mind more certain, than that there is a radical difference between faith and opinions. And this difference is clearly pointed out—if not by opinion-smitten theologians—by our best lexicographers. For the present we shall adduce only the definitions of Crabbe and Webster.

And first, we shall hear the definition of Crabbe. "Opinion, in Latin *opinio*, from *opino*, to think or judge," &c. "Opinions are formed on speculative matter." "Opinions are more liable to error than sentiments." We give but a small part of Crabbe's article under this head—enough, however, to show that inasmuch as opinions are founded "*on speculative matter*," they are not founded on facts, but merely on speculative reasonings. Indeed, Crabbe makes to exist only a shade of difference between *opinions* and *notions*. And we trust that it is not necessary that we prove mere notions to be no part of the faith by which the Christian lives and overcomes the world.

Webster, who, in regard to definition, is thought to be our best lexicographer, defines opinion as follows : "The judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsehood of which is supported by a degree of evidence that

renders it probable, but does not produce absolute knowledge or certainty." Thus the reader will observe, that according to both Webster and Crabbe—and to these we might have added many more—opinions are "speculative" and "uncertain"—mere reasonings and deductions of the human mind on speculative principles. Hence, also, nearly this whole family of words convey an evil meaning ; for an *opinionist* is "one fond of his own notions, or unduly attached to his own opinions." To be *opinioned*, is "to be attached to particular opinions—conceited." *Opinionativeness* is "excessive attachment to one's own opinions—obstinacy in opinion." But can a person be too much attached to matters of faith ? Does not the Scriptures teach us to seek to obtain the perfecting of our faith ? And is this the perfecting of opinions, and the full assurance of opinions ? If so, then, the Scriptures exhort us to be mere opinionists, and to cherish opinionativeness as the grand, moral mainspring of our religion.

The difference between faith and opinions is this : faith is founded on testimony ; opinions, as we have seen, on speculative matters. For example : I believe that there once existed a man whose name was Augustus Cæsar ; and it is my opinion that he was excited by no evil motive to decree that all the world should be taxed. To the fact, that Cæsar Augustus once existed, I have unequivocal testimony. If the testimony be true—and I can detect no flaw in it—this eminent personage did certainly once exist : I, therefore, believe it. But, as to what his motive was in decreeing this tax, I can only reason or infer ; I, therefore, cannot ascend above mere opinion in relation to his motives. I believe that Jesus Christ is the Son of God—that he died upon the cross—that he was buried—arose the

third day—ascended to heaven, &c. For all these facts we have the testimony of credible witnesses. I, therefore, believe them. It is my opinion, that inasmuch as flesh and blood cannot inherit the kingdom of God, the body of Jesus was changed from a natural to a spiritual body within the time of his ascension to heaven. I have no conclusive proof of the fact—my conclusion is the result merely of reasoning from one fact to another; and may be either true or false; it is, therefore, opinion. I believe that Jesus will come a second time without a sin-offering unto salvation. But, if I fix the time of his coming—if that time is not revealed in the Bible—I am again in the latitude of opinions; and if I become wedded to any unrevealed notion or opinion concerning the time of Christ's second coming, I am an *opinionist*; and, may, very easily, by preaching my opinion, become a schismatic; perhaps, a factionist; at all events, I shall be in great danger of becoming a fanatic!

Illustrations, by which the difference between faith and opinion may be exhibited, might be multiplied indefinitely. For the present, these may suffice. A little attention to the Scriptures will fully demonstrate that the Christian religion is a religion of faith, or of facts and testimonies. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (for the life was manifested, and we have seen it, and hear witness, and show unto you that eternal life which was with the Father and was manifest unto you); that which we have seen and heard we declare unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with the Son Jesus Christ" (1 John i. 1-3.) Things *seen, heard or handled*, by the apostolic witnesses, comprised the whole of the materials, which the Spirit of God admitted into the fabric of Christianity; or, to change the figure, constituted the whole *capital* of the Christian copartnery or fellowship. There was not a human opinion in this spiritual capital; and, consequently, there was no primitive Christian fellowship on account of opinions. Opinions were private property. The spiritual Christian merchants traded not in these in

order to become rich towards God; but on the facts and testimonies of the Gospel. These were able to make them wise unto salvation. Through these they had fellowship with the Apostles, were called unto the fellowship of Jesus Christ, and enjoyed fellowship one with another. These constituted the light in which they walked, and concerning which it is said, "But, if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin."

We do feel most intensely desirous to impress upon the mind of the reader, not only the distinction that exists between faith and opinion, but the importance of this distinction. Without this distinction, and unless professors of Christianity will appreciate it and act upon it, Christian union or fellowship upon Christian principles can never be enjoyed. Evidence of this fact, as strong as Holy Writ, and as haggard and unclean as the ghosts of sectarianism, stare us in the face from every corner. Where now is the universal Christian fellowship that existed in the hale and undegenerate days of Christianity? It has, for the most part, departed from our earth; or it has degenerated into party, sectional, fractional, factional, fellowships; and instead of the giant spirit that animated the primitive church, and made it strong in the Lord and in the power of his might, a thousand dwarfish spirits have *descended* or *ascended* to our earth—the spirits of religious factions—spirits in a great measure hostile to one another, and to God; and instead of keeping the unity of the Spirit in the bond of peace—instead of loving one another with pure hearts fervently—the thousand and one religious factions, each animated by its own appropriate spirit, have been set together by the ears—have been stimulated to bite and devour one another: so that Christendom has been filled with "*contention and strife*:" and as the Scripture says, "*confusion and every evil work*." And, until we return to the primitive spiritual copartnery, this sad work will still go on. The same causes will continue to produce the same effects. We, therefore, call upon every philanthropist—upon every good man to put his shoulder to the wheel—to aid in removing the causes of

disunion, to repudiate all fellowships founded on opinions, and to return to the apostolic matter of fact fellowship. Reader, God requires this at your hands!

True, however, and scriptural, and obvious as is this whole case, we are not sanguine enough to hope to influence beneficially the thorough sectarian. As well might we attempt to convince the Romanist of the futility of the doctrine of transubstantiation. Men are prone to become inordinately attached to human peculiarities in religion. The whole history of our race, from the beginning, is demonstration of this fact: and when so attached, there is but little hope that argument will sever the chains by which they have been bound. Indeed, argument but irritates the man who is deeply imbued with sectarian spirit. He thinks of his darling peculiarities, and feels as if an enemy were about to take away his gods. Hence the Christian plea for union has become the subject of bitter hate, and of biting sarcasm and ridicule. There has been so much religious jockeyism among the other *isms* of this treacherous world, that many, who otherwise might be benefitted by the Christian plea, are on the alert, lest they should get their necks in a snare, or be caught in a painted trap. And the captains of beligerent fifties, and hundreds, and thousands, sneer at every effort to carry into effect the prayer of the Saviour—the blood-sealed prayer. It has, indeed, become scandalous to plead for the order of the things under which the prayer of Zion's King can be answered. Many of the clergy persuade the people that religious divisions are upon the whole salutary: which is but to persuade them that the prayer of the Saviour ought not to be answered. But, after all, we thank God and take courage

—for there are many, both in and out of the churches, who will hear and appreciate our plea. The glorious work is going on; and will go on. No earthly power can stop it. The stately stepplings of religious reformation in its onward march to glory, may be interrupted, but stopped it cannot be. Like the glorious Sun in the heavens, it is careering onward in its destined course to glorify God and bless mankind with its balmy splendours—and shall endure when the great Sun shall be blotted out—and when sectarianism, like a baleful star, stricken from its orbit, shall be left to fall into loneliness and night.

Brethren, let us entreat you to shun, as you would shun perdition, the thorny paths of opinionism. We do not mean that you shall not have opinions, but we entreat you not to make any one, or all of them, tests of Christian fellowship. And be strongly guarded against cherishing such opinions as conflict with the facts and truths of Christianity. Determine, with Paul, to know nothing but Jesus Christ and him crucified. "Hold fast the FORM of sound words: in faith and love which is in Jesus Christ" (2 Tim. iv. 13.) And do not forget to "refuse profane and old wives' fables, and to exercise yourselves unto godliness" (1 Tim. iv. 7.) And remember, that "if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi. 3-5.)

A. RAINES.

LIVE IN PEACE.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10.)

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. xiii. 11.)

IN reflecting upon the above passages, I have been greatly struck by the vast importance which they attach to the Christian living in peace and love, in

the unity of the faith, and in stedfastly observing all the ordinances of the Lord blameless. They show us plainly that we are not to set ourselves up as judges

one of another, but to love the brotherhood—to bear one another's burdens, and so fulfil the law of Christ. We cannot be of one mind and live in peace if evil or unkind thoughts are fostered and cherished in our hearts—"in malice be ye children." The same things were taught in every church; therefore, it behoves *every one* who enters the church in Christ's own appointed manner, to build it up, both by precept and example, in every possible way within his power. And if he see error (and where shall we find a *perfect* church on earth?) or do not meet with all he wishes in those with whom he unites, is he to withdraw from the church, and enrol himself as a member of another church, which is not certainly the church of Christ, seeing the primary injunctions of the Lord and his Apostles to *every church*, and the very first step to obedience, are disregarded? I trow not. Is he to flee like a coward in battle from the face of his enemy? Is he not rather to stand up, like a brave soldier of the cross, and defend the cause of his Great Master? And if he possess more light than one whom he considers an erring brother, ought he not to strive to put the evil from the midst of the brethren, and so prove his own faithfulness to the church, and show by a holy life and conversation how a disciple of the meek and lowly Jesus *ought* to live? Thus would his life be a daily reproach to all those who witnessed it, and still persisted in sin. We *must* bear with one another, or there can be no hope of peace and unity in the church. How long has our kind Heavenly Father borne with us? Did he not know our frame, and mercifully remember that we are dust, surely we should not now be living monuments of his mysterious love. Let us dwell upon what Christ has done for us, what he has suffered that we might live eternally, in order that we may be more lenient towards those who have less strength and faith than ourselves; that we may, by our zeal and love, win sinners for Christ, and so hasten on the great harvest of souls. Peter says, "Be ye all of one mind, having compassion one to another; love as brethren, be pitiful, be courteous." Paul says to the Philippians, "Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind"—"in lowliness of mind let each esteem

others better than themselves." This speaks plainly enough that there would be need for forbearance, and therefore we must not expect that our virtues are to be dormant, but in continual exercise. We must not be weary in well-doing, for it is promised us that we shall reap if we faint not. Let us ever bear in mind that the greater the conflict, the greater, the nobler the victory. It must not be counted a small privilege to be allowed, nay, even to be commanded, to fight the battle of our Redeemer; he has promised to stand by us, to give us strength for every trial, and he offers a crown of life to every victor. If we remain faithful to the end, it is written, we shall come off more than conquerors through him that loved us, and shed his own precious blood for us. God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. He did not shrink from sufferings the most appalling; and shall we not then strive to cultivate a spirit of love towards all, especially towards those who are of the household of faith? Shall we not, in spite of error, or disagreeableness of any kind, remain in the church to strengthen it, and, if possible, to build up those who are ready to fall? Let us cultivate a spirit of meekness, for the apostle considered it necessary to exhort those who thought they stood, to take heed lest they fall: for we stand not in our own strength, otherwise our fall would be inevitable.

It appears to me an awful thing for one who has once been enlightened so as to put on Christ by baptism, to leave the church because there are errors in it, and take upon him another name beside that of our *only Head* and Master (that being the natural consequence of uniting with a sect.) Paul severely censured the Corinthians for taking, some the name of Paul, some that of Apollos, and some of Christ. The questions naturally followed—Is Christ divided? Was Paul crucified for you? Were ye baptized in the name of Paul? Similar questions are fearfully applicable in our day. No, my dear brethren, there are to be no divisions among us, but we are to be perfectly joined together in the same mind and in the same judgment.

"When the Son of Man cometh will he find faith on the earth." These words

of our dear Redeemer are full of import ; he knew the end from the beginning ; he knew that his church would be torn by strife, discord, and schism : but he will know his own from amongst the tares ; and he who is faithful to the end will have cause to rejoice through all eternity, that he kept himself stedfast in the truth. In the latter times some will depart from the faith. We must truly be living in the latter times now, for we have around us daily proofs of backsliding. Any one leaving the

church, however plausible the reason he may imagine he has, will find that he has taken the first step in a downward course, the end of which we cannot tell. May God, of his great mercy, preserve us from the *first* step in sin, and give us grace to withstand the machinations of our threefold enemy—the world, the flesh, and the devil. May He perfect his strength in our weakness, and bring us safely through this wilderness of sin, for his dear Son's sake, our only hope, our Redeemer, our all.—A

HUMAN CREEDS.

THE age for human creeds, as bonds of church fellowship and communion, is, we think, gradually but permanently declining. The current of educated mind is cutting for itself a new channel, and leaving human authority in matters of religion a dry and barren sand-beach, unoccupied and deserted. Men are beginning to approach the Holy Scriptures with the freedom and calmness of deliberate insight into their teachings ; and as a necessary consequence they are beginning to see the truth in its celestial form. They are being struck with the intelligibility of the Bible. They are finding that the Scriptures are admirably adapted to the common mind—that they are emphatically the book for humanity—and that, when left free and untrammelled by human interference, it will cut its way to the human heart with unerring certainty, and leave there its own heavenly truth and spirit of love.

The absurd guardianship of priests over the Word of God is becoming more and more apparent in the increasing intelligence of the people ; and the conviction that the Bible is able to take care of itself, is daily deepening in the public mind. The authority of ecclesiasticism—supreme in the middle ages—is waning and giving place to the simple authority of divine truth, which is felt to be, not a monopoly of a few church officials, but the rightful inheritance and joyful property of all men. As the human mind advances, the common right of freedom of thought and conscience becomes clearer and more precious. That mind was made for perpetual growth, is now a truth shining by its own light ; and that there is no

human authority which can lawfully set limits to the search for truth, is felt in all the strength of self-evident certainty.

The transition from spiritual tyranny to the glorious liberty of truth must, of necessity, be a slow and tedious process. The supreme dominion of the Roman Catholic Church left upon the eyes of all Protestants a film which obscured and distorted their vision. The idea that the *faith* of the church must be cunningly extracted from the *Scriptures* by priests and professed theologians, and put up into a systematic confession of faith, to be held as a bond of connection among the children of God, is a duplicate of the dogma that the Pope, and Cardinals, and Bishops, in council assembled, have the right to dictate and command the religious faith and practice of all men.

The Pope claims infallibility, as the successor of Peter and the vice-gerent of God, to publish, or cause to be published, what men must believe in order to salvation. Protestants deny this claim on the part of his Holiness, but, with the confession of fallibility on their lips, proceed to do the same thing in substance, by manufacturing a *fallible* creed, and then elevating it to *infallibility*, by constituting it a test of faith and religious communion.

There never was so much absurdity contained in a single act as in making a poor, imperfect product of *uninspired* minds an absolute test or standard of religious truth. Human creeds are fallible, and no one dares to claim perfection for them. The authors do not pretend to claim for them that they are infallible exponents of the Bible. Why.

then, make them tests of truth? Can the fallible be, in any sense, a standard for the infallible? Surely not. But in making a fallible human creed a test of truth, of Bible truth, is not the inspired Word of God rejected and made subordinate to the uninspired dictum of erring man? The creed is an espionage set over the Bible, forcing it to speak only in the language assigned to it in the creed, and compelling the members of the party adopting it, to interpret the Word of God by the teachings of fallible men. Any departure from the creed is an offence to be punished by the judges; and if persisted in, must be punished with excommunication. If this is not dethroning the Word of God, then is not the Word of God not dethroned by Popery in any instance whatever.

It may be said, no one is compelled to subscribe the creed unless he choose to do it: if a man do not like a particular creed, let him go somewhere else. Yes, but he is sent from one human instrument of this sort to another; and go where he will among the sects, he still meets the creed; for the creed is the organic law of every sect—its primal law of development. He is only permitted to choose his *master*, that is, the creed; and a bondman he must be to some human confession, unless he has the courage to renounce all teachers or masters but Christ. If he do this—if he bind the living and eternally abiding Word of God to his heart, and refuse to any set of uninspired men the right to furnish to him his faith ready-made in the work-shop of some synod, then he will be named “heretic,” and must bear through life the censure and reproach which large bodies and thoroughly drilled corps of sectarians are able to fasten on him. For what? Simply for using the liberty which the sects at first granted, to choose his own creed. But he chose the Bible as his creed! Alas! this is an unpardonable offence to sectarians—the very essence and spirit of damnable heresy.

There is another point in this liberty of creed-making and creed-choosing which we wish to set before the reader. Each party claims the *right* to manufacture its creed. There is a bold and lawless assumption underlying this specious show of liberty. It is assumed as the basis of this liberty, that men

have the right to sever or divide the family of God, and to *re-construct* the church on the basis of sectarianism. There can be no liberty to make or to choose among different and conflicting creeds, except upon the assumption that the family of God may be scripturally divided into parties, each rallying around its chosen human confession of faith.

Now we do most solemnly and emphatically deny this assumption from its beginning to its end. Schism and partyism among the people of God are as positively denounced in the Scriptures as witchcraft and atheism. The church is a unit in the inspired writings. No “schism” is tolerated by the Holy Spirit. The body of Christ, which is the church, is *one* body. He who severs and divides it, strikes a dreadful blow at the cause of Christ and humanity. No more effectual course of assault upon the kingdom of God can be made than to divide it into jarring and hostile factions. Indeed this is the only way by which any permanent injury can be done the church. The Saviour has settled this point by enunciating a universal truth, which is applicable to every cause and social state: it is this, “*A kingdom divided against himself cannot stand.*” And we are warranted, we think, in the assertion, that perpetual divisions in the church of God, would result in the utter extinction of Christianity.

The Son of God has made the conversion of the world to depend on the unity or oneness of his church. “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John xvii. 20, 21.) To rise up against, or to seek by artifice clothed with the blandishment of *interpretation*, to modify this teaching of Christ, so as to make it admit, in any sense, the existence of denominational distinctions in the church, is simply monstrous impiety and folly. The art of making the worse appear the better reason, springs from infernal, and not from celestial, inspiration.

The sin of multiplying gods—polytheism—is no greater than that of multiplying churches. The same illumi-

nating Spirit that asserts the unity of God, asserts the unity of the church. "There is one body" (Eph. iv. 4-6.) Such is the oracle. We stand aghast at polytheism, because it is utterly false. But how many embrace and publicly advocate a multiplicity of churches—and yet the last is just as false as the first. There is but one God, and but one church. Whoever makes a second God or a second church, creates a palpable falsehood, from which nothing but bitterness and death can issue. Polytheism is a *lie* in its root—and so is sectarianism!

The unity of the church, as before remarked and quoted, is the condition of the conversion of the world. The Saviour simply affirms this unity to be essential to this grand consummation. This closes all debate on the point. The liberty, therefore, which is claimed to make a human creed a test of faith and communion, or to choose one as the standard of revealed truth, is the liberty to destroy the very purpose for which the Lord of glory died and rose again. No such right is vested in any man, or set of men. There is a moral necessity against it. It is daring *revolt* against the KING of kings—who is the Head of all principality and power.

The necessity of human creeds is argued thus:—That the faith of the church may be uniform, and that all men may know what it is. On this we remark: 1st, That creeds do not secure this end; but become the very sources of discord and strife. This is proved by the divisions and subdivisions of different denominations which have human creeds, into adverse parties. Has the creed prevented the Methodist church from some half-dozen divisions? Has it prevented the Presbyterians from the same sad fate? By no means. Sectarians talk as if their party creeds were the very pavilions of religious peace! The very reverse is the truth. These creeds were born of brawls and feuds. The history of creeds shows that uniformity of faith and practice is beyond the power of summaries of sound doctrines. Dr. Hodge, of Princeton, says that the Presbyterian church could not hold together for a single week, if all the propositions of the Westminster Confession were made a condition of ministerial fellowship. The same is true of the Church of England. But,

in the second place, is the Bible incapable of securing a uniform faith in the church? This is implied in the argument for creeds. Now, we hold that the Bible, indicted by the Spirit of all wisdom, the Spirit of God, is exactly adapted to point out the Christian faith. We contend that it does reveal, in most simple, perspicuous language, every item of faith necessary to the salvation of the soul. No uninspired writer can arrange and enunciate the faith of the gospel so clearly and plainly as the Scriptures. The argument, therefore, for human creeds, falls to the ground.

As to that other saying so common among persons who do not think for themselves, but who have certain clerical factors to do this irksome business for them, to wit: That a creed is necessary in order for the people to know what the faith of the church is—it is unworthy of a serious refutation. Does the Bible declare nothing? Does it settle nothing? Does it announce nothing for men to believe? Are the Holy Scriptures a muddy pond in which clerical gentlemen may amuse themselves at angling? It is true, that among sectarians their creed is necessary to acquaint the world with their peculiar tenets of doctrine; because the Bible knows nothing about their speculative theology. But the Bible declares the true doctrine of Christ, and consequently, does most exactly set forth in divine language, unequalled for its simplicity, the faith of the true church of God. It requires a human creed to set forth the peculiar doctrines of a human society; but the Bible is alone able to declare the doctrine of Christ and the Apostles. The ancient church had no human creed to define and announce its faith to the world. The Sacred Writings were amply sufficient for this purpose then. They were amply sufficient to secure the unity of the body of Christ. The true church no more stands in need of a human confession now than it did then.

The moment the Bible and its purpose are truly apprehended and appreciated, the love and reverence of human creeds fade from the heart, like wreaths of morning mists. The Word of God is given to make a man wise unto salvation, and to qualify him perfectly for every good work. The Holy Scriptures

are alone able to do this, and nothing beyond it is either possible or desirable in religion.

The chief evil of making a human creed a bond of fellowship, after the first great evil of division, is, that it comes in between the mind and the Word of God, and separates the heart from the immediate truth of heaven. To whom is a man to go for his religious faith and knowledge? There can be but one response: "Lord, thou hast the words of eternal life." Ought not a man to approach the Word of God alone to learn the truth? Should there be placed between him and that Word an imperfect human medium? The deep voice of the heart answers, No. But a human creed is an imperfect medium placed between the mind and the Word of God. The creed is an authoritative interpreter of the Bible. This is its office and end. The Bible speaks only through the creed. No one having adopted a human confession of faith can interpret the Scriptures contrary to it, but at the peril of his standing and peace in his church. He is completely subjected to his creed. He must believe by it, live by it, read by it, pray by it, and if he be a preacher, he must punctiliously preach by it. His whole intellectual and moral being is merged and lost in the creed. Now in the face of an authoritative divine revelation, we do profoundly feel that all this is monstrous folly and wholly wrong.

If the Lord were here in person, teaching us the plan of salvation, who would think that a synod, or conference of uninspired clergymen, ought to sit in judgment on his doctrine, and make their opinions of it the authoritative faith of a party of believers? Under such circumstances, the interposition of a human creed would be regarded as almost, if not quite, the sin of blasphemy. It would be an absolute rejection of his authority. This is precisely the sin of creed-making and creed-using. It amounts to a rejection of Christ. It degrades the awful authority of the Word of God, and makes it to occupy the place of a subordinate in the church. For although Christ is not here in person, his Word is here, and ought to be as authoritative to us as though we were hearing the same from the lips of the Saviour in articulate speech.

The Bible, and the Bible alone, is the only divine creed of the true church. Let us put a generous confidence in it, as being the wisdom of the Infinite Mind, the Father of our spirits. It is the only test and standard of religious truth, and the only bond of ecclesiastical unity, union, and co-operation among the people of God. Upon this Holy Volume all Christians can, and finally will, unite into *one* body, under one Lord and King. The tendency of society is to this point, and for this end we ought to labour and pray without ceasing.

J. W. Cox.

STUDY OF THE BIBLE.

To facilitate the study of the Book, I would suggest the following division: First, memorize the *Antediluvian Scriptures* from the first chapter of Genesis to the sixth inclusive, comprehending a period of 1656 years from the creation to the flood. Secondly, study the *Patriarchal Scriptures* from Genesis, tenth chapter, to the end of the book of Genesis. Thirdly, study the *Mosaical Scriptures* from the commencement of the exode to the end of the second law—Deuteronomy. Fourthly, study the *Historical Scriptures* from the first of Joshua to the end of Esther. Fifthly, study the *Prophetical Scriptures* from the first of Isaiah to the end of Malachi. Sixthly, study the *Poetical Scriptures*, embracing Job and the Psalms. Se-

venthly, study the *Proverbial Scriptures*, the books of Proverbs and Ecclesiastes. The Jewish doctors and our Saviour recognized another division, the Law, the Prophets, and the Psalms—Luke 24. The New Testament may be divided into the historical books—which are five; the epistolary and the prophetical, or Apocalupsis (Greek)—a Revelation which God gave to his Son Jesus Christ to show to his servants (i. 1.) The label in our Bibles of that book is false, which says, the Revelation of St. John the Divine. It was not given to John as a man, nor as a divine; but to Jesus Christ.

Just so long as a preacher reads and preaches the Scriptures, abounds in prayer, and is clothed with humility,

he will be useful, and no longer. The Scriptures are the foundation of all the divinity, theology, and orthodoxy in the world. All the rest is tradition, speculation, sectarianism, and nonsense. All preachers ought to memorize the whole Bible; and as many private members as can. Let the Word of God dwell in you *richly*. Many persons in ancient and modern times memorized the whole Bible before novels were invented. Apollos was eloquent and powerful in the Scriptures. The Scriptures have converted every man and woman that ever was converted to Jesus Christ since his ascension to this day—Cal-

vinism and sectarianism to the contrary notwithstanding. The Word of the Lord is perfect, *converting* the soul (Psalm 19.) Our people are just beginning to pull the scabbard off the sword of the Spirit, and to raise the Bible from under the rubbish which has lain on it. Read and revere the sacred page—

A page where triumphs immortality—
A page which not the creation could produce—
A page which not the conflagration can destroy.

The Bible is a copy of God's decrees—
of his sweet will. J. C.

REFORMATION OF SECTS.

Who that reads and studies the inspired volume thinks of the Reformation of Sects as a whole? We regard it impossible. Hence, we do not hope for it. But there are men within sectary lines and surroundings who are not sect-men. The call to them is, "Come ye out of Babylon" (Rev. xviii. 4.)

Relative to the destruction of sects, this is as certain as the certainty of God's promise. The great Babel city, with its extended suburbs, embracing every sect, under whatever name, must be hurled from the earth as a millstone is dashed with violence into the sea. When or how this shall take place, is not of such consequence as to be assured that God has said it, and that His word must stand.

Until the sect called Babylon the Great arose, the Jewish nation at the time of the Lord's crucifixion was the strongest and most stubborn sect that ever appeared among men. How did God treat this great sect? The gospel was preached to the people for full thirty-five years, and when every man who readily received it was saved, the successors of the great Caesars demolished the haughty city, and either slew or dispersed the whole race of sect-men.

Gentiles, as well as faithful Jews, have since been entrusted with the oracles of the better covenant; and to us it seems more than simply possible, without entering deeply into the prophetic writings, that the Mistress of the Sects, and all her sects, small and great, will be treated after the same manner, which will, to our vision, be true benevolence, taking a wide view of things.

Meantime, with all the fervency of a message originating in heaven, our work is to be engaged in heralding the gospel of the Redeemer, never halting to conclude either philosophically or ecclesiastically, whether all the world will be converted, or whether one in a million will be saved. Our business is to separate heavenly realities from earthly corruptions, pressing the truth in the love of it upon men, and not attempt to estimate how many will receive or reject the Lord Jesus. When all the teachable men are called out of any sect into the Lord's glory and liberty, there is good reason to conclude that the sect will speedily be destroyed; but *how* is of slight moment to any man who believes in and works under the true Lord. D. O.

"A LOST POWER."

A ZEALOUS Methodist writer, under the above head, makes the following important observations:—"The apostles, so far as we know, held no prayer-meetings to pray for the conversion of souls after preaching. Faith came by

hearing, and while hearing they repented, believed, and were saved. This was the way of salvation then. It is God's way. The error of unbelief in modern times has perverted God's original order—preaching is only expected now at the

most to produce conviction; the conversion is looked for from the prayer-meeting. God is very merciful; but are we not at fault? 'According to our faith, so it is done to us.' We do not

expect, pray for, or believe that sinners will be converted by or during the preaching—and they are not! Is not the fact itself a proof of the misdirected faith of the church?"

OPEN COUNCIL.

CORRESPONDENCE BETWEEN G. Y. TICKLE AND A. CAMPBELL.

Copy of a Resolution adopted by the Annual Meeting of Christian Disciples held in Birmingham on the 9th, 10th, and 11th August, 1859.

"Reports having been circulated in this country that some of the churches of the Disciples in America admit unbaptized persons to the Lord's Table; it is requested that inquiry be made to ascertain the truth of the matter by the Chairman of this meeting to Bro. A. Campbell, and that the reply be published in the '*British Millennial Harbinger*.'"

20, Gloucester-place, Low-hill,
Liverpool, 1st Sept. 1859.

Dearly-beloved Brother Campbell,—The above resolution, you will observe, charges me, as chairman of the meeting, with the duty of bringing it under your notice. I hope you will kindly allow me to say, that I do no more than follow the promptings of my own "fervent mind towards you," when, as faithfully representing the spirit and tone of the meeting, I address you, on the subject of which the resolution treats, in the most respectful and affectionate manner.

The facts, as far as the churches in this country are concerned, are these. They conceive they have maintained a strict adherence to apostolic practice, in excluding all unbaptized persons, knowing them to be such, from the Lord's table. They regard any deviation from the terms of the "great commission," as involving a denial of the authority of the Lord Jesus on the very threshold of His kingdom. They view it, moreover, as an ignoble abandonment of the ground, to maintain which so many eager battles have been waged by yourself and other champions of the Reformation; and, upon which it has been so repeatedly affirmed, the union of all Christians is alone practicable, viz. "The supreme authority of the one Lord."

Every day and every hour makes the duty more apparent, on the part of those actively engaged in proclaiming the gospel in this country, of grasping with increased energy and firmness, the glorious standard thus inscribed as the rallying-point of a

scattered, confused, and bleeding church. And, need I say, it has been somewhat a source of weakness for them to be pointed across the water, over and over again, to the lowering of the standard there—there, in the van of our noble army—that army upon whose faithfulness, beyond all question, the destiny of the world, as respects light and liberty for ages to come, seems to depend. Most of us believe it is a false alarm; and we wish not only to strengthen the hands of our evangelists by a true report, but to remove, as far as statement of facts shall enable us, the stigma cast upon our American brethren. To none could the brethren appeal with so much propriety as to yourself. They know that the history of the Reformation is mapped out before you as a succession of events, in every one of which you have borne a leading part. They know that to maintain unsullied the honor of the Christian name, as associated with the progress of that history, you would not account your own life dear to yourself. And they know also, that any statement you may have to make on the subject now submitted, will be received by themselves with unquestioning confidence, and by all interested as definitely settling the matter at rest. On these grounds, yet chiefly as it refers to evangelic labor in this country, it is my duty to urge the resolution upon your kind and courteous attention, and to solicit for it that amount of consideration which its importance demands.

On behalf of the churches in Great Britain and Ireland, I wait the favor of a reply, and remain, dear and honored brother, yours in the glorious hope of immortality,
GILBERT Y. TICKLE.

BETHANY, Va. June, 1860.

Brother Gilbert Y. Tickle—*My dear Sir*—To-day, for the first time, your letter of Sept. 1st, 1859, came into my hand. It was accidentally found on file with other documents received during my absence from home, and by some means had escaped my notice. I can say, so far as my knowledge extends, we have no such custom. In all my travels abroad, I have not witnessed such an occurrence. That unbaptized persons may have sat down to the

Lord's table amongst our brotherhood without invitation, is not wholly improbable; but I know of no church that has formally invited them to participate with it on such occasions.

We do not, indeed, on any such occasions, known to me, "*invite*" or "*debar*," in the usual currency of these words, any one unbaptized to participate with us in any act of social worship. Communion, indeed, is not confined to any one ordinance;—Lord's day, Lord's supper, prayer, or praise. We can preach to all men, and pray for all men, whether they pray or do not with us, but we cannot praise or commune for all men in any act of social worship. Such have been my convictions, time out of mind. All men have not faith, nor repentance, nor devotion of heart; and, therefore, all such are evidently of the world and not of the church, nor within the pale of Christian communion.

We are commanded "to offer up supplications, prayers, intercessions, and thanksgivings for all men—for kings and all who are in authority"—or "in eminent places," that we may lead a quiet and peaceful life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, "who would have all men to be saved and to come to the knowledge," or to the acknowledgment "of the truth." But this is very far from communing with all men in the social and positive ordinances of Christ's own kingdom. Evangelically we cannot, indeed, transcend the spirit or the letter of our Lord's intercessory prayer, reported John 17th chapter. This differs from that usually called "The Lord's prayer," in which the mediatorship of the Lord Jesus Christ is not at all recognized. His kingdom was then in the future tense. *It had not come.* Yet this prominent and suggestive fact neither your Church of England, nor your Church of Scotland, seems even yet to have appreciated.

That prayer was presented under the Jewish institution, and not under the Christian, as its first petition clearly indicates. But our Saviour's own intercessory prayer was for the twelve ambassadors, and for all those that should believe on him through their testimony, and place themselves under his reign of grace.

In our extended and annually extending community these, I may say, are regarded as stereotyped, self-evident facts; and, therefore, no longer debatable. We know not a dissenting voice in all the myriads of our brotherhood in this New World.

The kingship of Jesus the Christ is not publicly nor practically recognized in either your Church of England or your Church of Scotland. Your ecclesiastical bodies and your courts of judicature still confess their faith in a *theocracy*, and seem practically to repudiate a *Christocracy*. They

do not, either in their civil or ecclesiastical courts, recognize the Kingship of the Lord Messiah. They do not conceive of him, and therefore do not honor him, as placed on the throne of God. They do not swear by him as Lord of all. Did he not teach that "he who sweareth by heaven, sweareth by the throne of God, and by him who sits upon it?" And does not Jesus the Christ sit upon the throne of God? Is he not constituted Lord of heaven and earth? And, therefore, "by him shall men swear." Did not Peter, in his opening speech, proclaim before a world's convention, "that God had constituted that same Jesus whom they crucified both Lord and Christ?" Did he not gloriously exalt him to the throne of the universe? Did he not proclaim that "to him every knee shall bow and every tongue confess?" And did not the Lord Jesus himself say, "He that sweareth by the throne of God, sweareth by him who sits upon it?" And was it not announced on the first Pentecost after his ascension, that God had highly exalted him, and constituted him both Lord and Christ? "He is Lord both of the dead and of the living"—and hence "we shall all stand before the judgment seat of Christ," and he will pronounce the irrevocable sentences—"Come ye blessed of my Father, inherit the kingdom prepared for you" before the foundation of the universe; and, "Depart ye cursed into the eternal fire, prepared for the devil and his angels."

Manifest then it is that we shall be judged not by God the Father, as the Church of England, the Church of Rome, and sundry other sects teach and affirm.

The Lord Jesus Christ is ordained by the Father of the whole family in heaven and on earth, to be the Judge—the *Final Judge* of the living and the dead. He is our peer, and God the Father's peer; and therefore, because of this peerage, he is ordained to be the Judge of the living and of the dead. After the first judgment—that is, the judgment and acquittal of the righteous—these, too, will sit with him as associate judges, as assessors. Hence, says Paul, "Know ye not that we shall judge angels?" "Do you not know that the saints will judge the world?" (1 Cor. vi. 2.)

There is a fearful ignorance even in a large portion of even Protestantism, of the kingdom and jurisdiction of the Lord Jesus Christ. Socinianism, Arianism, and even Calvinism and Arminianism, are one and all "philosophies falsely so called." No one of us can appreciate the height and depth, the length and the breadth, of the fearful apostasy from the primitive church of the Lord Jesus Christ. Meantime I am constrained to lay down my pen, but in hope of resuming it at a more fitting season.

A. C.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

"SO IS EVERY ONE THAT IS
BORN OF THE SPIRIT."

OUR notice last month of the "*Messiahship*, or Great Demonstration," by Walter Scott, contained an intimation that this number would place in the reader's possession an admirable criticism upon John iii. 8, from the pen of Moses E. Lard, which is alluded to and rejected by W. Scott. We give it entire, and without comment, feeling confident that commendation is uncalled for.

"We propose submitting, as we proceed, first, a translation of each single word, which, in the Common Version, is rendered '*wind*.' This word occurs in the Greek New Testament three hundred and eighty-six times. In three hundred and eighty-four of these it is rendered into English either by the term '*spirit*,' or by its inelegant equivalent '*ghost*.' Once, in the Book of Revelation, it is rendered '*life*,' where, with equal propriety and more consistency, it might have been rendered '*a spirit*.' But not in a single case in the New Testament, except in the verse in hand, is it rendered '*wind*.' Now, in translating, one great rule to be observed is this—to translate the same original word *uniformly* by the same equivalent English word, unless the sense forbids it. No translation is deemed good which violates this rule, none very faulty which does not. Now, since the word in hand, out of three hundred and eighty-six instances, is, in three hundred and eighty-four of them, uniformly rendered into English either by the term '*spirit*,' or by a term having precisely the same meaning, the presumption in favour of a similar rendering in the two remaining instances is as three hundred and eighty-four to two. And when it is remembered that the sense interposes no obstacle to such a rendering, this presumption becomes an imperious necessity. For these reasons, therefore, we do not hesitate to render the word in hand '*spirit*,' meaning, thereby, the *Holy Spirit*.

Should the case be thought to require it, we may add, that this rendering has been suggested, if it is not still sanctioned, by names which stand justly high in learning and sacred criticism. Its claims, however, upon public confidence, must rest ultimately on its own merits.

Next, respecting the word translated '*bloweth*.' This word is found in the Greek New Testament but seven times; in six of

which it is used to express the acts of things, and only in the remaining instance (the present) the act of a person. But, in almost every case where expressive of the act of a person, is to be rendered into English simply by the word '*breathe*.' And this is so obviously the word by which it is to be rendered, in the present instance, that we shall attempt no defence of the rendering.

But in what acceptation are we to take the word '*breathe*'?—a literal or a figurative? To answer this question at once, we inquire, Does that essential, subtle person, whom we denominate the Spirit, perform the act we call breathing? Can we predicate of it such an act in any intelligible sense—especially in the sense in which we say of a man, he breathes? Certainly not. To do so would be to assert what we believe the very nature of the case forbids; for it does not consist with our notion of spirits that they breathe. They may cause breathing, as the human spirit; but they themselves breathe not. Hence, since the act itself (breathing) is not conceivable, we are not permitted to construe the term as meaning it. We decide, therefore, to construe the term figuratively, and this the nature of the case requires.

But what does the term '*breath*' signify?—what does it express? We reply, it certainly expresses *action*, but in such a way as not to indicate the precise kind of act performed. This we learn, as we shall presently see, and with much certainty, from the attendant circumstances.

The expression, '*where it listeth*,' may be slightly improved thus:—*where it sees fit*. So far, then, the verse reads thus:—*The Spirit breathes where it sees fit*.

In the remark next succeeding, to wit: '*and thou hearest the sound thereof*,' we have the clue to the particular act expressed by the word '*breath*,' which, of itself, is indefinite. But in order to trace out this clue, and show to what it leads, we must examine strictly the meaning of the word rendered '*sound*.' This word is met with in the Greek New Testament one hundred and forty-one times; in one hundred and thirty-one of which it is rendered '*voice*;' in eight, including the present case, '*sound*;' in one, '*noise*;' and in one case it is joined with a verb, and rendered '*noised*.' Generically, the term expresses sound simply; specifically, a particular kind of sound. Hence, before we can, in a given case, correctly render it into English, we must know what particular kind of sound is meant, or from what

subject it proceeds. In the case in hand it was clearly the force, and nothing else, of the preceding substantive, wind, which determined it to be rendered sound. But since the original of wind does not mean wind, but spirit, the presumption is, that the original of sound does not mean sound, but something else.

Now in every other case in the New Testament (a few doubtful ones, perhaps, to be excepted) where it denotes sound proceeding from a person, without distinction as to whom, that sound is the voice of such person heard in the act of speaking. Hence, since in the present case the term denotes sound proceeding from the Spirit, a person, that sound is, if there be any value in induction, determined to be the voice of the Spirit heard in the act of speaking. We therefore decide that *voice* is the true rendering. But this voice is what is heard in the act, breathing; hence, breathing and speaking must be only two different names for the same act, with this distinction—that breathing is figurative, speaking literal.

So far, then, the verse reads as follows: *The Spirit breathes where it sees fit, and you hear its voice;* the meaning of which is, The Spirit speaks where it sees fit, and you hear its voice, or what it says.

But are we borne out by facts elsewhere to be collected in asserting of the Spirit that it speaks? We certainly are. The Saviour says, 'When he, the Spirit of truth, is come, he will guide you into all truth; for he will not *speak* of himself, but whatsoever he shall hear, that shall he *speak*.' The foregoing conclusion, then, though fully justified by the verse itself, is thus corroborated by facts.

But the Holy Spirit, as an *unembodied* form, never uttered a monosyllable in a human ear, or communicated a thought to a human being. Only when in man does it speak to him. As the Word became incarnate to save, so the Spirit became embodied to enlighten. But when in man, it then speaks by him, to him, for him. But it has thus spoken only through the prophets and apostles. Hence, what we hear from the Spirit, and all we hear, is what it has spoken by them. Consequently, in construing the word *speak*, in the clause the Spirit *speaks*, we are not to limit it to the mere act of speaking, but to construe it largely as embracing all the prophets and apostles have said, or the entire Word of God. Thus, likewise, are we to construe the word *hear* in the expression, 'you *hear* its voice.'

Since, then, the Spirit speaks, what does it speak? The response is, *The Truth*. Hence it is called 'the Spirit of truth.' But truth is distributed into truth proper, and facts; and facts again, into facts past

or history, facts present, and facts future or prophecy. Hence, truth proper, and facts past, present, and future, as far as they involve the question of human salvation, constitute the grand themes on which the Spirit speaks to man. But it was not enough that the Spirit should speak: all it says must be authenticated. Hence its truths are confirmed by its facts; its facts again by the most complex yet simple, strange yet natural, compact yet extended, body of testimony known to or to be received by the human mind. It is what the Spirit has thus spoken and authenticated that man hears—and what he thus hears that enlightens him—and what thus enlightens him that he believes—and what he believes that melts him into pity, inspires him with hope, or moves him to action, as the case may be. There is no rescinding this law of nature, or modifying this order of things.

Next, concerning the clause, 'but thou canst not tell whence it cometh and whither it goeth,' which we shall alter but slightly, thus:—*but you know not whence it comes and whither it goes*, which is a literal rendering of the original. This clause has been for ages past, and still is, the glory and the shame of the blind guide—at once his subterfuge, his decisive argument, his joy, and his puzzle. Who, when the mystic doctor has been pressed on the favorite myth—spiritual influence—has not seen him close the argument with a triumphant air, thus?—'Ah, but thou canst not tell whence it cometh and whither it goeth.' Even Mr. Jeter, like 'the silent owl on stealthy wings,' floats into the gloom of the passage and there disappears. He merely quotes it, with no attempt to explain it, leaving us in charity to hope he may know something about it, but with many a suspicion that he knows nothing.

The clause occurs, slightly varied three times, and but three, in the New Testament—twice in the following extract:—'Jesus answered and said to them, Though I bear record of myself, yet my record is true; for I know whence I came and whither I go; but ye cannot tell whence I came and whither I go.' It is in the form here last occurring, with a slight variation, that the expression is applied to Nicodemus. The Saviour, in the extract, applies it first to himself to express something which he alone knew:—'I know whence I came and whither I go.' He then applies it adversatively to the audience, to indicate that what he knew they did not know:—'but ye cannot tell whence I came and whither I go.' Now, the form of the expression applied to the audience, and that applied to Nicodemus, mean precisely the same thing, with this difference:—the Saviour applied it to the Jews to express something which

they did not know of him, but which they should have known; to Nicodemus he applied it to express something which he did not know of the Spirit, and which at that time, perhaps, he could not know. But what was the thing which Nicodemus did not know? We reply, precisely what the clause says he did not know. But what was this? Simply, '*whence it (the Spirit) comes and whither it goes.*' The *whence* and the *whither*, then, of the Spirit, was all. But this is not the popular belief. The popular belief is, that the thing which Nicodemus did not know was, *how the Spirit operates in regeneration.* But the clause says nothing about how the Spirit operates in regeneration—not even whether it operates at all or not; positively nothing about its exerting any supposed secret influence therein. Hence these are not the things of which the clause says Nicodemus was ignorant. The *whence* and the *whither* of the Spirit, and no more, is what he did not know.

But because Nicodemus did not know the *whence* and the *whither* of the Spirit, does it follow that we are now ignorant of the manner in which the Spirit operates in conversion? Such conclusion has no dependence on such premise, and hence, of course, cannot follow from it. The fact that Nicodemus was ignorant of one thing is no reason why we should be supposed ignorant of a very different thing. Yet this is the popular mode of reasoning from the clause.

That what the clause means may be the better understood, let us somewhat expand the whole passage to which it belongs, by supposing the following train of thought to be passing through the mind of the Saviour. The Spirit, Nicodemus, speaks to men where it sees they will heed its teachings; and you hear its instructions, which you must receive in order to be enlightened by it; but of the Spirit itself, in other respects, you are ignorant. You know not whence it comes and whither it goes. I have told you what it does, which you may understand; but of the Spirit itself, you must remain in other respects ignorant until I am glorified. Then it will be given—when you will have no difficulty in understanding what it is not proper I should at present make known to you.

The popular interpretation of this clause is worthy of notice. It is this:—You, the human family, cannot comprehend how the Spirit exerts its mysterious influences on the human heart in regeneration. It is as incomprehensible to you as the operations of the wind. But all the Saviour says is this:—'*Whence it (the Spirit) comes and whither it goes, you, Nicodemus, know not.*' How singularly does the speculation contrast with the truth!

Finally, we come to the concluding clause of the verse:—'*So is every one that is born of the Spirit.*' And first in regard to the particle rendered '*so.*' The primary and usual meaning of this particle is '*in this way.*' It occurs in the Greek Testament upwards of two hundred times, and is generally rendered *so*, in the sense of *in this way.* Now, a chief rule in translating is this: *to render a term invariably by its primary and usual meaning where they agree, unless the sense positively forbid it.* In the present instance, therefore, since the sense does not forbid it, we are compelled to abide by the rule, and hence to render the particle *in this way.* But in rendering it thus, the clause to which it belongs becomes elliptical, as may be perceived thus: In this way is every one that is born of the Spirit. The sense is here clearly incomplete; hence we involuntarily ask, *how?* In order to complete the sense we must supply the ellipsis. But here we come in contact with another rule, which says, *Avoid an ellipsis where the sense can be as well expressed without it.* Here, then, by the force of one rule, we come in conflict with another; and, as both cannot stand, the question arises, Which must yield? In all such cases, the rule which respects *expressing* the sense, is held to yield to the one which respects *determining* the sense, the latter being necessary, the former only discretionary. Hence we must abide by the rule which requires us to render the particle *in this way*, and supply the ellipsis. But in supplying an ellipsis we are not to act arbitrarily. Indeed, we are no more at liberty to act arbitrarily in supplying an ellipsis than we are in creating one. The omitted word must be such as occurs to the mind readily, and, when supplied, such as satisfies it by completing the sense in an easy, natural way.

In the present instance we supply the ellipsis thus:—In this way is (*born*) every one that is born of the Spirit. Instantly the mind seems to accept this as correct. It gives completeness to the sense, and leaves us asking no questions. It imparts to us a feeling of satisfaction, such only as we feel when the truth flashes full on the mind. We conclude, then, that it is correct.

Substituting, then, the word *begotten*, which is required by the sense, for the word *born*, the reason for which we shall assign elsewhere, and the whole verse reads thus:—'*The Spirit breathes where it sees fit, and you hear its voice, but you know not whence it comes and whither it goes: in this way is (begotten) every one that is begotten by the Spirit.*' How, then, is a person *begotten* by the Spirit? *By hearing what it says, or being enlightened by its truth.* 'Of his own will begat he us

with the word of truth.' 'Being born again, not of corruptible seed, but of incorruptible, by the Word of God.' Is not the conclusion overwhelming?

With a few additional remarks we shall dismiss the passage. The clause, '*you know not whence it comes and whither it goes*,' is to be limited to Nicodemus, or rather to the time preceding the descent of the Spirit on the day of Pentecost. For, since then, in no sense can it be said of Christians that they know not whence the Spirit comes and whither it goes. We possess information respecting it which Nicodemus did not possess, which enabled the Saviour to say of him what cannot be truly said of us.

In the outset of the present argument, we assumed that the verse in hand contains an *explanation* of the expression, '*born of the Spirit*.' In further confirmation of this, if further confirmation can be thought necessary, we once more request attention to the closing expression of the verse. This expression does not contain a reference to the new birth generally, but only to so much of it as consists in being *begotten of the Spirit*. Hence it does not say, in this way is every one born *that is born again*; but, in this way is every one begotten that is begotten *by the Spirit*. Being begotten by the Spirit, then, is strictly what it explains. It states the *manner* in which this is done—to wit, *by hearing or believing what the Spirit says*. And how easily and naturally does the whole verse develop itself into this conclusion! Each step in the investigation rests on the firmest basis; every position is determined by some simple and obvious rule in sacred criticism: and the conclusion accords strictly with the other conclusions already arrived at in this chapter from other portions of Holy Writ."

The book is to be obtained from Mr. Wallis.

REPORT OF GENERAL MEETING.

THE Annual Meeting was held in Bond-street chapel, Birmingham, on Tuesday, Wednesday, and Thursday, the 14th, 15th, and 16th of August. Before the formal business commenced, several of the members partook of tea, and much pleasure was experienced in social and friendly conversation. At seven o'clock Brother TICKLE was voted to the presidency: Brother CHEW gave out a hymn, and Bro. JABEZ INWARDS engaged in prayer. Our Brother KING then read the statistics of the churches,

some of which were of a very cheering kind, and others of a somewhat painful character. It was pleasing, however, to learn that there were reports of a most encouraging nature, and we believe at the closing of the reading, that all present felt disposed to thank God and take courage, for the indications of His blessing which were thus given to the meeting.

One of the most interesting features of the Annual Meeting is the delightful opportunity which is afforded for the brethren and the sisters from all parts of the land to meet together, for the purpose of hearing good news in relation to the kingdom of God. We noticed that a larger number was present than at the last year's meeting. The letters were read, and the addition of baptized believers amounted to five hundred and ten. Letters were then read from individuals, viz. from Alexander Campbell, and from Mr. Barker, of the United Kingdom Alliance; one from a brother, suggesting the importance of using at the table of the Lord unintoxicating wine; and others. Brother JAMES WALLIS read the Financial Report of the Nottingham Committee. The meeting concluded with singing and prayer. The letters were various and interesting. From many parts the cry came up, "Come over and help us." Earnest evangelists are wanted in the glorious work; the fields are white unto the harvest, and we pray God that he may send more laborers into the harvest. Leicester, Bradford, Newcastle-upon-Tyne, and Shrewsbury, are among the places from which earnest appeals have been sent. In many large places the truth is held and defended by a few, and we hope the time is not very remote when a response will be given, by sending amongst them able and beloved brethren, to proclaim the simple and soul-saving truth as it is in Jesus.

On Wednesday the business meeting convened at nine a.m. A hymn was sung, and Bro. CHEW engaged in prayer. It was suggested by Brother FRASER, that in view of the solemn subjects which would be discussed, the deliberations should be occasionally suspended for the purpose of offering prayer to our Heavenly Father. Bro. TAYLOR made a few practical and important suggestions, and hoped that our meeting would

be as friendly and social as possible. Several of the brethren then spoke on the subject of Evangelization, and various suggestions were made in reference to the teaching and instruction of the young. The labors of Bro. King and Chew were referred to by several delegates in the most satisfactory manner. Their labors have been especially blessed in the proclamation of the truth as it is in Jesus.

At the opening of the afternoon meeting, Bro. WILLIAM TURNER offered up prayer. Several important subjects were discussed, in which many of the brethren freely took part. A large number sat down to tea, after which a very interesting public meeting was held. Our venerable brother, JAMES WALLIS, presided, who, after the singing of a hymn, engaged in prayer. Brother McDUGALL read the 15th chapter of Luke, upon which Brother COLLIN, of Mayport, addressed the audience on the character of God, as being full of mercy and love, and earnestly implored the people to make the all-important subject of Christianity a personal one. Brother TICKLE spoke of the glorious things of the kingdom of God, and both clearly and feelingly showed the excellency of the Christian dispensation, when compared or contrasted with the Jewish. He then compared the sacrifice of Jesus with the offerings of bulls and goats, dilating upon the great price paid for the redemption of lost and ruined man. He pointed out the glorious hope of the Christian, and the recompence of eternal reward, which, by the mercy of God, and the love and death of the Lord Jesus Christ, is held in reversion for all those who are faithful unto death. Brother CHEW spoke of the government of God, and man's fall from a state of purity and perfect restoration to the favor of his Creator, exhorting all preachers, private and public, to use plain words and to be in earnest, and entreated every individual Christian to be a worker. He then said that God was the builder of his church, and that he had given a perfect order for its guidance; that class distinctions in the church were unknown: the rich man was humbled, the poor man was exalted, and the once crucified but now risen Saviour was its glorious Head. In conclusion he exhorted every disciple of the Lord to be bold, faithful, and

fearless, as well as affectionate in the maintenance of the truth. The CHAIRMAN briefly addressed the unconverted, imploring them to accept the offers of God's love. Brother KING added an earnest speech on conversion to God, and the way into the kingdom of heaven, shewing the necessity of a change of heart before baptism, or any Christian ordinance cannot be of the slightest avail. The highly interesting meeting was then concluded with praise and prayer.

On Thursday morning the business commenced at half-past nine. Brother TENER gave us an interesting account of the origin and success of the revival of religion in Ireland. Belfast and the city of Derry were particularly referred to as possessing a large number of baptized believers, many of whom have come out from the Presbyterians, and several have become obedient to the faith. He said that a great work is to be accomplished. I ask not now for aid, but I wish to go back to Ireland with the power to express your sympathies in the great work which is now going on, and I hope that one or two Evangelists may be located in those districts. We have endeavored to aid England and Scotland, and now we ask you to help us, in order that much good may be done. Brother CHEW followed in a thoroughly practical speech, during the course of which he read a very interesting letter from a Baptist minister whom the writer well knows, expressive of the change of mind which has taken place, and also of his sympathies being strongly in favor of the principles which are identified with the present Reformation.

In the afternoon Bro. Jabez INWARDS, in proposing a vote of thanks to Bros. James Wallis and David King, for valuable services rendered in the joint editorship of the *Millennial Harbinger*, made some remarks upon the literature of the Reformation. He referred to the *Harbinger*, and the pleasure he had experienced in reading it. Some of the articles he conceived to be of a very high order, and were greatly calculated to interest those who are within, and greatly to benefit those who are without. Reference was then made to the little serial issued by Bro. King, called *Quo Warranto?* It was replete with matter of an interesting kind. Our

Scottish literature was also of a character of which we need not be ashamed, and he heartily recommended a much wider circulation of the publications which contained such clear and full expositions of the great truths of the Christian religion. Several of the delegates expressed their cordial approval of what had been said, and of the pleasure they had experienced in reading the afore-named serials. Brother LUDBROOK said that in our Annual Reports we heard but little or nothing of what the sisters were doing. He then referred to a work called "Haste to the Rescue," written by a lady of Shrewsbury. Much good had been done, and he believed that sisters might be usefully employed in visiting many of those without. The meeting associated such importance with the remarks, as to request that the observations might be submitted in the form of a resolution, which was done. A hymn was sung, Bro. LUDBROOK prayed, and thus in the midst of much good feeling and harmony the meeting for business came to an end. A large number of friends assembled to tea in the school-room, where a very pleasant hour was spent in the interchange of thought and conversation; after which a most interesting and profitable meeting was held, over which Bro. William TURNER presided. Prayer was offered by Brother EVANS, of Swansea. Bro. HARRIS then spoke of the love of God as manifested in the gift of Jesus the Christ. Brother FRASER spoke of charity or love, and in terms of great affection entreated all the brethren who were present among them from a distance to be love-bearers to the various churches. Brother BRETT spoke also of divine love, and earnestly invited any who were present who had not yet realized the possession of love to obtain it, for God was ready, for Christ's sake, to impart it. A few verses were then sung with deep and solemn feeling. Brother CARNDUFF was pleased that at such meetings as the present we could speak freely, and say things which are of a practical character. He then spoke of Primitive Christianity. Brother EVANS addressed the meeting on the practical nature of the doctrines of Christianity, and was listened to with great attention, and we believe with much profit. Brother BURDETT spoke of the church, and Bro. COTTERELL read

several portions from the Sacred Scriptures, and made thereon some appropriate remarks. Brother KING spoke of the curious things which exist in the world of mind. Love is a glorious thing. He then alluded to the evils of party-making, yet notwithstanding he was more than ever determined to make a party, and that too in the church. That party should be the love party, and he would select the most eminent in love to be its leader, until all the members of the church were influenced by the same divine feeling, and it should be considered that a small unkindness would be a great offence. We should mourn over offences, and it was right that we should afflict ourselves before God. Brother JAMES WALLIS observed that John was an old man when he wrote his letters, and in tender and affectionate terms dilated upon the love of God and the blessings of Christian faith and communion. There were a few important facts to which he wished to direct their attention. 1, Jesus became incarnate; 2, he was filled with wisdom; 3, he was baptized in Jordan, and the heavens opened; 4, he was filled with the Holy Spirit; 5, he worked miracles; 6, he died and was buried; 7, he rose again, ascended to heaven, and is now enthroned at his Father's right hand. He then referred to the outpouring of the Spirit on the day of Pentecost, and concluded one of the most earnest addresses to which we ever listened. Bro. JABEZ INWARDS spoke of the past and the present, of life and death, of those who since last year had departed this life, of the glory of the gospel, of the completeness of the plan of salvation, of the blessings of communion, and of the eternal hope. Bros. DOWLING, MORRIS and WOOLER spoke with much earnestness and sincerity. Brother CHEW made a series of very practical remarks: his reasoning was clear, and his advice faithful and wholesome, and it will doubtless have its proper influence upon the minds of all present. A hymn was sung, and the benediction pronounced.

The information which follows, under the head Statistics of the Churches, is collated from the schedules transmitted to the meeting.

STATISTICS OF THE CHURCHES.

(1, Present number; 2, Immersed; 3, Received from other Churches; 4, Restored to Fellowship; 5, Departed this life; 6, Withdrawn or expelled; 7, Transferred to other Churches; 8, Removed to where there are not Churches; 9, Emigrated; 10, Number and Title of Officers.)

CHURCHES.	1	2	3	4	5	6	7	8	9	10
Aberdeen	14					4		1		1 elder
*Aberdare										
Ashton-under-Lyne	12					1	1			2 deacons
Auchtermuchty	29	1				1				3 deacons
Banbury	17	1			3					1 deaconess
Banff	69	21	1			3	2			3 elders, 2 deacons
Bangor	11	1	1	2	1	10				1 deacon
*Bedlington										
Birmingham	326	114	98	3	7	156		4		27 deacons
Bolton	26	6	2			4				1 pastor, 2 dea. 1 deaconess
Birkenhead	11		1							
Brecon	18	13	1			11	2	1		1 elder
Buckley	8				2	2	1	1		
Bulwell	58	4	4	4	2			4		1 pastor, 2 deacons
Bradford	5									
Castlewellan	22	1	1							
Carlisle	27	18	1			9		1		2 elders
Carlton	11		1			1				
*Cefn Mawr										
*Chester										
Coxlane	31		1		1					3 deacons
*Cookstown										
Criccieth	75	11		2	1	4	1			2 overseers, 1 deacon
Crossgates	52	3		2	1	5			2	1 bishop, 2 deacons
Cupar	27	1	3	2	1	1				3 pastors, 2 deacons
Dalkeith	23	2	1	3		1	1			1 elder, 1 deacon
Dumfries	21	1				2		1		
Dundee	109	29		4	2	8	1			4 elders, 3 deacons
Dungannon	31	4		1		1				
*Edinburgh										
*Edinburgh (South-bridge)										
Fraserburgh	24	10								
Glasgow	118	10	10		4	2	2	1		13 overseers, 3 deacons
Glynceiriog	9	4	1	2		2				1 bishop, 1 deacon
Grangemouth	26	3			1		2			2 deacons
Huddersfield	47					1	2			4 deacons
Hull	5	1			1	4		1		1 deacon
Howden	14			3						4 elders
Kirkby Ireleth	26	3			1			1		
Kirkcaldy	84	17	4	2	1	4	3			1 pastor, 1 help, 4 deacons
London (Camden Town)	93	11	7	3	5	19	16		3	1 pastor, 4 dea. 3 deaconesses
London (Chelsea)	15	2				4				
London (Chelsea)	16									
Louth	7					1				
Llanfair	35	3	3	2		4		1		3 elders, 1 deacon
Leicester	40	25	4	3		3				
Leigh	20	5			1		2	7		
Liverpool	85	6	10		3	5	1			2 deacons, 2 pastors
Llanidloes	22			1	1					2 bishops, 2 deacons
*Loughborough										
Maidstone	7									
Marlpool	55	22		1		4				
Manchester	120	19	7		1	11	10	3		several acting temporarily
Merthyr Tydfil	9			1	2	6				1 elder, 2 deacons
*Montrose										
*Mollington										

CHURCHES.	1	2	3	4	5	6	7	8	9	10
Maryport	17									
Moss (near Wrexham	6	3	1			1				
Newtown	13						5		1 elder	
New Pit Sligo	5				1	4			2 officers	
Newcastle	28	1				5		2	4 deacons	
Newick	31		2	1	1	1			3 pastors, 3 deacons	
Nottingham	154	8	2	3	10	9			2 1 elder, 4 deacons	
Oldham	8	1	4	2						
Piltdown	163			4	4				10 officers	
*Penmachno										
Perth	35					3			1 elder, 2 deacons	
Portmadoc	38	3		2	2			1	1 elder, 1 deacon	
*Rhosllanerchrugog										
Sanquhar	26			2						
*Sunderland										
Saughall	36	4	1			5	1	1	2 2 elders	
Swansea	41	21	1	12		2	2		1 deacon	
St. Andrews	14									
Shrewsbury	26	1	2		1	1		1		
Stockport	13		5		1				2 elders, 2 deacons	
*St. Helens										
Thetford	4	3								
Tredegar	9	2						1	1 elder, 1 deacon	
*Turriff										
Wigan	144	40	10	2	5	17	4	1	3 pastors, 3 deacons	
Whitehaven	18	5							1 elder, 2 deacons	
Wortley	46	18	2				5		2 elders, 2 deacons	
Wrexham	61	7	5			12		1		
Wrexham	16	2	1			30				
Wakefield	18	14				1			1 elder	
Wallop	6									

a Including the church from Cherry-street.

b The members of two small churches, a few miles out, 46 in number, were counted as members at Bond-street, until the change in order.

* Return not to hand.

The following Resolutions were considered and passed :—

I. That the business of this meeting be attended to in the order following :—1, Read statistical information contained in schedules.—2, Read propositions and suggestions contained in schedules and letters from churches, but defer the consideration of them.—3, Read the Resolutions passed at the meeting held in Birmingham last August.—4, Receive the Report from the Committee at Nottingham.—5, Appoint Committee for year ensuing.—6, Consider the propositions and suggestions already read from schedules and letters.—7, Consider suggestions and propositions not contained in letters, if any.—8, Appoint place and time for next meeting.

II. That Brother Jabez Inwards be requested to act as Secretary.

III. That Brethren J. Hine, J. Wallis, T. Wallis, W. Powers, and H. Meekly be kindly requested to act as the Evangelist Committee for the ensuing year.

IV. That only the amounts received and expended be inserted in the Report of the Meeting, and that the Financial Statement be printed and forwarded to the churches or brethren who have contributed; and that this Resolution be considered as permanent until it be rescinded at a future meeting.

V. That considering the vast field here presented, and the numerous openings around us, it would be desirable for Bros. King and Chew to continue their labors as at present arranged, making Birmingham their starting point, and the centre of an extensive sphere of usefulness.

VI. That Bros. King and Chew be requested, as far as consistent with the requirements of Birmingham, to extend their labors to Leicester, Manchester, and Bolton.

VII. That the meeting confine its attention to questions directly affecting evangelistic labor.

VIII. That letters and communications from individuals or societies (not churches) be announced to future meetings, but not read, unless the meeting resolve to that effect.

IX. That a document be drawn up for the purpose of obtaining individual signatures expressive of their sympathy with the object of the United Kingdom Alliance.

X. That the next Annual Meeting be held at Leicester, to commence the second Tuesday in August.

XI. That while disclaiming the idea of clergy and laity, we feel the need of earnest and able Evangelists. That we will do our best to seek out suitable men who will give themselves to the work of Evangelists, and that we will do our best also honorably and generously to supply their pecuniary needs.

XII. That the thanks of this meeting be expressed to Bros. James Wallis and David King, for their valuable services in connection with the editorship of the *Millennial Harbinger*; and to Brother Milner, for his able advocacy of truth in the *Christian Advocate*; and this meeting pledges itself to recommend the circulation of these valuable periodicals, believing that an increased circulation will be conducive to the enlightenment of the church, and the spread of pure and undefiled religion.

XIII. That our sisters in the Lord throughout the country be urged to increased devotedness to the cause of God and of humanity, in seeking and reclaiming the outcast, by home visitation, by tract distribution, by collecting females together for reading the Scriptures, teaching the young, and any other means calculated to bless mankind and glorify God.

XIV. That the pastors or presidents of the churches be requested to read the Resolutions passed at this meeting to the churches.

Bro. TENER, of Ireland, gave notice as under—

That at our next Annual Meeting the brethren in Ireland intend to propose that one or two Evangelists be located in Belfast, to labor in the North of Ireland for a year or eighteen months.

The following Report of the Committee in Nottingham was read :—

"The Elders of the Church in Nottingham, who act as a Committee to receive and disburse the contributions sent for the support of the Evangelists, have but little more to report to this meeting, than to present a statement of the Treasurer's accounts for the last twelve months. Most,

if not all present, are aware that the contributions formerly transmitted from the brethren in Scotland, have this year generally been withheld, and applied to the support of Bro. Rotherham, who, since our last Annual Meeting, has been laboring among the brethren in that country.—Brethren King, Chew, and Evans have been in part, or wholly sustained by your contributions during the year, and their labors have been reported from time to time in the *Harbinger* and our other periodicals. At present there is only a small balance in hand, as compared with that of the last two years. Still, it is matter of thankfulness to know, that, up to this time, the contributions have been equal to the exigencies of circumstances. The brethren in Nottingham are still willing to serve the churches in this matter; but should there have been any better or more scriptural plan suggested, since the last meeting, for conveying support to the Evangelists, the brethren may rest assured that there is no feeling in existence on the part of the Committee to prevent its immediate adoption."

The Financial Statement was then read and approved. It appeared that, including the balance in hand last August, £345 15s. has been received, and £313 13s. 2d. expended.

EXTRACTS FROM THE LETTERS.

BIRMINGHAM.

Dear Brethren,—With heartfelt pleasure and gratitude to God we meet, and welcome you, and we pray that our Heavenly Father will bless our meeting and deliberations to the abundant progress of Christianity in this town, and throughout the kingdom.

Referring to the letters of our brethren last year, we find this statement :—"One church has determined to be guided by the revealed will of God, and forsake every path not in accordance with the laws of the kingdom." The church at Bond-street was the one there spoken of; our beloved Brother Chew, the then pastor, had seen beyond the narrow limits of sectarianism, and succeeded in convincing the church, or at least a large majority of its members, of their duty to come out from it—to forsake it with its clouds and mysticisms for the pure and unadulterated Christianity of the Word of God. Calumniators and detractors from time to time attempted to hinder the good work, but the Lord blessed his efforts to their full accomplishment.

The brethren here were led, by various circumstances, to consider the desirability of inviting the brethren at Cherry-street

to unite with them; and in March an invitation was sent, by the unanimous request of the church. After much prayerful deliberation and consultation together, the union thus sought was effected. We trust and pray that it may be a happy one, and tend greatly to the glory of God in the more efficient efforts for the spread of Christianity in the town and neighbourhood. It was arranged that Brothers King and Chew should both continue their labors as evangelists, with an understanding that while one was laboring here, the other should direct his energies for the furtherance and spread of the gospel elsewhere. We are thankful to add, that the Lord has abundantly blessed their efforts, in the conversion of sinners, and the awakening of members of other churches to see the pure light of God's Word. We pray that God will long continue them in their labors of love and usefulness.

We have among us other brethren who exert themselves in the preaching of the gospel, and avail themselves of opportunities to proclaim it in our streets. Truly we have before us a plentiful harvest in the multitudes around us who are careless for their souls' salvation. The reapers cannot be too many.

There are in our immediate vicinity other large towns: for instance, Wolverhampton, Walsall, Wednesbury, and some others, having large populations. We have it in contemplation to organize an effort to establish churches in these towns, or some of them, and shall be thankful if the brethren, in their deliberations, can assist us in this matter.

We have now to mention our financial affairs, and in this respect our desire has exceeded our ability. We have been obliged, several times, to appeal to the Evangelist Committee for assistance; and we give you our hearty and grateful thanks for their prompt and cordial responses to those appeals. We hope the time is not far distant when we shall, by our own contributions, be able to carry on the Lord's cause here. We further trust that we shall never forget our individual duty to give unto the Lord to the full extent of our ability, and that with willing hearts freely.

We have some sick and poor brethren and sisters, whose claims upon us we, to the best of our ability, attend to. Some cases of protracted sickness have called for extra effort in this respect.

In conclusion, we would suggest to the brethren, that considering the vast field here presented, and the numerous openings around us, it would be desirable for brethren King and Chew to continue their labours as at present arranged; making Bir-

mingham their starting-point, and the centre of an extensive sphere of usefulness.

JAMES EGGINTON,
JOHN JOHNSTONE,
HENRY COTTERELL, } Deacons.

Bond-street chapel, August 12, 1860.

BANFF.

The greater increase than usual is attributed in some measure to the labors of Brother Beattie, whom we had five months, and Brother Rotherham, whom we had two months, as evangelists. They both obtained large meetings and attentive hearers. May the seed sown prove for the glory of our God, and the increase of the kingdom of our Lord; and may the blessing of God rest upon you all in your meetings.

LEICESTER.

The church here was established in February last, at which time our present meeting-place in the Temperance Hall was secured. We have, by the imparting of the truth, and the blessing of God, had the joy to see our numbers increase. We have been kindly assisted by Bros. J. Wallis, David King, S. J. Chew, R. Mumby, G. Blair, and Jabez Inwards. The meetings have sometimes been held in the large hall, at which the attendance has been very good; and though we have been both misrepresented and opposed, we believe there are large numbers who are anxious to listen to the truth. There is much to encourage us. During the last six months twenty-two have been buried with Jesus in baptism, and three received from the Baptist churches. As a church we are blessed with peace and prosperity; but we greatly need an earnest and intelligent evangelist. We affectionately ask you for help, kindly thanking you for the past. The brethren earnestly desire that the next Annual Meeting may be held at Leicester, believing thereby much good would be done, and the church edified.

August 12th, 1860.

PERTH.

Beloved brethren in Jesus assembled in Birmingham.—We desire, on your behalf, the richest blessing of our Heavenly Father; and trust your deliberations will greatly promote the spread of the gospel.

In consequence of the late arrival of the Schedule forwarded by Bro. King, and now the absence of our elder, we are unable to give our statistics in full, but may inform you, that during the past year, the two small churches in this city similarly contending for simple and pure Christianity

have united themselves; and that our present number is about 87 members. We are striving to preserve the unity of the Spirit, and to spread the savor of Jesus' name around.

Bro. Rotherham will inform you of his labours here for the past two months, and of his and our hope that he will be enabled to remain in this important city for twelve months longer at least.

Partly in the hope of this, and partly in consequence of needing in any case a more commodious hall, we have just entered a very eligible building, commonly known as *The Scorne and Perth Masons' Hall, No. 14, High-street, Perth.*

We have one elder, Mr A. Greig, King-street; and two deacons, Mr. P. Strang, grocer, Canal-street, and Mr. P. Campbell, jun. dyer, Methven-street; to either of whom communications may be addressed.

PETER CAMPBELL, JUN.

PETER STRANG.

August 13, 1860.

Beloved brethren,—You will, I am sure, receive a few lines from me with kindly sympathy in my unavoidable and much regretted absence from you at the present interesting season.

I have been deferring the penning of this note from post to post, in the hope of being thereby enabled to inform you of a completed arrangement for twelve months labour on my part in the fair city of Perth.

In consequence of some delay, however, on the part of some of the Scottish churches in responding to a leading proposal from Glasgow to that effect—all I am able to say is, that an arrangement for the above-named purpose is pending, which, I hope, will shortly be satisfactorily concluded; in which event I will take care that information shall be forwarded to the *Harbinger* regarding it.

Suffice it to say, that Glasgow has offered to take a lead in the matter, by promising a liberal sum on condition of being responded to by the other churches in Scotland.

I much regret that I am not able, at this moment, to say the arrangement is complete.

My first year in Scotland has been one of considerable disadvantage, arising principally from the inaptness of the churches to lay hold of the work promptly and heartily. This latter I attribute mainly to their having been so little engaged in the work of evangelization for some years past.

However, I hope a better state of things may soon be realized. Work actually and continuously done I look upon as the most likely means to that desirable end.

On looking over the past year, I feel cheered by being able to count instances

of usefulness sufficient to prompt me to thank God and take courage.

On my first preliminary journey into Scotland, a brief visit in Ayrshire resulted in 7 immersions.

My labours in Dundee were neither so happy nor so fruitful as I could have desired, and, perhaps, did anticipate. Could I have changed certain eminent names, I might have been disposed to take up the proverb—What shall be done to the man that comes after the King? Still, I believe that some share in the gaining of some additions, may be to me some gratification. January and February happily spent in the far North, (Banffshire) resulted in six immersions at the time, and several since of which I have received information, to the number of about as many more, to the best of my recollection. Two little churches are springing up to the West of Banff, in *Portsoy* and *Findochty*.

The months of March, April, and May spent in Pathhead, Kircaldy, gained four immersions.

Since June 1st I have been toiling in Perth—having spoken upwards of 40 times in the open-air, besides indoors. No immediate fruit has been reaped—but the importance of the city, and the interesting condition of the church, satisfy me of the desirability of the fore-named pending arrangement.

Did time permit, I might add several important items, especially respecting labor in Perth—some interesting accounts of assaults received—defences offered—discussions held—but my time absolutely forbids.

Pray, my beloved brethren, accept this hurried note as my token of unabated attachment and good-will.

JOSEPH B. ROTHERHAM.

9, South-street, August 14, 1860.

MANCHESTER.

● Brethren beloved in the Lord,—We deem it a privilege to be again permitted to address you, and in doing so, our earnest prayer to the "Father of all our mercies" is, that unity, peace, and concord may characterize all your meetings; and that in your deliberations, the leading feature may be the extension of our dear Redeemer's kingdom in the salvation of precious souls. As we anticipate two or three of the brethren will be present to take part in your counsels, we consider it needless to enter into detail as to our condition and prospects; suffice it to say, that although from the statistics you do not see a large increase of converts, still, we trust that those who have "put on Christ" are walking in faith, and growing in knowledge and divine favour.

Our primary object in this is to request that we may be favoured with a visit from our Bro. King, for at least three months. The church, as you are aware, is still in an unorganized state, being without either elders or deacons, Bro. King having, on his removal hence, requested certain brethren to act in that capacity for a time, until further experience would indicate more clearly the fitness of the brethren. As it is now desired by the church to appoint its officers, the assistance of Bro. King as the evangelist would materially tend to a wise and amicable arrangement. We therefore request, and trust you will advise, that at an early period after the close of the meetings as it may be convenient, Bro. King visit us for the time above mentioned.

We intend (p.v.) to continue our quarterly contributions to the Evangelist Fund, and we trust that liberal aid will be rendered by the brotherhood, in order that the glorious tidings of salvation, in all their beauty and primitive simplicity, may be more extensively made known to our fellow-men.

JOHN ROSS.

Manchester, August 8th, 1860.

SHREWSBURY.

The Shrewsbury Church earnestly requests that arrangements be made for frequent visits of the evangelists during the ensuing year.

SWANSEA.

With feelings of the deepest thankfulness we contemplate the year that is now almost at a close: for if we, as a church, take a retrospect of the past, our hearts dilate with joy, in consideration of the goodness and mercy of God our Saviour towards us. Since Bro. Evans commenced his labours of love amongst us, success has attended his exertions and unwearied labours, the fruit of which is seen in the result of thirty precious souls having been added to the saved. This has been followed

up by the reviving visit of our dear Bro. King, the result of which eternity alone will show.

We desire to return our sincere thanks to the brethren generally, for the kind manner in which they responded to our desire in sending our beloved Bro. Evans amongst us, and we would entreat that his labours may be continued, at least, for another year. If so, the field of his usefulness will not be confined to Swansea alone, but extended to the surrounding towns and villages in its vicinity.

D. HOPKINS.

R. GOLDIE.

August, 1860.

WHITEHAVEN.

The church has much pleasure in calling attention to its increase, which, though but small, has been partially brought about in a manner somewhat different to the usual way. Through the instrumentality of its beloved deacon, Wm. Brown, (and which it suggests to those brethren who are in a position to follow it up, as a means of doing good) extracts of news contained in the monthlies published by the brethren, from articles exposing the errors of the sects, and those setting forth the right way, from the same source, were secured admission from time to time in the general news columns of one of our local weekly papers; and after being followed up for awhile, were supplemented by republishing, in the advertising columns of that and another weekly paper, the "letters to the people," by our dear Brother Milner.

There were other communications, varying in interest, which want of space will not permit us to insert. The letter from Bro. G. Y. Tickle to Bro. A. Campbell, according to the resolution of the last Annual Meeting, and Mr. Campbell's reply, will be found on another page.

JABEZ INWARDS, Secretary.

ITEMS OF NEWS.

BOLTON.

I write to inform you of our progress at Bolton. We have had three additions to the church of late, viz. a young man and his wife, who had been members of the Baptist church for six or seven years, but who, on being convinced of the truth, joined our church; and the wife of Brother Corf, of Wigan, who had long acknowledged that Jesus was the Christ, and yet

delayed to put him on by immersion. On Lord's-day, July 22nd, immediately after the supper, all our hearts were rejoiced by her acknowledging him, and desiring to serve him in his appointed way. She was immersed on the Tuesday following. On Lord's-day, July 29, the commodious room taken by the brethren was opened. Is it not deplorable, that in a town like Bolton, containing nearly 80,000 inhabitants, the only church constituted according to the

pattern of the apostolic churches, should not number above thirty members? Yet so it is. Not that there is any lack of what is called religious sentiment, for the town of late has been turned upside down by the revivalists, and people of all sects have gone in thousands, leaving their own ministers that they might be in time for the "special service;" and Baptist, Methodist, Independent, and Episcopalian ministers have had united services, to preach the gospel, at which was present a Presbyterian minister from America. But, alas! how few could give a reason for the hope that was in them, according to the Scriptures. The visit of Brother Chew, in the midst of this commotion, has created a deep impression, and a thorough study of the Scriptures. The large room which we have taken is in the centre of the town, and has a good entrance. It has been put in repair, and at the opening Brethren Perkins, from Manchester, Bowman and Mackenzie, from St. Helens, took part in proclaiming the gospel. Bros. Gaskell and Macdougall were also present with us from Wigan. The day was one of gladness to the brethren, who hope to be instrumental in bringing many from darkness to light.

August 2nd, 1860. J. S. S.

NETTLETON (WILTSHIRE.)

Last Lord's day, in a limpid stream and at a picturesque spot near the above village, four persons were buried with Christ in baptism, wherein also they were raised with him through the faith of the opera-

tion of God, having been previously begotten by the Word through my feeble instrumentality. On this occasion a large concourse of spectators from the neighboring villages assembled to witness the good confession. I had thus an excellent opportunity of relating to them also the tale of redemption. It was a rustic but most attentive audience, and I doubt not that many a heart felt the potency of this tale of unparalleled love, and retired to their homes pondering these things in their hearts.

ROBERT DILLON.

THETFORD, NORFOLK.

On Lord's-day, August 5th, we were privileged with a visit from our dear Brother Chew; and our meeting place was filled with a good number of hearers, when we met for breaking of bread, in the morning, and also at the proclaiming of the truth in the evening. Bro. Chew discoursed in the morning on the subject of "The Lord's Supper as often as the Lord's day;" and in the evening, on "Jesus Christ the light that shineth." The gospel was also proclaimed four times on Lord's-day in the market-place, and also once on Tuesday evening. On Monday and Tuesday evenings lectures were delivered in the Town Hall, and on the last-named day to a very large and attentive audience. We believe there are good openings for establishing the truth in the Eastern counties; and we respectfully say to any brethren who pass our way, Come over and help us.

August 16, 1860.

FRED. W. FROST.

FAMILY CIRCLE.

I'VE NOTHING TO LIVE FOR.

"THE Sunday School interested me very much once. I had a class of girls to teach, and I loved them, but of course they were moved into a higher class, and now I feel that my work has been taken from me; and really I've nothing to live for."

"No doubt, if I could have established the Sick Society it would have been a good thing. I worked very hard to form a Committee. I bought books, drew up rules, and commenced mapping out visiting districts; but I could find none willing to help. I ought not to have been treated so, but I can do no more, and really now I've nothing to live for."

"They ought to have placed that wool mat in a better position at the bazaar: it cost me considerable trouble and expense: it is, however, like everything else I attempt, pushed on one side. Miss Chandler's

work is well exhibited, and her suggestions are always adopted: but no doubt she is more clever than I am, for there is nothing I can do properly; indeed I've nothing to live for."

Look in at that cottage door. See you not the widow weeping there? Her only son is dead. Sorrowful and alone she walks earth's vale of tears. "She has no children to care for." True, and she has none to love. The name of mother has died away from that lonely hearth. In solitude and patient hope she treads time's careworn path. Have you no word of sympathy to speak? Have you nothing to live for?

Adown that lane before you stands a mud-built hut. Just enter, and on a bed in that darkened corner you will see a fading form. Look at her. Seventeen summers have scarcely passed over her young head, yet the journey of life is nearly done.

A life of sin and shame that life has been; but listen, and you will hear her tell of One whose blood cleanseth from all sin—of One who has said to her troubled soul, "Thy sins are forgiven thee"—"go, and sin no more." Scanty fare is hers, and scantier clothing—no friend has she to read afresh those glorious promises which support her dying moments. Have you really nothing to live for?

Look out, instead of looking in, and you will find there's work for all. There are tears to wipe; the troubled to be soothed; the careless to be warned; the ignorant to be instructed; and never can the *Christian* say, "I've nothing to live for."

"Then say not thou, There is no place for me,
No niche to fill in God's own family.
Revere all gifts, for all are from above;
But covet earnestly the gift of LOVE:
Love for the risen Head, the Lamb who died,
The Shepherd-King, the Saviour crucified;—

Love to each member of the blood-bought flock,
The church founded on the living Rock;
Love for a dying world—for friend—for foe—
For all who care not Jesus' love to know:
Love, tenderest love, for those the Shepherd blessed—
Caress thou THEM. Be THOU by HIM caressed!"

Birmingham.

JULIA J. CHEW.

IS PERFECTION OF CHARACTER ATTAINABLE IN THIS LIFE?

SOME Christians believe that perfection of character is attainable in this state, and they argue that God would never give commands which it is impossible to obey; and as the Saviour says, "Be ye perfect, as your Father who is in heaven is perfect," they suppose perfection attainable. But there are three considerations which, I think, prove that it is not attainable in this state of existence:—First, **OBSERVATION**. In vain we look for it, even amongst those justly denominated the excellent of the earth. We can see the mote in this eye, and a beam in that—we can perceive the kindling eye of passion, the hasty word, the coldness and lukewarmness frequently displayed, and we sigh over the imperfection of our brethren. Second, by **EXPERIENCE**. Here there is a wider field for our observations than the sayings and doings of our brethren. There are the motives, and feelings, and affections—the thoughts and imaginations of our hearts. Let us take an impartial view of all these, and if we sigh over the imperfection of our brethren, we shall weep for our own. Thirdly, all the warnings and exhortations of the Scriptures are predicated upon this view of our imperfect state. Will a time ever arrive in our life's history, when these warnings and exhortations will be unnecessary? Will a time ever arrive when we shall have reached above ordinances? While we are

in this state, and however great our attainments, sin and imperfection cleave to us. If we are so blinded by self-esteem as to think that we "have attained, or are already perfect," the New Testament is not for us. We do not plead for imperfection. God forbid; but we do plead for a consciousness of the actual state we are in, that, if possible, some good fruit may be extracted from this bitter root. Viewing ourselves thus as we really are, should it not lead us to great patience and forbearance towards our brethren, "considering ourselves, lest we also be tempted?" Should it not lead us to watch and pray, lest we enter into temptation?—to be very careful to attend to all the means of grace, and the warnings and exhortations of the Lord and his Apostles? The Saviour says, after you have done all say, "we are unprofitable servants—we have done what it was our duty to do." Jesus is our Great Exemplar, and would not give an imperfect law. Perfection is to be our aim; but, alas for us! if Jesus were not a Priest, as well as a Prophet and King. He offered himself without spot to God, and ever liveth to make intercession for us.

There is a sense, however, in which every Christian is perfect, and "made meet for the inheritance of the saints in light." The moment a person believes and obeys the truth, he is in this condition. Who can gainsay it? He has approach into the holiest through the blood of Jesus, can call God his Father, and stand with acceptance before Him. And he does anticipate a time

"When the soul from sin for ever free,
Shall mourn its power no more,
But clothed in spotless purity,
Redeeming love adore."

A PUZZLE AND THE ANSWER

THE following, which "*The Israelite's deed*" has taken from the Jewish Talmud we commend to the consideration of such modern speculators as teach that all sin belongs to the flesh, and that *per omnia secula*, the soul, beyond death, will never be punished on account of sin. It may be that we shall furnish them with a new weapon, for certainly the reasoning of the Roman Emperor is more cogent than aught from them which has yet met our eye.

The Emperor Antoninus, in his conversation with R. Rabbi, asked the Rabbi How can God—according to thy religion—punish a sinner after death? If he summons the soul or spirit of man after it has abandoned the body, now dead, will it say: "My Lord, thou knowest that I came pure out of thine hand, and that I am unable to sin, as there is no earthly lust in my substance. It is the body, the flesh, and

"the blood which transgressed thy holy law." The body, if summoned, will say: "Lord, thou knowest that I am nothing but a lump of earth; not I, but the soul which thou hast given into me, induced me to do all that I have done. Now, since that spirit left me, I have not done anything, neither good nor bad." Which of both will God punish? The Rabbi answered: I will tell thee a parable, O Cæsar, by which thou shalt understand the judgment of God. There was once a king, who possessed a garden of wonderful beauty, and in which the fruits ripened earlier than anywhere else. The king had great trouble with his own servants, the keepers and watchmen of the garden—they could not resist the temptation to eat of the precious fruits—they were, therefore, punished and dismissed. At last he put a blind man and a lame man in the garden, to watch and to keep it. When the precious fruits ripened, the lame keeper said to the blind: "O could'st thou see with mine eyes, or could I walk with thy legs! How beautiful are these fruits, and how profusely are they placed upon the trees, and how sweet must they be to eat!" After a long consultation, they agreed upon the following plan: The blind man, who had sound legs, took the lame man with the sound eyes, upon his shoulder, and directed him how to reach the fruit; and thus satisfy both their lusts. Next day the king visited his garden, and observed that many of the precious fruits were stolen. He summoned the keepers before him, and said: Which of you has stolen my fruits? The lame man answered: "O! my king, thou knowest that I cannot use my legs; and, were the fruits even of precious gold, I could not reach them." The blind man said: "O! my king, I am blind; I cannot see either the tree or its fruits: it was therefore not I who stole them." But the king was convinced that none else but the keepers could have taken the fruits of his garden; he commanded therefore the lame to be put upon the shoulders of the blind, and then punished them together, as they had committed the crime together. So will be the judgment of God. At the day of judgment, God will unite again soul and body; there will be again a living man; and then he will receive the reward for what he has done while in this life.

"TAKE HOLD OF MY HAND."

"TAKE hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith. "Take

hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that if he rely on any strength of his own, he will stumble and fall; but if the Master reach forth his hand, he may walk with unwearied foot, even on the crested wave. The waters of strife or of sorrow shall not overwhelm him, if he but keep fast hold of the Saviour.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? and learning it, how shall she fulfil it, if she have not the sustaining, constant presence of One who loves his people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward, to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Saviour's hand.

O Jesus! Friend and Elder Brother! when the night cometh, when the feet are weary, when the eyes are dim, "Take hold of our hand."

ETERNITY.

ETERNITY! Endless duration, without beginning, without end! Immeasurable as a "sea without a shore"—incomputable as the sand in the bed of the ocean—like boundless space in the universe of God! Eternity! Glorious in the past is the habitation "of the high and lofty one"—glorious in the future is the abode of that "great multitude whom no man can number; and of all nations, and kindreds, and peoples, and tongues, who have washed their robes and made them white in the blood of the Lamb." Would we aspire to be partakers of that blissful eternity, let us continue in the faith, grounded and settled, and not be moved away from the hope of the gospel—the glorious glad tidings that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose from the dead the third day according to the Scriptures."

It has been beautifully expressed, that Eternity has begun with the Christian; if so, present Eternity is ours. But we are still in an enemy's country, have a battle to fight, and a victory to achieve. So let us "put on the whole armor of God," and "fight the good fight of faith, and lay hold on eternal life." "Let us not be weary in well doing," for "he that doeth the will of God abideth for ever."

London.

A SISTER.

INFLUENCE OF KINDNESS.

KINDNESS is oftentimes in itself more powerful for the attainment of all our desires, than the utmost stretch of power can be. And this is finely illustrated in the fable of the Sun and the North wind. A contest arose between these two powers, which of them should soonest oblige a countryman to throw off his cloak. Boreas began, and, storming with all his force, tumbled and tossed the cloak about the poor man's ears, but to no purpose; for the stronger he blew, the stronger the clown held, and the closer he wrapt his coat about him. When the wind was weary, the sun began, and played his cheerful beams upon him so successfully, that he soon melted him down into a kindly warmth, that made his cloak not only useless, but troublesome to him, and so he quickly threw it off.

The fable is well known, and the moral of it is obvious; and I would earnestly recommend it to all to remember, that when storming and raging are ineffectual to gain their ends, kindness and good nature will seldom or never fail of success. Indeed, kindness is known to be a specific for many forms of disease, and kind nursing for many more. Christ's whole ministry was one of personal kindness. Charity is the great lever of Christianity; by it the messengers of the Gospel can open the eyes of Pagan kindness—by it the ears of the most obstinate and hardened can be unstopped—by it reason can be restored and life saved.

SELECTIONS.

BEAUTY, as the flowering blossom, soon fades; but the divine excellencies of the mind, like the medicinal virtues of the plant, remain in it when all those charms are withered.

He who is most addicted to reading the inspired Scriptures, has the best assurance that all his other reading will be chosen according to the purest principles of taste and wisdom.

An ignorant minister having remarked in the presence of Dr. South, that the Lord needed no man's learning, that preacher replied, "Still less has he need of man's ignorance."

Avoid the man who says the world owes him a living. The world owes no man a living till he earns it. "In the sweat of thy face shalt thou eat bread."

He who hates his neighbour is miserable himself, and makes all around him miserable.

The way to be truly happy is to be good.

A week well filled up with selfishness, and the Sabbath stuffed full of religious exercise, will make a good Pharisee, but a poor Christian. There are many persons who think the Lord's-day is a sponge with which to wipe out the sins of the week.

Although we cannot tell what the future will be, yet, as Jesus has gone to prepare a place, we have no fears as to the extent and quality of the state.

It is no flattery to give a friend a due character, for commendation is as much the duty of a friend as reprehension.

An unjust man is an abomination to the just.

ON THE DEATH OF OUR DEAR ONE

(Given by request.)

Soft and silent as the shadows
Cast upon the sleeping lake,
Or the sparkling dew on meadows
Which the gentle zephyrs shake,
Lay the angel of her bosom
On the mother's heaving breast:
'Twas the richly-scented blossom—
'Twas the sweetest and the best.

But a silent whisper called her
From the distant land afar;
'Twas the breathings of the Saviour
Wafted on the evening air.
Softly—softly press thy kisses,
Mourner on the lonely shore;
Angels bright, with fond caresses,
Will conduct her safely o'er.

On life's wild, careering ocean,
Swiftly glides her fragile bark;
As the winged arrow's motion,
Or the vivid lightning's spark.
Sleep, thou babe, thy pulse is waning,
Darkness sits upon the wave,
As it waits thy gentle dreaming
To the slumbers of the grave.

Still my faith, outstripping fancy,
Darts away on mystic flight,
And with pinions bathed in glory,
Sweeps the boundless fields of light:
Higher yet—still higher soaring,
Opens the pearly gates on high,
While unnumbered lutes are pouring
Choral anthems through the sky.

Far away on sunny mountains,
Where the stately palm-tree grows,
And the leap of gushing fountains
Wakes the streamlet's soft repose;
There, 'mid angel bands I see her
Vieing with a brilliant throng—
Infants singing "Blessed Saviour!"
While his glory pours along.

H. SEARS, M.A.

OCTOBER, 1860.

LECTURES ON SACRED LITERATURE

DELIVERED TO THE MORNING CLASS OF BETHANY COLLEGE, BY A. CAMPBELL.

BEFORE entering upon the chapter for this morning's lecture, let us say a few words with reference to the four books of Matthew, Mark, Luke, and John, which are called the Gospels in our technical language. These names were given to them in earlier days, and not by the most intelligent portion of the human race in Christendom. We have only one Gospel, though there are reports of four evangelists so called; but, in fact, two of these four were only apostles. The apostle spoke with respect to, and had his calling lying entirely in the conversion of, that great people, called the Gentiles; or, vulgarly speaking, the nations. It is important to know the scope and intent of these books of the Gospel, as they are the representations of the life and doings of Christ and his primitive apostles. We are to look at and study them in the same light that we would four distinctly different witnesses coming into one of our courts of Oyer and Terminer, to testify in some important case. Each and every one of the witnesses are examined as we should examine the characters of these four writers of the Gospel, through the testimony they bear.

It is utterly impossible, as well as the height of absurdity, for any honest and intelligent man to assume, assert, or prove, that the authors of these four books copied from each other's writings. Among the thousands and millions of human beings that have and do live, there are no two faces just alike; yet, sweeping as the assertion may seem, we do unhesitatingly affirm, that the four Gospels of the New Testament are just as unlike each other in all their distinctive characteristics, as any four faces in the human family. There are

remarkable analogies and similitudes in the different races of men, which are indicative of a wonderful power above; and each one of the human family will, to the end of time, always have something characteristic of his own personality. So it is with the evangelists and the apostles: the manner in which they all tell the same interesting story, under different circumstances, at different periods of time, and independent of traditional evidence, must show to the eye of cultivated and enlightened minds, that they are separate and independent records of the same important facts; and hence we say, there is no possible ground for collusion on this most mooted point of the Bible.

Finally, after our remarks upon the different chapters of this book of Matthew, we are brought to this last deposition of Matthew concerning the resurrection, and to the great commission which Christ conferred on his disciples after he had risen from the dead. As we approach the conclusion of the history of the Messiah's life, we experience an accumulating interest, and become more and more anxious to know how it is going to terminate. This, as the sequel shows, was the case with those who lived in the days that these remarkable events transpired.

It is well known to the historian and to those who are versed in sacred history, and profane as well, that the Jews were always very strict in regard to a close observation of the Sabbath, and to this day they are characterized, as a people, by that Pharisaic scrupulosity respecting the Sabbath. The women that had been with Jesus a good deal, and who had witnessed his crucifixion and burial, were very much concerned about his resurrection; hence after pa-

tiently conforming to the Jewish laws respecting their day of worship and rest, we find them at the very dawn of the first day of the week hastening to the sepulchre. In consideration of these facts, the lives of Mary Magdalene and the other Mary, who went to see the sepulchre, present them to us as monuments of great courage and heroism, for in those times the extreme obloquy existing in regard to the Saviour's name, in the minds of the greater portion of the people, particularly among the chief priests and elders, rendered it exceedingly dangerous to assume the character that these two persons did. From the relations of these two faithful women to Christ, we learn the beautiful fact, that a good act performed toward or for the Messiah, should never go unrewarded. They diligently and anxiously watched the rich Arimathean sepulchre, in the which Jesus was laid; and when he was risen, they were favoured by the angel sent from heaven, telling them, "Go quickly and tell his disciples that he has risen from the dead." In obeying this command of respect and courtesy to them, they were richly honored by the first appearance of Christ; for as they went to tell the disciples, Jesus met them and greets them with affectionate and respectful terms, saying, "All hail!"—that is, all health and happiness to you. When they had fallen at his feet, and paid their feelings of regard and love to him, he bids them not to be afraid, and commissions the heroines to go and tell his brethren to go to Galilee and there he will meet them. Go, tell my *brethren*—how courteous that term. He does not say my disciples now, but having become tortured in the blood, and having ended the agonies of death, he calls the disciples brethren. Thus the women received the first great honor of conversing with the messenger sent from heaven to open the tomb of the Saviour, and they also experienced the great joy of first seeing and talking

with the Son of God after his resurrection. This was a happy era in their life—everything contributed to render it so. Besides seeing and conversing with Christ, they had been honored by the special visit of a special heavenly messenger, than which, we cannot conceive of anything more beautiful and sublime than his appearance, with his countenance like lightning, and his raiment white as snow. In this chapter, perhaps, we have the most correct and brilliant description given of an angel that is furnished in Holy Writ.

No class of people were more deeply interested in the life, death, and resurrection of Christ, than the Elders, Chief Priests, and Pharisees generally. Consequently, when the news of the resurrection of Jesus came into the city by the watch, while the women were going to deliver their glorious message, the elders and chief priests assembled and took counsel to bribe the soldiers with large sums of money, to say "his disciples came by night and stole him away while they slept." They feloniously bribed the soldiers to tell this barefaced falsehood, that the dead body of Christ was stolen from the sealed sepulchre—that is, with the seal of state—the breaking of which constituted the highest act of criminality in the courts of Jewish authority—and did it *while they slept*. To look at this deception with the eye of reason, it becomes the weakest transaction imaginable—that of a person witnessing a transaction while asleep. But the whole fraud is just as good and as plausible as any argument we ever heard against Christianity as urged by sceptics. It is miserably bald. This was a desperate stratagem to pacify the public mind, and to give a quietus to the intense public excitement that then existed. We fear the day for this kind of perfidy and deception has not yet fully passed.

When the eleven disciples of Christ saw him in the mountain of Galilee, where he appointed, they worshipped

him, but some doubted. A few men have supposed that this was a manifestation of the doubts they had in the works of the Saviour, but what follows necessarily shows that this could not have been the reason. His disciples doubted on that occasion whether it was Christ whom they saw. It was indicative of the great excitement which, of course, would actually take place in their minds under such wonderful demonstrations as they had witnessed and heard of. The question of doubt, then, was simply whether their eyes reported truly in regard to the identity of Christ's person.

At this crisis, while some believed in their hearts, and others doubted with respect to their sight, Jesus speaks to them. The preamble of Christ in announcing this commission, about to be received by the disciples, is very sublimely indicative of the grandeur of his person. He pronounces to his followers the great and glorious fact, that "All power is given unto him in heaven and earth." He names this fact for the purpose of giving authority to the charge which he is about to confide in his apostles, and in pursuance thereof he commissions and commands them to go and preach the gospel to the nations of the earth.

We have already alluded to the manner in which Christ taught his disciples for about three years and a half—a time nearly equal to our college terms, in the peripatetic school before graduation—by taking them with him whithersoever he went; through Samaria, over hills and through the dales, across the seas and rivers, and over rock and mountain, everywhere making all nature eloquent by his doctrine, which was done by continually drawing beautiful parables and similes—unlike the Greek and Roman parables, which were mere comparisons—from everything that presented itself in the travels of his life.

For this process of developing and

training the mind, we have on the part of the disciples, the Greek word *matheteuoo*, happily comprehending and elucidating the whole matter. It means to make disciples, or in other words, to initiate as by matriculation into the school of elementary and higher principles. The very word disciple itself signifies neither more nor less than one under discipline—one regarded as a learner and follower of some preceptor.

The first commission given to the disciples was to herald, over town and hamlet in the land of Israel, the fact that the Messiah was born; but the last and grand commission was not given until after Christ was dead and risen. This important item we are to bear in mind while we contemplate Christ's appointment to his disciples, commanding them, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

We shall be prepared to understand the significance of the word teach, as coming from *didaschoo*, which means, to teach anything in the range of literature and science, as well as general knowledge. The disciples had been initiated into the school of Christ's doctrine, and after being thoroughly taught in its principles, they were qualified to go forth into the world and teach the nations. While *matheteuoo* has respect to elementary and initiatory steps into a thing, *didaschoo* has regard to the development of the principles of a science or document, and to making them stand out boldly in clear light before the mind.

The institution of baptizing or immersing which Christ emphatically commands here is a very singular term, and one that has been travestied by Rome and Greece, until it has almost lost its primitive value and august authority. It is very strange and unfortunate that there should be so much controversy about this word. Its terminology is easily traced and determined from the three Latin words, *bapto*, *baptido*, and

baptisma. The word and its import are very simple, and aside from these high and satisfactory definitions of it, by Greek and Roman interpreters, its meaning may with interest and rationality, be illustrated and settled to the mind of any man upon the onomatopoeic principle. And if any one is curious to understand it in this way, let him go with me to the water, and I will take in my hand a rounded handle of a board, say twelve inches in diameter and four feet in length, and I will engage to make the board and water say *dip*, by striking it with the edge of the board; and by striking the water with the side of it, I will make them say *bap*; and then by casting a rough stone into the liquid element, I will make it say *plunge*! In this manner I can produce the sounds *bap*, *dip*, and *plunge*, just as plainly as they can be spoken by man. You sit in the house next to the roof in a rainy day, and you can hear it rain from morning to night. We have an immense number of words that have been introduced into our language from the onomatopoeic figure of speech. The sound of rain, the sound of many waters rolling and babbling along, and the concussions of the lightnings and thunders of the heavens, are themselves symbols of ideas which have, in the customs of men, become incorporated into our language. They were presented in pictures, which finally became words, and in this way we have received much of our language.

Again: from the association of immersion with Christ's commission to the disciples to teach and baptize among the nations, there are many interesting and practical comparisons to be drawn. All acts of subordinate agents and officials, in all parts of the different governments of the world, are instituted and consummated through delegated authority from the leading and principal powers of the government. In our own government, every man acting under its auspices has to show that he has

lawful authority to act, and that he performs his duty in the name and approbation of the Commonwealth. This is the case all over the Protestant world; and in the performance of immersion there is something properly indicative of an entering into a new relation with the great Governor of the universe through his authorized agents. It is entering into a kind of a compact, that did not before exist. It is passing out of one state into another, and assuming a new relation to the Father, Son, and Holy Spirit.

This process of immersion is of all mysteries or institutions the most sublime and interesting to the mind of man. Look again. A gentleman after long living in a foreign land comes into this country, where our laws are such that the paying of even a large amount could not give him the right of suffrage until he is literally naturalized. He has no right whatever to go to the poll and cast his vote until he is politically born again, until he is regenerated through the relations of the law of naturalization; which law is, or ought to be, exercised more here than in any other country, so long as our fair land continues to be almost threatened with inundation by the present flood of foreign immigration. Under this wise and just system of government, you have, in the first place, on entering a new country where a government is established, with the intention of living there, we say you must first make a positive and absolute renunciation of everything, in a political point of view, of the country in which you were born and bred. Thus by a solemn renunciation of the mother country and government, you repudiate all forms of legal affinity and consanguinity of a political nature, whereupon you become an adopted citizen to a new relation, and under a different confederacy, having all the rights and immunities of a native born citizen. In this manner the wandering pilgrim is born again, and a man is religiously born

again as well as politically born again. Therefore we should not think it strange and unreasonable that Jesus, while conversing with Nicodemus, the ruler and master of Israel, might say to him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Thus these become important matters, inasmuch as they are so vital to the constitutional element of the Christian church and Christian profession. By them we can see and understand how a person becomes *ex facto* religiously as well as politically naturalized.

In returning from this episode to our text, we remark that there is an erroneous opinion entertained by many persons in regard to the word *in*, the true meaning and relations of which are so palpable, that we are almost ashamed to allude to it. Almost all nations of the earth baptize *in* the name of the Father, &c. Now, this is truly and rationally rendered baptize *into* the name of the Father, by the authority of Christ. The Greek word *en* is always indicative of rest and passivity, while *eis* signifies motion and activity. No one with any pretensions to education, would indulge in the solecism by saying, Go *into* the house. A man gets *into* a bed before

he can sleep *in* it. Hence we have the whole matter legitimately given. Baptize *eis* to *onomata*, into the name, and not *en* to *onomati*, in the name of the Father, and of the Son, and of the Holy Spirit—not Ghost.

Concerning the word Spirit, let us add, in conclusion, that there is not a single syllable, from the Book of Genesis to the last word of Revelation, to show that the Spirit had any authority. It was the Father of divinity, and not the Spirit, which had the authority. It disposes of the whole affair when we say, that the Holy Spirit is introduced as an agent of authority. It is always to be regarded in this light—as a messenger. The Saviour said he would send the Spirit after he went away from earth to heaven, as a messenger or mediator that could conduct matters better than his followers. The Spirit, as an agent, was to come and to act on the same principle or philosophy that a second or third person is better prepared to adjust difficulties for litigious parties than they are themselves; therefore the Saviour sent the Spirit to be instrumental in restraining the world from wrong, and to break down the demoralizing power of Pagandom.

LOVE TO GOD.

We can love nothing which we can neither know nor apprehend. We cannot love the unknown. Hence the almighty and invisible Father, when he would win our love, reveals himself. This revelation is made through his Son, who was "God manifest in the flesh." Immanuel—"God with us"—is his crowning birth-title. In the heights of the heavens, in the majesty of his glory, God cannot be seen by human eye. There his perfections and beauties are veiled from all human vision. "No man hath seen God at any time," says the lovely John, "the only

begotten Son, who is in the bosom of the Father, he hath declared him." The Son himself says, "No man knoweth the Father but the Son, and he to whom the Son shall reveal him." God is not revealed, manifested in the Spirit, nor in angelic nature, nor in the divine nature—but in the *flesh*—in the human nature. "The Word was made flesh and dwelt among us." Here we behold his glory, full of favour and truth.

From the hour in which John his forerunner closed his mission, Jesus has been the great Revelator for our race. In the last days—after the ancient pro-

phets had closed the testimony concerning him—God has spoken to us by his Son. The Son indeed speaks by the apostles ; but the Father by the Son. He gave to the apostles only the things which the Father gave him. The last book of the New Testament is the “Revelation of Jesus Christ,” signified to John the apostle. How competent was he to make a revelation ! How well did he understand our wants, and what was necessary to prepare us for a higher existence ! He was acquainted with God, and acquainted with man ; acquainted with heaven, and acquainted with earth. For he was God and he was man : he had dwelt in heaven, and he dwelt on earth. He once spake to Nicodemus about the birth into his kingdom ; and though it was something which should, in multiplied instances, transpire on the earth, Nicodemus marvelled. The Saviour says, “If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things ?” And then he declares his qualifications to reveal even the affairs of heaven, in these words : “No man hath ascended up to heaven but he that came down from heaven, even the Son of Man who is in heaven.” Who would ask for a revelation after the revelation of Jesus ? Who qualified like him ?

In order to love Jesus, we are not to draw upon our imaginings as to what he was before he descended to earth, or to what he is since he ascended from our earth. We are to love him for what he was while he dwelt among us. Our faith centres in him here, and our affections are drawn out to the *man* Christ Jesus, married to our nature and bound to us by so many endearing ties. Angels may gaze upon him now, and love and praise him for what he is—the glorified King over all ; but men must look upon him in the earth-sphere. They must see the divine manifestation—where alone they can see it to perfection—in a human form, amid tempta-

tion, poverty, suffering, and death. They must see it in his obedience in the Jordan—in his sufferings on the mount of temptation—in his continuous labors, all devoted to the good of others : caring for the poor—relieving the distressed—receiving the outcasts—comforting the mourning—healing the maladies of the incurable—and raising the dead. They must behold him weeping, groaning, praying—devoting whole nights in prayer. They must see how unselfish, how benevolent were all he did. He left the heavens where he was rich, and became poor for our sake. He wore the scarlet robe, the cruel thorns, and bore the cross for our sake. He endured the scourging, suffered beyond all human computation the agonies of the cross, and died for our sake. “Good will toward men” shone out of his every act, and tear, and prayer. From the cradle to the grave, let us follow our Immanuel, for he is not now afar off ; he has come down where we can behold him, and here we may learn the best, the sweetest, the most enrapturing and soul-elevating of all lessons—how to love God ! “We love him, because he first loved us, and manifested his love toward us.”

Love is the admiration of the beautiful. In Jesus, the beauties of our God, his excellences appear. They come down to earth in a person, that we may see them, admire, and love. The Jew could not know God as does the Christian ; nor could he love him as the Christian. He had heard that God was love ; but of its extent he was ignorant till Jesus came. He had read that God was pitiful ; but little did he know of that pity till Jesus exemplified it. He had read of the mercy of God ; but that mercy was veiled in mystery till Jesus died for our sins. Every declared attribute sounded upon his ear ; but could not enter the deeper recesses of his heart. The Christian alone can know, fully know, the true God, by knowing Jesus whom he sent.

The fulness of the Deity was in Jesus, and shone forth from him. He was all innocence—fair in his innocence—lovely in his innocence. Innocency was not his only virtue. All active virtues were his. His character stands out in fairest proportions, perfect in all its parts. In him were justice, goodness, love, pity, mercy, condescension—every grace to perfection. There is enough in him who reveals the Father, to study, admire, and love for ever. To see him is to love him. That spirit, all meekness, condescension, and a very fount of love, pity, and melting tenderness, is too lovely not to win love again. So immeasurably grand is his character, that, gazing upon it from every point of view, it presents increasing attractions, and new reasons for loving and praising him.

There is a power in this love more than is found in aught beside. For he whose heart has learned to love him aspires to his excellence: he wishes to draw near him, to be changed into that *image*: he would flee away from his sins to climb upward to the pure plain of innocence and virtue where walked our Redeemer. Companionship with Jesus will mould the character for heaven. Our earthly companions do much in forming our characters. True it is

that "Evil communications corrupt good manners," and equally true that loving the good of earth inclines us to virtue's ways. But to love Jesus, and to have his society—yes, his society; for we can have it—is to make us God-like, partakers of the divine nature. There is no power enabling us to subdue pride, endure temptation, bear affliction, suffer evil without resistance, root out of the heart every unhallowed passion—anger, malice, envy, selfishness, covetousness; in short, enabling us to overcome this evil world, but the love of God shed abroad in our hearts. With this love in the heart there is a peace, passing all understanding, and a heavenly calm, superior to all the turmoils of a sinful world. Nor time, nor affliction, nor persecution, nor temptation, nor aught of the inventive cruelty of men or devils can obliterate it. It grows stronger and sweeter under every trial, and mocks at fear under the most cruel tortures. No dark cloud hovers over the death-passage when love is present; but rays of holy light beam down from the upper sanctuary, and there is no gloom nor loneliness: the love-smile shows upon the pallid lips; for faith has heard a sweet voice say—"I will be with thee!" A. C.—N.

WILL MY EDUCATION EVER BE FINISHED ?*

EDUCATION is one of the themes that is now most discussed. The poor man strives to give his children an education, and it is the same with the rich. The poor man takes his children from the plough—from being hewers of wood and drawers of water—sends them to study books, and thinks they are becoming educated. The improvement derived from taking care of horses, cows, sheep, hogs, and poultry—from learning the business of the farm, is not so important. He thinks that it is not education. They must study books—fill their minds with the ideas contained in

them, and this gives them the qualifications desired. It seems to be the common idea that girls, as well as boys, must go through books for several years, and at the end of the time they will be educated.

It is not agreed on by all, what course is best. The learned differ in their opinions. It is the settled conviction of many persons, that when the ancient languages are patiently studied—patiently turned and trenched, they form the loam that best fertilizes the mind of man. Others believe that mathe-

* From the *Gospel Advocate*, July, 1860.

matics only trains and develops the intellect as it should be. Mr. N. P. Willis was in France some years ago, and concluded, when standing in a crowd of Frenchmen who were chattering and jabbering like magpies, that a knowledge of the French language was the only true education; and with that impression bearing upon his mind, he advised his countrymen and women to study that tongue very earnestly. He told them that verbs and exercises were tiresome, but if they persevered, they would find their use, should they ever visit the land of the fast-talking Frenchman. Girls often say, "When my education is completed I will do so and so." Most of us think that a time will come when we shall have acquired such an amount of knowledge that we will be able to lay aside books, and be educated men and women. Many think so, who know nothing that renders them agreeable and pleasant, who can do but little for themselves or others. They have studied books—have been at school, and their friends, and they themselves, think they must be educated. Is it not possible for persons to go through volume after volume, and then not be educated in the true sense of the word? The word education comes from a Latin verb, which signifies to lead forth, to draw out, to train. If this is the case when we speak of persons being truly educated, we should mean that all the powers of mind and body have been led forth—have been drawn out. Will merely going through books have this effect? It will certainly lead forth some of the faculties, but will cause others to lie dormant. Indeed, this constant poring over books disqualifies many for all physical exertion, and without this, the body becomes feeble and enervated. The mind sympathizes with the body, and both are incapable of having their powers drawn out, led forth, trained. Is it the office of education to fill the mind with knowledge, facts, and information, as a cistern is filled with water brought in buckets from another fountain, or is it the opening up of its own fountains? Are there not, as it were, hidden fountains that may be traced to their sources—that may have all obstructions removed, and be led to fertilize and beautify, to make streams burst forth in the deserts, and the desert rejoice and blossom as the

rose? Is education, as I asked before, a filling up of the mind, or is it a drawing forth from within? Is it not a bringing into exercise all the powers of mind and body? Cannot the body be educated as well as the mind? May it not become feeble, inactive, ungainly, unmannerly, unhandsome, for want of having its capacities led forth by a genial influence: or may it not become strong, active, graceful, easy, and beautiful, by such training as will call forth all its powers, and awaken all its energies? Persons may be instructed without being truly educated. They may have their minds full of knowledge from books, and still have but little knowledge of the faculties that are needed every day for the common purposes of life. Remarkable examples might be given; but I will only mention one. Neander is known as a man whose head was filled with the love of books. He was a professor in a college in Germany, was a church historian, was revered for his great learning and many able qualities, but in common affairs was a very child. He could not walk the streets of his own city without losing his way. His sister, a plain, common-sense woman, who thought like Solomon, that "much study was a weariness to the flesh," had to lead him about. Without her guidance, there is no knowing where his philosophical abstractions would have carried him. It might be a matter of discussion which of the two was the better educated. The study of books alone does not bring forth those qualities which render men and women gentle, good, and pure. It does not bring out all those sweet emotions and lovely dispositions which make earth a paradise. Edgar Poe had studied books; his intellect had been filled with the beautiful thoughts of the ancients and moderns, but his heart—his moral powers had not been cultivated. He let his gentle wife die of starvation while he was indulging in the most maddening dissipation. He went to the house of a lady he expected to call his second wife, and committed such outrages that it was necessary to summon the police. The Editor of the *Edinburgh Review* says, "He imagines that the lowest abyss of moral imbecility and disrepute had not been reached until Edgar Poe came." This man's intellect had been

filled with the knowledge of books, and had been led forth to produce poems that all must admire. I think no one can read his "Raven" without pleasure, or hear him talk of the "Tintinabulation of his Bells" without almost fancying that he hears it.

I have given examples of persons whom I have called instructed but not educated. I cannot refrain from saying something of a man whom I think must have had all his powers of mind and body "drawn forth"—must have been truly educated. His name was Arnold. He was master of a large school at Rugby. In his course of education, "the fear of God was the beginning of wisdom." He next inculcated gentlemanly conduct, and lastly, intellectual ability. It was not so much his effort to instruct as to draw forth. He tried to awaken the intellect, and thought that the main movement must come from within the pupil, and not from without. He thought that all should be done by him, and not for him. He preached to his boys on Lord's-day, and laboured with them during the week.

One of his pupils says of his preaching, "His voice was as soft as the notes of a flute, and as stirring as the call of a bugle." It was not the cold, clear voice of one out of danger, giving advice to those who were sinning and struggling below, but the warm, living voice of one who was fighting for us, and by our sides, and calling us to keep to him and to one another. This pupil visited the school after Dr. Arnold's death. He took the seat in the chapel he had occupied years before. His heart was full of the memories of his school life and his teacher. He would have given treasures to see him for five minutes, to tell him how he loved and revered him, and how, by God's help, he would follow his steps in life and in death. His system had an influence on the schools of England that has not been lost. The spirit of the educated survives the grave, and though dead, still lives, speaks, and inspires. He died in 1841, and left hundreds whom he had taught to believe in himself and his Maker to mourn him. I think such a man must have been truly educated, and conclude that a person is so when he has all his capacities for usefulness and goodness developed. He is not educated if he has the genius of Milton,

the power of Locke, the poesy of Burns, the easy flowing style of Goldsmith, or even the pompous elegance of Johnson, unless his mental gifts are graced by the will and power of doing good—unless his moral powers have been led forth on missions of peace and love to his fellow-beings.

I might speak of physical education, as it is first and most important of all. Without this, persons who devote themselves to books lose their energy, and the lamp goes out just when they think they have well trimmed it to give light to those around. In ancient times the body was educated if the mind was not. The young engaged in active sports that led forth all their powers. They ran races, boxed, wrestled, leaped, and jumped in every direction. They began early, and this training was continued till mature age. Everything was included that could render them capable of bearing fatigue and hardships. The young man who was most expert and active, had a light wreath placed on his brow, which was done amidst the acclamations of thousands, and he was afterwards held in the highest esteem by his countrymen.

In England, I have been told that students engage in some sports of ancient. English boys are taught to box, and in case of difficulties they use their fists, instead of pistols and bowie knives. They often walk ten or twelve miles, and deem it a light journey. The English ladies, too, walk a great deal, and take the children with them. The German student throws a wallet over his shoulder, and with his flute or violin to amuse himself and the natives, wanders over hill and valley studying Geology, Botany, and other branches of Natural Science to be learned in the woods. A writer upon the subject says: "In America, the student bends himself over his books with his feet perhaps on the mantle-piece. He studies a little and nods a little. When too far overcome by the gentle influence distilling over him, he owns himself conquered, and takes a good long nap, with the hope of feeling better when he awakes. A hearty dinner comes next, and he has to nap again. The time spent in napping and nodding is made up of many precious hours. He not only loses this, but his energies are enfeebled, and many have but little capacity for

the usefulness necessary in the active scenes of life. There are, of course, exceptions to general rules. I would ask if it is ever proper to say, "My education is completed?" Can it be possible for a girl fifteen or sixteen years old to say truthfully, "I have finished my education?" If she has studied at school for a few years, can she imagine that her powers of mind have been developed, and that there is no more need of exertion? Miss Edgeworth, in one of her tales, speaks of an old lady who always visited Miss Rosamond after she went home in vacation, to inquire when her education would be done with. Miss Rosamond's mother was not of the opinion that it could ever be finished, and always answered, "Never while she lives." I suppose, of course, that it was the idea of the writer, as she made her own education the business of life. Persons of experience say that a long life may be spent in educating one's self, and even then, perfection is not attained.

Newton, when an old man, said that he felt as "a child who had only been playing with pebbles on the shore of the great ocean of truth." If such a man felt he had done but little, how should the most of persons feel? Is there any room for being vain of the small amount of knowledge that can be acquired in youth? I think not; and I have heard it remarked that when persons assume such an account of superior advantages, it shows great want of proper training. In reading the life of Dr. Johnson, one is struck with his humility. He was considered the first scholar of England, and yet he spoke of his deficiencies—of his want of accuracy. When we reflect upon what we learn and what we do, we should know enough to make us humble. We would certainly feel so if we could compare the knowledge attained by ourselves with that which has been acquired by others, and with that which we may still make our own. Mrs. Virginia L. French, writing for the *Southern Homestead*, ridicules the idea of a girl "finishing her education," and says she will never send her daughters to a school where it is pretended that girls are "finished off." She thinks that ease, grace, elegance, true education, must come from all the associations of life that call forth all the powers, and lead them into active exertion.

I do not perhaps give her words, but her ideas. Books, I think, form only a small part of our education. All the events of life assist in it. The sweet and lovely things of earth, the buds and blossoms, the soft showers of Spring, and its dewy freshness. The influence of loving friends—of the Christian religion—the blessings that surround us—train, educate, and form our characters. Then there are the clouds and the storms, the dark days and the sad ones, the sorrows and the sufferings, to teach the soul and lead it forth to trust in God, and to act for the good of the world. In the words of a good writer, "The infant eye has its master in the Sun. The ear is attuned by the melodies and harmonies of the wide and boundless creation. The goings on of the heavens and the earth are the courses of lessons. The shows that are painted on the dome of the sky, and on the uplifted mountains, on the spreading plains and seas, are its pictured diagrams—immensity, infinity, eternity are its teachers." But go back. If education consists in filling the mind with knowledge—in drawing out all its powers for usefulness and goodness, can a young person say, "I have finished my education?" I think if we have proper views, we will consider that at school we have only laid a foundation on which to build in future life. Our teachers do not consider us educated. They advise us to go on and never be weary. Their counsel is, that we should make constant effort to continue our education, not only by gaining knowledge, but also by such a course of conduct in the duties of life as will develop our moral powers and increase our physical ability. There will always be something to do that will assist in the development of our faculties—something that will call forth energies of which we ourselves have not, perhaps, been conscious until the necessity came, which made the performance of duty necessary.

We never expect to speak of "having finished—of being educated." There will always be something to learn. There will be powers of mind and body that may be improved and led forth to greater perfection. There, too, are all the graces of the Christian character that we may make our own. This cannot be done at once. It takes long to

acquire the elegance and grace arising from the full possession of a meek and quiet spirit. We have to toil for what is useful and good. Labour is the price of all that is worth possessing. God has given it as the principal educator, as the means of leading forth the principal powers, and I might say moral and intellectual. Without mental labour persons will never become intellectual. Without moral labour the affections will not be led forth to make life sweet by all the kind and gentle actions that flow from them. Labour gives to the cup of existence all its zest—all its relish. It cannot be called a curse. The thorns and thistles of earth have been greater blessings than all the

flowers of Eden. Poverty and affliction may be numbered among these. The powers of man have been tempered to iron hardness by their sharp admonitions. They have called forth his energies and resources—have taught him to know himself, to help his neighbour, and to look to his God for help when he needs it. His strength has sprung up stronger and fresher under the clouds of trial and suffering. His soul has been braced and his body made firm by the keen cold winds of adversity. Out of darkness cometh light, and from the cold frosts and bitter snows have bloomed all the beautiful flowers of Spring.

E. R. H.

PASSING THOUGHTS.

WEALTH, admiration, and fame never cost me many thoughts, for I know that they are vanities and vexations, and would afford little comfort in the hour of death. But I do think it would be sweet, noble to win others to holiness; that the crown which our Father will one day bestow may be set with a few more stars brighter and lovelier than earth's richest diadema. And if by our walk and labour for others, we could turn one soul to God before our bodies are laid low, the consciousness of this would afford deepest consolation. And if the Christian friends who contribute to the support of the God-devoted and soul-seeking Evangelist, could frame their many deep thoughts, sublime and holy, into sentences—could unfold or bring to light their disappointments and determinations—their heart-felt sorrows and joys—you might fill pages and volumes with noble sentiments and wholesome truths; and these, in their world-wide circulation, might chance to meet the eye of those whose hearts have long since ceased to echo to the music of purified spirits, or to the truth of the Bible. And though the strains

would, in themselves, be quite simple, they might touch chords in these neglected and long-silent hearts that would vibrate back again pure emotions of love. Thus the expression of these soul-feelings might give consolation to suffering souls, and incite to noble efforts and deeds of love. And these poor souls would—as Longfellow beautifully expresses it—"Take heart again."

We would seek for love and cherish it—not that quantity which the world pursues, seeking no higher—but that love which is made known in Repentance, Mercy, Truth, Forgiveness, Humility, Prayer, Faith, and Hope—in godly deportment. Love for God, for heaven, for the aged pilgrim, tottering on the brink of the grave, for all disciples of Christ, and for the friendless orphan—this is the love which we should cherish. Such love as this has its ministries, is fraught with gentle blessings, and blooms as a flower to restore more than youth's delights when youth has fled. And it is

"Something sterling that will stay,
When gold and silver fly away."

SUE E. C.

BAPTISM FOR REMISSION.]

THE design of Christian baptism is expressed in the simplest language, to wit: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." The phrase

"for the remission of sins" is an inspired definition of the design of the ordinance; and settles the question with every man who is a practical believer in the divine inspiration of the

Holy Scriptures. We are compelled to accept the definition and apply it to baptism, or to reject it, and interpolate one of our own.

When the inspired apostle gives us a definition of *faith* — that it “is confidence, as it respects things hoped for—conviction, as it respects things not seen”—we regard it as final, and apply the definition to the term *faith* wherever we find it in the sacred writings. So also of the other—baptism. The Spirit of God affirms that baptism is *for the remission of sins*; and we accept the definition with as little murmuring and suspicion as we do that of *faith*—for both rest upon the same authority.

This is quite an elementary matter. The Scriptures must define their own terms and ordinances, or they are simply unintelligible to man. Human reason has no place here but to hearken and receive the simple statement or enunciation of the truth. The oracle defining the design of baptism is before the eyes of the world, expressed in language so simple and easy of apprehension as to force itself into the understanding. There is no place for exposition, interpretation, or learned comment; for no living man, nor even an *inspired* man, can speak or write in a plainer style than is employed in this instance. If a man blunder here, there is no apology for him; since he cannot blunder but by an act of unbelief. The sense of the definition rests on the certainty of child-like language. “Be baptized for the remission of sins:” if doubt or difficulty attaches to these words—then doubt spreads itself over the entire Revelation of God—over language as an *instrument* of thought. The result would force us into *universal scepticism*!

Among the many shining, sunlike aphorisms of the Bible, there is not one more perfectly transparent than the definition before us — *be baptized for the remission of sins*. The proposition, that there is but one God, is no plainer. The precept, Thou shalt not steal; or, Thou shalt not commit adultery—is no more intuitively certain. Learned exposition touching the language of the precept—Thou shalt not commit adultery, is as much required as it is touching the meaning of the phrase, “*for the remission of sins*.” If professed Chris-

tians choose to raise a fog over these simple intuitive words, and in their expositions lay down *principles* which lead to universal scepticism, it is to their own shame. We prefer to reverence God and common-sense more than to engage in such disgraceful work.

It is said that the same language (Acts ii. 38) is never employed again in the New Testament Scriptures, and this fact is brought against our position—against the *truth* of Peter's words. That the same identical words are never employed again, makes the case all the stronger. It clearly shows that the language in question is really the definition of the design of the ordinance. It gives the reason why a man should be baptized — the end for which he performs the act. It was, therefore, unnecessary to repeat, in strict form, the definition any more. An allusion is sufficient after this work of fundamental exposition—as, “Arise, and be baptized, and wash away thy sins.” Wherever a baptism is recorded, after the day of Pentecost, the purpose of the act—remission of sins — is implied, being preceded by the unmistakable definition uttered by the Spirit of the living God. There is but *one* definition of *faith* in the Christian Scriptures (Heb. xi. 1. Who will reject it because it is not repeated again, in the same identical words? The design of baptism is once given; and this definition is sufficient for every one who does not wish to interlope his own will and philosophy into the oracles of God. But the substance of the definition is repeated and implied in many passages; so that those who reject the design of baptism, as given by Peter, because the same language is not employed again, are self-condemned in the rejection of the same truth substantially uttered in many forms.

The sects reproach us for holding that baptism is for the remission of sins. They reproach the Holy Scripture as much as they do us. They might as well stigmatize us for holding that the Bible is an inspired volume, that God has been manifest in the flesh—that there will be a resurrection of the dead, both of the just and the unjust. They might as well shame us for holding that murder and adultery are forbidden in the Bible. There is a perversity in the conduct of the sects to-

wards us on this point, that defines description! The demon of sectarianism shows its giant and terrible form, just here:—

"With head uplift above the wave, and eyes
That sparkling blazed, his other parts
besides

Prone on the flood, extended long and large,
Lay floating many a rood."

And why do they stigmatize us? *For accepting and teaching the definition of the design of Christian baptism, in the precise words of the Holy Spirit!* This is the head and front of our offending: no more. They reject this inspired definition. Here is the issue.

The sects accuse us of making a "saviour of baptism." This is mean. Tom Paine said that the New Testament required a man to believe that the living God committed debauchery with a woman. There is as much piety and reason in Paine's blasphemy, as there is in the charge of "baptismal regeneration" preferred against us. If a man deny that Jesus is the Messiah, we all say he is an unbeliever, and that he gives God the lie. But if a man deny that baptism is for the remission of sins, he is honeyed all over by the sects, as orthodox and evangelical! Yet there is as much unbelief in this last as in the first. It gives God the lie to the entire extent of denying the Messiahship.

Again, the sects complain that we preach baptism continually. Having rejected the design of baptism, they do not wish to hear of it. It is a prickly pear in their consciences. But they might as well complain that we preach faith and repentance continually. We preach all three continually, to sinners. We have as much authority to preach baptism as they have to preach faith and repentance. The Apostolic commission is the basis of all true preaching. Take this away, and no one has the right to preach anything. Baptism is in that commission, is authorized by it, and made obligatory to the same extent as faith and repentance. The suppression of one term of the commission, is a corruption of the whole instrument. To offer remission of sins on faith alone, or on faith and repentance, to the exclusion of baptism, is an apocryphal gospel. There is no more authority for such a gospel than there is for Platonism or the infallibility of the Pope.

It can only work ruin and disaster. Unbelief, disobedience, rejection of God's Word, and the substitution of human policies and expediences, in place of the divine plan and justification, as naturally grow out of this pseudo-gospel as the tender bud grows out of the twig in the Spring of the year.

Again, they tell us we are uncharitable. This is a confession of sin. "Who has hindered you that you have not obeyed the truth?" Who has compelled the sects to mutilate the commission, to reject baptism "for the remission of sins"—to invent a new system of getting pardon, unknown to the Scriptures? Who has forced them to embrace and preach an apocryphal Christianity?—to exchange the apostolic practice for one of purely human origin and authority? They have done these things of their own choice, and if the Word of God bears hard upon them—if the sword of the Spirit wounds them fatally, there is no uncharitableness in us. We had as soon preach the "mourning bench system" as the apostolic commission, if it were a part of the divine commandments. But it is not known to the Bible: it is purely a human expediency and fleshy policy. We dare not touch it. *The Word of God makes no provision for errorists.* We can make none.

It is a great privilege to suffer shame and reproach for Christ. It lifts a man above himself—above the world, with its treasures and fame—above the midnight throne of stars, and associates him with the elect spirits and martyrs, whose pathway on earth was sprinkled with their tears and blood! It gives to the soul a dauntless courage—a heroism in the presence of danger—a lofty contempt of pain and suffering, which glorify a Christian, and make him appear in the midst of his persecutions like an angel standing in the temple of light! It is better to stand upon the Word of God—upon the simple faith and practice of the Apostles, and be disgraced in the eyes of all the earth, than to be enthroned in earthly fame by embracing a corrupted form of Christianity. The authority of the Bible is before popular plaudits. I rejoice that the sects have left deeply scored in their vile abuse of us the unmistakable proofs of their own unbelief and rejection of the Word of God. Let them proceed.

Men may disgrace the truth, but the truth will not disgrace them. Men can no more kill the gospel than they can drag Messiah from his throne and murder him again. The onward progress of the truth will sweep from the earth every refuge of lies, and crush to the dust every missionary of the Arch-apostate. He was a liar from the beginning, because he did not abide in the truth. He departed from the truth, and fell

"Nine times the space which measures
day and night
To mortal men."

Let others fear. God has not deserted his own Book—nor will he suffer his

own *definition* of the *design* of baptism to lie under the reproaches of sectarianism for ever! God will bring up this truth from the night of the Apostasy, and make it shine like a sea of glass mingled with fire. Let us, then, be faithful to the gospel. We are glorified by the persecutions through which we have passed. Our reproach is the reproach of the Master. I had rather bear it than be crowned with orthodoxy and fill the proudest pulpit in the sectarian world. The day of Pentecost is our foundation. Here is the glory and the power of God.

"Believing, we rejoice."

J. W. C.

THE SPIRIT'S OPERATION.

PERMIT me to call the attention of our brethren to one thing, which now occupies a large share of their time, to wit, what is called the "operation of the Spirit through the word." I wish simply to inquire where I shall find this phrase or idea in the Sacred Volume. God and his Word are one and inseparable, and what he has joined together, let no man separate—what the Spirit of God does, the Word does; and what the Word does, the Spirit does. I know nothing that the Spirit does only as he says or speaks to me in intelligible words (1 Cor. xiv. When I was summoned by the church to show how the Holy Spirit operated in the sinner's heart to change it, I took these positions: that God spoke to all men who had the Book in that book. "Unto you, O man, I call, and my voice is to the sons of men," Pro. i.; that men have eyes to read that word, and ears to hear God speak to them, and have reason and hearts to believe God; and that if God gives to one sinner the aid or help to the amount of the point of the finest cambric needle to enable him to believe, and withholds the amount from other sinners, without which they cannot believe God, and without which *aid* the word of God is of no use to such sinners—we had as well be without his word till that amount come to us, and that we had as well go the whole hog, as we said in another place, and state that the Spirit regenerated him without the word; and on this hypothesis, the Bible was useless

as a fifth wheel to a vehicle in the conversion and sanctification of sinners. I am at this point yet. Paul, the Apostle, one of the ancient captains of our faith, says, "For this cause also thank we God without ceasing, because when you received the word which you heard of us, you received it not as the word of men, but as it is in the truth, the word of God, which effectually works also in you that believe." What are the facts in this case? 1. We give thanks to God without ceasing. 2. Because they received or believed God's Word, not as the word of men, but as the Word of God. *This word of God believed, worked effectually.* This something that is now overperadded, 'is it given to the word? What for? When given, will it do more than to work effectually or powerfully in the conversion, faith, and salvation of the sinner? If not, why is it given? It can do no more than produce faith and obedience. These are produced by the Word believed. Why, then, give this something to do that which the Word does without it? Does God do supernumerary or unnecessary things? If the sinner were to receive one hundred operations, they could do no more than to *work in him effectually* to believe and be saved. This one passage forever nullifies a thousand such dreams. What power there is in the proclamations of kings, emperors, rulers and presidents, governors and judges, to produce war and death! How effectually does the word of even a private indi-

vidual work in another person, when he says to him, "You lie! you are a rogue! you are a murderer," &c. Do not these words produce deaths, duels, wars? Is God's Word less powerful than man's, that he must add to it before it is worthy of universal acceptance? What tremendous and extraordinary effects have been produced by the ancient and modern orators! Has not one speech wrought the life or death of thousands and millions of our race? Must God give security for what he says? Does this dream that is now so much wanted operate on the sinner before faith to produce faith, without which he can no more believe than he can make a world? Did not Adam believe the devil without this something? Yes, he did. Is the devil more worthy of belief than God? No. Is the Bible true? Yes. Is it wrong to believe the truth? Is it wrong to believe God? No. Do we not believe all the false religions in the world? Yes. Does the Spirit of God aid us to believe lies? No. Do not some persons believe nearly all lies? Yes. Can we not believe God easier than we can the father of all liars? He that believes not the record that God has given of his Son, has attempted to make God a liar, which is the greatest sin we can be guilty of, and for which we are to be damned. "He that believeth not shall be damned" (Mark xvi.) No man is so wicked that he cannot believe. The demons believe. Wicked

men believe what they choose to believe. Our Saviour said the fourth class of hearers received the seed, or word, into good and honest hearts. How many of the popular preachers believe that some persons by nature have *good* and honest hearts? If any of our junior brethren have more light than I have on this subject, let us have it. If they have any revelation from heaven since John wrote his Amen, let us know what it is. We do not want any voices, visions, dreams, higher laws, inner lights—nor what my father's old Tom used to call "Jack-me-lanterns"—nor lightning bugs, nor meteors, nor mediums, nor mutterers, nor peepers, nor diviners, nor fortune-tellers; but we want to know what this operation is without the Word, before faith—this personal, immediate, direct, and almost miraculous operation which every convert receives to enable him to believe, separate and distinct from above the Word. I ask for chapter and verse. I freely confess that where God's Word fails to enlighten and instruct me on spiritual and divine matters, I am in the dark. I have not had any revelations, nor additional light, above that Word. The voice of the Lord is powerful. With this Word, or hammer, he breaks nations, cities, and communities to pieces. The Lord is in his holy temple. Let all the earth keep silence before him.

J. C.

"HE KNOWETH NOT HOW."

THIS text informs us that when we sow a seed in the ground it grows up in a manner entirely unknown to us. We know not *how* it grows. Another Scripture says, "God causes to grow," but *how* he "giveth the increase" he has not informed us. This "*how*" is a great mystery, beyond the reach of human knowledge. Whether God operates directly or indirectly, in the production of a vegetable from the seed, is a question as far beyond our powers to resolve as it is unnecessary for us to know. As this vegetable growth is the divinely authorized explanation of spiritual growth, it would be well for us all to see how far the illustration will carry us to the decision of the spiritual question involved.

And here I have a question to propose for solution by either of the parties who have been contending about *how* the Spirit operates. As the whole controversy turns upon this one hinge, I hope some one who "knoweth" will give us a little light. I have never as yet been able to commit myself fully to the "*direct*" nor to the "*indirect*" doctrine of spiritual influences in conversion, for I am not one that "*knoweth how*." But I here state, that I will adopt the theory of either party if a satisfactory answer can be given to my question commanding my judgment to said party. Moreover, I will preach and forward such view with a devotion just in the ratio of its importance to the conversion of the world, as soon

as some one will show me what to preach.

The query I would propose, then, is simply this: *Has God laid up in the system of nature—in the influence of the sun, rain, soil, air, &c.—all the powers necessary for the growth of vegetation, or is it necessary for him to add to all these influences an immediate, “direct” energy to “cause it to grow?”*

Read it over again, if you please, for this is the point upon which the whole controversy turns. “Paul may plant and Apollos water, but God causes to grow.” How? Has God lodged all the power necessary to conversion in the system of Christianity—in the simple planting of the good seed of the kingdom in the good soil of an honest heart—or does he add to all these his own direct spiritual agency to convert the sinner? This latter question will be of very easy solution when once the question that I have italicized shall have been fairly answered. I hope I am understood. If God has anywhere in his word or works told us *how* he operates in “giving the increase” among the vegetables, whether it is by “direct” or “indirect” means, or by both, we ought to learn what he has said, for this instruction would strongly intimate to us that we ought to understand the same principle as it is involved in theology. And if he has never been at any pains to explain his *manner* of working in nature, it would seem that he is quite indifferent whether we understand *how* he operates in spiritual things. As the former explains the latter, it is plain that he did not intend us to go beyond the explanation, nor to fall short of it. Whoever “*knoweth how*” in the former case, “*knoweth how*” in the latter. I know not: who will instruct me?

I do not wish to be understood as having no settled convictions myself

touching these questions. On the contrary I am, and have, for years, been well convinced that both sides of the issue involve alike untaught and speculative theories, of the truth of which both parties are alike ignorant. Even if metaphysicians could cipher out the truth in the case, the common mind never could, and this alone is sufficient to stamp it as inapplicable and profitless to the masses, for whom the gospel was designed.

I have never yet heard one Scripture quoted to prove the “direct” influences of the Spirit, which might not be fairly enough understood as an influence exerted through the word; nor have I ever heard one argument for the word alone theory, or that theory which goes to prove that *all* influences upon the sinner are exerted through the word alone, that covered half the ground necessary for a logical proof. I have, indeed, no more fellowship with the one theory than with the other, for when neither of them is pushed forward as a term of fellowship, they are alike schismatical. (To say that God has no other means in the universe to bring to bear upon sinners except his word alone, is one of those universal negatives that never can be proved.) God may have a million ways of influencing men to do right, that we have never heard of; yet we cannot prove that he has ever used any more of them for the conversion of the world, than those committed to us. If we plant and water, God will surely “give the increase.” This result he may effect in any way it seemeth good to him: I have no concern about it. He may send his Spirit, or his word, or both, in the hearts of all sinners every day in the year if that seems best to him. We should have no quarrel over it, for the sown grain springs up we “*know not how*.”

T. M.

CONVERSION.

THERE is nothing of an essentially religious character about this word. It simply means *to turn*, with the intention of proceeding in the direction towards which the person has turned. It is used to express a relapse into error as well as turning from error to truth, as in Gal. iv. 9, “But now after you have known God; or, rather, are known by

God, how *turn ye* again to the beggarly elements of the world, whereunto ye desire again to be in bondage.” And in 2 Peter ii. 22, The dog has turned to his own again.

The sacred writers, however, have used it to express a change in the religious views and practices of men—a turning from the worship of idols to

that of the true God ; or, indeed, from any human system of religious thought or procedure, to that revealed from heaven. Like repentance, it has its origin in the mind, and its developement in conduct. It must not be confounded with repentance, but must be recognized as co-existent with it during the life of man. Because, to speak of a man as thoroughly repented, you must speak of him as thoroughly reformed and purified in life and spirit ; else you must simply regard him as actuated by such a changed disposition as will ultimately result in this. So, to speak of a man as thoroughly converted, you must speak of him as having obeyed perfectly the will of God in His *special appointment* ; or else you must regard him as actuated by such a spirit as will accomplish that will in due time. Both repentance and conversion are founded on knowledge—the former, of virtue in its essential and eternal nature—the latter, of a special communication of God in regard to obtaining immunity from the consequences of the past, manner of approach to God, and the proper means of strengthening ourselves for the work of repentance or reformation.

In illustrating the difference between these two principles, we would refer to the Decalogue. The command not to steal is associated with repentance ; that not to make any graven image of God with conversion. It will be observed there is an essential difference between these two commands, yet both are very practical. In conclusion, we would say, that wherever we find the moral nature of man spoken of in regard to its change, we look for the word "repent," "*metanoeo*," or its derivatives ; and whenever we find his religious conduct or mode of gaining acceptance with, and worshipping God referred to, we expect to find the word translated "convert," (*epistrepho*) or its derivatives, and the converse.

We will now proceed to refer to some of the passages where this word occurs, to prove what has been advanced. The passage, Acts iii. 19, has already been referred to, but we would again introduce it as being the first recorded use of the word in the form of a command. Reform your lives, and turn from Judaism to Christianity, is, we believe, a true commentary. The Jews had never been told to do anything like this before ;

consequently, they had not been told to convert in all the preaching of John or Jesus.

Acts xiv. 15, Paul preached to the Lystrians that they *should turn* to God from such vanities as they were practicing, viz. preparing to offer sacrifice to them as if they were gods. It was not here a question of moral conduct.

Acts xv. 3, Paul and Barnabas passed through Phenice and Samaria declaring the *conversion* of the Gentiles. Observe that this statement is connected with the dissension concerning the Law of Moses (the form of worship.) The object of Paul and Barnabas was, to show that the Gentile Christians should not be burdened with that Law — that they had accepted the terms of the Gospel, and that they required not to be hampered with the ordinances of Moses. It was not a question of morality.

Acts xxvi. 18, Jesus told Paul that he had chosen him to send him to the Gentiles to open their eyes, *to turn* them from darkness to light, and from the power of Satan to God. Here the reference is to the purity of worship ; the light of the Gospel economy being substituted for the darkness of human speculations. In verse 20, Paul shows that reformation of character was required also. This seems deducible, however, from nature, and scarce required a special mission to proclaim its necessity, nor even its character ; but no one could preach conversion unless God had supplied some definite course for man to take. In Acts xx. 21, Paul says, he testified to the Greeks the necessity of repentance towards God, and faith towards our Lord Jesus Christ. The latter expression occupies the place of the command to turn, (Acts iii. 19) and is to a certain extent an exposition of it. It still, however, points towards God-given truths and God-accomplished facts. The faith here spoken of is faith in a Saviour and a King, distinct from confidence in a moral preceptor. In Luke xxiv. 47, remission of sins occupies the place of faith in Christ, (Acts xx. 21) showing that that is the result of faith in Christ. In Acts ii. 38, baptism is found in the position which faith in the one passage, and remission in the other, hold in regard to repentance. These three passages offer a clear exposition of the meaning of Acts iii. 19, viz. : Such a faith in Christ as will in-

duce us to obey his command, to be baptized in water into him, will procure remission of sins. Such a one, and such only, is converted or turned. Thus conversion, baptism, remission, faith, may be, as indeed they are, used interchangeably. Baptism suggests other positive ordinances; remission from past sins suggests forgiveness in the time to come. Faith in the death and resurrection of Christ (1 Cor. xv. 1) suggests his return. All these are associated with conversion, which thus becomes the great means whereby repentance accomplishes its perfect work.

The peculiar quality of a thorough conversion, then, is a practical recognition that God has prescribed not only objects of faith, but the *form of worship*. The errors of the Gentiles lay not only in the falseness of their objects of worship, but the falseness of their forms and ordinances. Neither will worship, (a choosing one's own manner of worship) nor indifference to ordinances, can characterize the converted. Indeed, it would be a contradiction. The greatest importance is attached, therefore, to the *form* of sound words delivered by Christ and his Apostles. Conversion depends for its existence on them. A thorough reformation of character cannot be expected in the absence of conversion, or an obedience to positive ordinances, the result of faith in Christ, the given one; as this faith is the cause, and these ordinances the channel through which strength is conveyed to accomplish it. This idea is conveyed in James v. 19, 20, "If any of you do err from the truth, and one convert him, let him know that he who *converteth* the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." If from no other reason, the use of this word "convert" here, leads to the conclusion that the Apostle is referring to one who may have been seduced from the true worship of God, and that he was thus cut off from the means of carrying out a reformation of character which he still might have a desire to do. The phrase, "the error of his way," seems more applicable to a form of worship than a declension of character. It

will be observed that conversion is rather regarded as a *means* than an *end*. The sinner, wandering away from the truth, loses the means whereby he may purify his spirit, and thus carry out repentance; and he who brings him back to their influences again may be said to save him. The things to which conversion refers, or with which it stands connected, are all means. Faith, baptism, remission of sins, are all the means whereby we obtain salvation, as they are the appointment of God to enable us to reform—become like Him.

Jesus, upon several occasions, used this word in the exact sense we have given to it. Matthew xviii. commences with a question from the disciples as to who should be greatest in the kingdom of heaven. Now this was not a question bearing on moral conduct. It was impossible that they could doubt or dispute in regard to moral excellence. We must give them credit, we think, for sufficient perception of the glory of virtue not to raise a question affecting it, or carry such a one to their Master, its embodiment. It was a question of *legislative authority*. Who shall occupy the highest seat in the council of heaven, supposing all equal in virtue?—is the commentary we would make on the question. Now notice the reply of Jesus. He took a child, the type of implicit obedience, having no will, doing just what it is told, and said, Unless you are converted, and (or even) become as a little child, you shall not enter the kingdom of heaven. Our commentary, You shall have as little to do legislatively in that kingdom as a child in its parent's sphere; you must all do exactly as you are bid. It is not humility in relation to our fellows that Jesus inculcates, it is *total self-abnegation of will in the presence of God*. We certainly think that the general application of this passage to humility is wrong, if by that we intend to convey our general conduct towards our fellows.

Fearing that we have occupied too much space at one time, we will defer further remarks; but there are certain corollaries and conclusions which result, that call for further attention.

M. KER.

Every one that loveth Him who be-
gat, loveth him also who is begotten.

Christian love emanates alone from
God, for God is love.

THE SEPULCHRE.

JESUS is dead. This is the grave of the Messiah. He who was crucified on Calvary is now entombed. The first night has come when Jesus sleeps. How gloomy and how sad! The city slumbers and silence reigns. The song is hushed, and in the garden where the Saviour lay no voice is heard. It was a solemn night, yet it was glorious. Let us in spirit go to the sepulchre; tread gently, for the ground is sacred. This is the spot where heavenly sympathies centre, and where the guardian angels are. The bright fair moon illumines the heavens, and the stars look down upon the scene. How careful have been the murderers. The seal how fast, the stone how weighty. Poor human folly thought the work secure. How soon that seal was broken; how easily the stone was rolled away. The arm of God is mighty. Who can his power withstand? The bright day has come; the sun shines, and through the garden life and beauty reigns; but Jesus sleeps, and the dark shadows of another night fall on the grave where lies the patient sufferer. This is holy ground. Here are the presence and the power of God. Slowly the dark night passes. No human being nears the spot where Jesus lay. The watchers sleep. Silence reigns. God makes bare his holy arm. Angels are quick to do his bidding. The seal is broken, and the stone is rolled away. He who had power to lay down his life, has power to take it up again. The dark and mighty grave could not retain him, and Jesus rose, the conqueror of death and hades. While at the sepulchre, my spirit feels near to the Saviour. His fond disciples, where are they? Have they forsaken Him? What a sad lesson this doth teach us! The night is passing away, and just before the morning comes, the Saviour, by the power of God, rises a victor from the tomb. The Son of God, clothed in the light of resurrection's glory, left the dark and lonesome grave to obtain for man through the eternal ages, the happiness and joys of immortality. God's love and power were in and all around the sepulchre. His glance was in the grave, and now his mercy and his love shall triumph. Heaven shall conquer—hell shall be abased. Angels shall do his bidding, and Jesus the Christ is

raised from the dead. The time has come; death has lost its power, and the Saviour of the world comes forth, and by his resurrection gives us the assurance, that if we put our trust in Him when the last day shall come, we from the graves shall rise to honour and to endless joy. When Jesus arose from the grave no human eye beheld him; God and the angels saw the change from death to life. Heaven was present, the world was absent. His Father in his holy love was there, but his disciples were not. Christ is risen: the grave-clothes remain: the grave has lost its prey. Christ is risen: this is our hope, our glory, and our joy. Christ is risen for us, that we may rise to heaven. Let every heart respond. When in the name of Him we meet to break the bread, let us with gratitude exclaim, that Christ is risen. Mary, with loving heart and anxious soul, while it was yet dark, went to the sepulchre. The grave was empty, her Lord was absent. Not for one moment did she think her Lord had risen, though this truth was uttered by an angel; her credence was withheld, and she yet fears that he had been stolen, and as she weeps exclaims, "They have taken away my Lord, and I know not where they have laid him." How lonely Mary felt without her Saviour! And so with us; his absence must be death, his presence life. Suffering sister, weep not; Jesus is near—thou knowest it not, but he is with thee; he feels thy love and counts thy tears; he will be with thee, weeping daughter, and when thy troubles like a flood threaten to overwhelm thee, he will whisper to thy troubled soul the gracious words of peace. And while she weeps the loving Jesus speaks to her, and yet she knows him not. Again the Saviour speaks, and Mary knows her Lord. What a blessed meeting was this! My loving Jesus, who was crucified and buried, lives! Her heart thrilled with fear and joy; faith and love mingled, and in the fulness of her soul she adoringly said, "My Lord, and my God." Deep was her love, bright were her prospects, strong was her faith, and ardent was her wish to tell to others the delightful news that Christ had risen. She now beholds Him who is the resurrection and the life. He was

her friend, her light, her glory, and her guide. He brought the blessing of eternal life, and gave the precious boon to the believing poor. Hail! holy, sinless Jesus! thou art the light of life — the day-star from on high — the Son of God — the Holy One. Friend of the needy, sufferer for the sinful, he died the death that we might live the life eternal. Death over him is powerless — hell's violence is defeated. Clothed with a spotless glory, he lives for evermore. My brother, dost thou fear death? Think of thy Saviour. Does the dark grave appal thy soul? Look to Jesus. Though when upon the cross his loved ones left him, He, in the hour of death, will not leave thee. When thy body is becoming weaker, He will increase thy faith. When thy worldly prospects are all fading away, He will unfold to thy spirit the prospects which are pure and heavenly. When thou must say farewell to all thy earthly friends, He will receive you into his loving arms, and prove himself to be a friend who sticketh closer than a brother. Death severs the Christian from the world, but his soul passes to the presence of God! How solemn it is to die! — to leave all our friends, our children, and our loved ones! How gloomy and horrid would the change be, had not the Saviour died! Where would have been our hope? Dark, cold, deep, lonely, unsocial, greedy, and potent Grave, thou hast been conquered. Christ is risen! This is the rainbow of the Christian's soul — this is the key-note of the Christian's song, for in the resurrection

Christ has become the first-fruits of those who slept. All must tread the dreary passage of the tomb. Kings and peasants, rich and poor, learned and ignorant — all must enter the dark realms of death. How the soul would shrink from it with horror, but for the Gospel promises! Christ our King has trod the path of death. So now to all the faithful and obedient ones, it leads to heaven, to deathless glory, to realms of peace, to holy angels, to sacred songs, to spirits saved, to spheres of light, to cherubim and seraphim, to Jesus and to God. How cold must be the heart which is not moved by a Saviour's love! How desolate and dark must be that spirit which is not the subject of the good hope through grace! How useless the life which is not hid with Christ in God! Out of Christ everything is poor — in Christ the poorest are made rich. Out of Christ death and vengeance meet — in Christ life and mercy are found. Farewell, cold sepulchre! Jesus hath left thee, and is now enthroned in all the deathless splendour of heaven. He is our only hope. Gratitude, shout thy praises! Hope, plume thy wings! Faith, be strong and valiant! Music, swell thy notes! Affection, cling to Calvary! Let all doubts fly away, for Jesus, our enthroned Immanuel, sits by his Father's side to hear our prayers, to plead our cause, and to impart with a benevolence worthy of a God, the blessings of immortal life.

J. I.
London.

DIALOGUE.

BAPTIST.—Good morning, neighbour; I have come over this morning for the purpose of investigating the difference that exists between us on the subject of baptism.

CHRISTIAN.—I am truly glad to see you, and hope that our conversation may be mutually edifying.

B.—In the first place, then, it is necessary to know the extent of the difference before we proceed to a regular discussion of said difference. I propose, also, that we commence the investigation, in the first place, by examining the office of baptism.

C.—Very well. Then, to come to the

point, what is the office of baptism in the Christian system?

B.—It is a door into the church.

C.—You mean it is a door into the Baptist church?

B.—Oh, no! We baptize into the Christian church.

C.—What do the Methodists, Calvinists, &c. baptize into?

B.—They also baptize into the Christian church.

C.—If you all baptize into the Christian church, how then do they get into the Methodist and Baptist churches?

B.—Why, Sir, when we baptize them they are Baptists. When the Metho-

dists baptize persons they are Methodists, &c.

C.—It is a Baptist and Methodist baptism, then?

B.—I tell you that we all baptize into the Christian church. We are branches of the church. We are Christians in each branch, and persons baptized into either branch are baptized into the Christian church.

C.—Then suppose we baptize them into the body of Christ, how, then, will they get into the branches?

B.—Well, Sir, if they are in the branches, they are in the tree.

C.—Then the branches constitute the tree, or the church of Christ, and being one in Christ, must bear the same fruit.

B.—Precisely.

C.—Then the Methodist branch bears Methodists, and the Baptist branch precisely the same kind of fruit?

B.—Baptists do not produce Methodists.

C.—How, then, can each branch bear the same kind of fruit? But listen! Do you hear a disturbance among the branches. Why the Baptist branch refuses to partake of the root and fat of the tree (Lord's Supper) with any of the other branches. See, it is literally cutting them off, saying that the Pædobaptist branches are covered with excrescences, (infants) and that it can never be a healthy tree until such diseased limbs are lopped off.

B.—You run your figures into extremes. It is not at all necessary that every branch of a tree bear the same kind of fruit.

C.—It is your own figure. You represented the tree as bearing the same kind of fruit on each and every branch.

B.—Now I will change the figure, and take divine authority for the pattern. A tree may have different branches "grafted" into it, as the olive tree, described in Rom. xi. and each branch bear different fruit from the others. Wild olive branches were there "grafted" into the tame olive tree.

C.—According to the nature of grafting, if a branch of a pear tree was grafted into an apple tree, that branch would still bear pears. But do you not understand that rule to apply to the tree of Christ?

B.—Why not, Sir?

C.—Did not those wild branches, the Gentiles, bear the fruit consisting of

fornication, idolatry, covetousness, and other works of the flesh, before they were "grafted" into the tame olive tree?

B.—Yes! Paul tells us that the Gentiles bore such fruit.

C.—Then, according to your illustration, and the nature of grafting, they should bear still the same kind of fruit after they were engrafted into Christ.

B.—There you are mistaken again; for the wicked branch grafted into the good tree must partake of the nature of the good tree, and bear precisely the same kind of fruit that the good tree bears.

C.—Then if all the branches must bear precisely the same kind of fruit, the conclusion is irresistible, that the Methodist branch must bear Methodists, and the Baptist branch precisely the kind of fruit.

B.—I suppose that we have misapprehended each other, and overlooked the fact that fruit in Scripture refers to individual conduct; that individuals bear good or evil fruit, according to the state of their hearts.

C.—Suppose we turn, then, to the good olive tree, in Rom. xi. and see to what it refers, and of what it was composed.

B.—Well, Sir; the root was Abraham, and the Jews his fleshly children, the natural branches.

C.—And the Gentiles the wild branches, who became the branches or children of Abram through faith.

B.—And each individual branch must bear now good fruit instead of their former evil fruit.

C.—And being partakers of the root and fatness of the good olive tree, must bear the same fruit.

B.—Exactly. But I wish to hear no more about Methodists bearing Methodists, and Baptists bearing the same fruits.

C.—By the way, at what time was the Baptist branch grafted into this tree?

B.—Why, Sir—why, Sir, the Baptist is the true church all the way down from Christ; it is the good tree itself.

C.—What? Are the other orthodox churches branches of them? Recollect that you said they were branches of the true church.

B.—Very well, Sir.

C.—Then, if the Baptist is the true church, they are branches of the Baptist church. If so, the Baptist tree bears

Methodists, Presbyterians, &c. including all of their varieties ; together with a great many species of Baptists.

B.—There never was a Pædobaptist church a branch of the Baptist church, Sir.

C.—If they are branches of the true church, and yet not branches of the Baptist church, how then can the Baptist be the true church ?

B.—Why, Sir, we are compelled to treat those sects with courtesy. But to come right to the point, they are only the branches or descendants of the mother of abomination, the Roman church.

C.—Then, not being branches, they are not part of the Christian church, are they ?

B.—Well, Sir, I dislike to say it, but they are not, really.

C.—Their baptism, then, is not Christian, but sectarian ?

B.—Exactly ; their baptism or sprinkling is only a door to sectarianism.

C.—To be consistent, they should baptize into the names of those after whom they call themselves.

B.—It really seems so. As Paul says, when the Corinthians called themselves after him, " Were you baptized into the name of Paul ? "

C.—Wesley, Calvin, Arminius, and Luther, should have been crucified for them also ; should they not ?

B.—Why, yes, they should have worn their names a little more scripturally ; for Paul says to those who say, I am of Paul, and I of Apollos : " Was Paul crucified for you ? "

C.—Then it is necessary, according to Scripture, that those whom we call ourselves after should have been crucified for us, and we also baptized in their names. Tell me, then, if John the Baptist was crucified for you, and you were baptized into his name.

J. E. E.

A SECRET : OR THE PROFIT OF GIVING.

MEN are so disposed to attach the idea of profit with getting and receiving, that they wish to get all they can, and give as little as possible ; and the reason is, they believe it unprofitable to give. If convinced that it was in any way profitable, they would not be so criminally slow to believe the saying of the Lord Jesus—" It is more blessed to give than to receive." Though the *profit* of giving is not the only, or the strongest, reason to establish its blessedness, yet, a confident persuasion of this one would probably be more efficient than any other in securing the attention of of men to the great subject of giving. Not having such a persuasion there are many guilty—yes guilty—of disbelieving not only the plainly inspired declaration cited, but numerous decisive promises from the same high authority. If, therefore, the profitableness of giving can be proved, something will be gained.

Before investing in any enterprise, or expending any great amount of labour in securing an object, the great inquiry is, " Will it pay ? " An affirmative answer usually seals the determination to make the experiment, and nerves the arm for effort ; while a negative prompts at once the decision to have nothing to do with it. Though generally shrewd

in calculating, men are often disappointed. So anxious are they to make, that they are often willing to pay something for a "*good chance*."

Hence, in newspapers and circulars we often see advertisements proposing for a few postage stamps to send information as to some " profitable and honourable employment, by which any energetic young man or woman can easily realize from ten shillings to a pound a day ; " " how to get rich ; " or " a hundred ways to make money, " &c. But those who are short-sighted enough to risk such chances get nothing, as a general rule, only the undesirable information that they " won't pay, " and that they have been swindled into the bargain.

We will therefore reveal the secret of profit, or making—the true and desirable information, without money and without price, namely : *cheerful giving for a good object, from proper motives, and trusting to God for the profit*. But that none may fear being deceived, and that all may be benefited, we will derive our proof from the Oracles of inspired truth. " Give " — now for the profit—" and it shall be given to you ; good measure, pressed down and shaken together " — better still—" and running

over shall men give unto your bosom." "Do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest" (Luke vi. 35-38.)

Again: "Honour the Lord with thy substance, and with the first fruits of all thine increase." But where is the profit? Here it is: "so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Here we see both the profit of giving, and the unprofitableness of an undue withholding. Who that has been a close observer of the tendency of certain courses of conduct, but can think of many examples among men. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, and the Lord shall reward thee" (Prov. iii. 9-10, xi. 24-25, and xxv. 21-22.) But again: "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 10.) Here is giving, and the profit promised is to exceed the capacity for receiving—more than any one who is not enormously greedy could ask or desire!

In these passages the duty of giving, and its certain profitableness, are clearly declared by him who is faithful and true. "Hath he said and shall he not do it? Hath he spoken and shall he not make

it good?" It is said of Dean Swift, that on a certain occasion he preached the following with great effect as a charity sermon: "He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay unto him again." My brethren, if you like the security, down with the money."

So, kind reader, if you have never made the experiment, we would exhort you to give, for you cannot but approve the security. It is profitable to give, not only in time, but "against the time to come" (1 Tim. vi. 17.) Your giving or not giving will be remembered at the day of judgment; and the former will be referred to as one of your many good works, which will constitute, not the ground, but the *measure* of your eternal reward. It is to be feared many regard the oft-repeated demands for contributions to advance enterprises which have for their object the good of men and the glory of God, as godly vexations, and not as affording heaven-sent opportunities for the most profitable investment of the funds God has given them, mainly for that very purpose. What have we that we have not received from him? He furnishes the funds—asks us to invest them according to his direction—while he gives us full pay in other blessings, ensuring all the principal at the highest per cent. The wonder is that he does not oftener make, and we always desire, such demands. Here all can invest; the rich of their abundance, the poor of their mites. Who, then, can reasonably deny that there is profit in such giving, or will refuse to make such an investment of his funds?

J. E. P.

EVIDENCES OF CHRISTIANITY.—No. III. OBJECTIONS.

CHRISTIANITY stands out in the history of the world as a system of matchless perfection, challenging closest criticism, having passed through an ordeal of fire for the eighteen hundred years with divine splendor.

No one objects to Christianity as a rule of life, alleging a deficiency, since its precepts and principles are adapted to every department of human society—the noble and the ignoble, the rich and the poor, no matter what the pe-

culiarity of age or climate or the longitude of one's birth, whether prosperous and happy, or homeless and forsaken, in the vigour of health or prostrate with disease—the oracles of heaven brilliantly illuminate the pathway of man, and fill his heart with hope and happiness.

We will notice the objection based upon the doctrine of retribution. Many close their eyes to the influence of inspiration, condemning the whole because from the finite capacity of man he is

not able to understand the infinite—Would it be consistent to deny that the Lord created the world because we could not understand why an earthquake should swallow a densely populated city—or a frost destroy the physical prospects of the race—thus closing our eyes upon the splendors of God's goodness around us, while the heavens declare his glory and the firmament shows forth his handiwork? So the Scriptures are full of celestial splendors, reflecting divinity of design; and although we may not be able to fathom the counsels of the Eternal, yet the impress of a divine origin is upon them, only to be denied by the reckless and abandoned.

Still, the doctrine of retribution is based upon principles of justice universally. Wherever there is intelligence there must be free agency, (with only two exceptions: the one infallibility; the other total depravity)—free agency including the power of choice between right and wrong. A person totally depraved cannot do right. The acts of infallibility are neither right nor wrong—two relative terms, the one implying the other. Man having the prerogative of choice must, in order to be certain of truth, have a law of right from an infallible source: for wherever there is intelligence there must be free agency, and wherever there is free agency there must be a law, and wherever there is a law there must be a penalty. A law without a penalty is powerless. Wilfully to sin against the law of God, is a crime beyond the capacity of man to compute, and the harbinger of wreck and ruin. Its penalty should therefore be beyond comprehension great; otherwise there would be no safety in the universe—the government of God would be destroyed—men and angels could sin, and after a term of service in some spiritual purgatory, would again be candidates for divine favor and patronage, thus perpetuating crime and rebellion; and upon the principle of the more wickedness the greater the glory, those burning out their pollutions in the fires of purgatory might be looked upon as moral heroes. No!—man fixes a character here; he enters the Gospel mould and fits himself for heaven, or he becomes debased and brutal, without virtue, a child of Satan, to be "punished with an everlasting destruction from the presence of the Lord and the glory of his power."

Objection second is based upon the atonement, alleging the unreasonableness and absurdity of the sacrifice of Christ for our sins, according to the Scriptures. Answer: If the doctrine of retribution be true, the atonement must be, or there is no help for man—it enters into all religions, and in Christianity alone are man's wants met.

Man is a dependent creature; a bankrupt drawing upon the resources of Deity for physical as well as spiritual life. If man therefore departs from the rule of right given by our Heavenly Father, he has no works to offer to cancel the debt. The theology of a certain class is, let the past go, if only the sinner repent. The precedent would be disastrous, whether in a human or divine government. Would it be safe to let a criminal go, because he repented of the past, without atonement or penalty? This principle would open our jails and prison houses, as well as augment crime, for the restraints being taken away, the infliction of punishment would be impossible. So in the spiritual. There must be some respect for the laws of God, and that we may see the damning nature of sin, we have only to look at the ruin following in its train.

Man, having committed sin, may reform and sin no more, and become as devout as Cornelius. No one can make the basis of morality the ground of ultimate salvation. Past transgression stands charged against him: Cornelius must send for Peter. It will not do to let past transgression go, although penitence is manifest, for the principle would undermine the government of God. If sin was of such a nature that man could pay the penalty of the past by the sufferings of a thousand or ten thousand years, then there would be no need of the atonement: for having commenced our reformation either in this world or in the next, and having gone through the fiery furnace, our robes turned white in its purifying flames, we come before our Heavenly Father prepared for blissful service; and if Christ chooses to give these purified sinless creatures dominion, and power, and glory, he can, without compromising any principle of justice without atonement.

The doctrine of Christ's atonement is based upon the impossibility of man's escape from the brutalizing effects of

sin by human interposition. Neither men nor angels have power to meet the emergency. It is based upon the infinity of its nature—its eternal punishment; for if this was not its nature, and if this was not its duration, would it not be folly for Christ to suffer that he might save man, when man must inevitably be saved without that suffering so soon as his debt of sin should be balanced by a sufficient credit of his own suffering? So there would be an account open with every individual in the universe; and skill as an accountant would be of more practical value than the knowledge of any other gospel.

The Scriptures declare that man was in danger of perishing. "God so loved the world that he gave his only Son, that whosoever believes on him *might not perish*." Christ offered himself as an atoning sacrifice; he did not fall by the general sentence uttered against our race—he offered up his life as a legal sacrifice; and as Adam's transgression brought on legal condemnation, so the obedience of Christ laid the foundation of deliverance through faith.

The Scriptures affirm that he was wounded for our transgressions and bruised for our iniquities—"he died; the just for the unjust"—he sealed by his blood a law of pardon. We build upon him. "There is now no condemnation to those who are in Christ, who walk not after the flesh, but after the

Spirit: for THE LAW of the spirit of life makes free from the law of sin and death." This law is the gospel—the central principle of the gospel is the cross of Christ; and all that makes it resplendent with divine goodness and love, is the fact that man was subject to everlasting darkness and death without it. And it is equally true that the reception of it is voluntary, and if not received in good and honest hearts, we are liable to the same fate that awaited us without atonement, which must be punishment without the prospect of escape. The punishment is as perpetual as the life, and all the perpetuity of the life is in the original (*aion*) ETERNAL, translated everlasting; referring to punishment. This bulwark cannot be successfully assailed by all the legions of darkness and death, perambulating the world upon the mission of ruin. It is the simple unvarnished affirmation of the Spirit of truth, and will stand impregnable when the airy castles built upon a basis of perverted reason shall vanish for ever (Heb. vi. 2.) This judgment is denominated eternal, not because the decision will be unchangeable.

May wisdom be manifest in all our ways. Accepting the clear light of heaven as our guide, may we realize clearly our earthly pilgrimage through the desert waters to the blissful shores of immortality.

W. T. H.

BOOKS OF THE BIBLE.

WHEN and by whom were the books of the Old Testament first collected and arranged?—By Ezra, about four hundred and fifty years before Christ. The five books of Moses had been kept with the ark of the covenant, (Deuteronomy xxxi. 24-26) and Joshua had written the portion of Scriptures bearing his name "in the Book of the Law of God" (Joshua viii. and xxiv. 26.)

What are the most prominent translations of the Bible that have been made?—The Septuagint, the Vulgate, the Douay, and the English, or King James' Bible.

What is the meaning of the word Septuagint?—Seventy. The translation was so called because it was made by seventy, or more strictly, seventy-two men; six having been chosen from

each of the twelve tribes of Israel for this purpose.

When and where was this translation made?—At Alexandria, in Egypt, about two hundred years before Christ. It was a translation of the Old Testament only, from the Hebrew into the Greek.

How was this translation regarded by the Jews in the time of Christ?—It was regarded with peculiar reverence. Our Saviour and the Apostles, in their discourses, generally quoted from this version.

What is the Vulgate translation?—It is a Latin translation of the Septuagint, not of the Hebrew, and so called Vulgate, because, being the only version which the Roman Catholic Church holds to be reliable, it is in that church the Common Version.

When and by whom was this translation made?—By Jerome, about the year A.D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?—It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic Church.

From what did it receive its name?—From the place where it was first published—Douay, a town in France.

When was it published?—In the year 1610.

Why does it differ so much from our English Bible?—Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and was very imperfect. It could not be as correct as a translation made directly from the Hebrew.

Why is our English Version called King James' Bible?—Because it was made during the reign of James I. King of England.

When was it begun and when completed?—In the year 1607 the work was commenced, and it was finished in about three years, and published in 1611.

By whom was the translation made?—Fifty-four of the most learned men of the kingdom were appointed for the task. Seven of these did not serve, leaving forty-seven as the number who were actually engaged in the work.

How was the labour apportioned among this number?—They were divided into six classes, to each of which a

certain portion of the Bible was given to translate, not from the Latin, or Septuagint, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?—It is said by the most competent judges to be better than any other at present made.

What was the earliest division of the Bible?—That which is supposed to have been made by Ezra. The books of the Old Testament were divided into three classes:—"the Law," "the Prophets," and "the Writings," or "the Psalms." To this our Saviour refers, (Luke xxiv. 44) "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me."

What books were embraced in these three divisions?—"The Law," including the first five books; "the Psalms," or Writings, included the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. "*The Prophets*" included all the remaining books.

When and by whom was the Bible first divided into chapters?—This is generally said to have been done by Cardinal Hugo, A.D. 1240. But as early as the middle of the fourth century, the four Gospels had been divided into chapters.

When and by whom were the chapters divided into verses?—By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.

SACRED SONG.

"Is any merry? Let him sing psalms" (James.) "Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord" (Paul.)

CHRISTIANITY is a life in the heart—a blooming of the affections beneath the awakening influences of gentle skies that know no storms. Hence the religious element in our nature seeks and finds expression in poetry and song. No great immortal poem ever came from an unbelieving, irreligious heart. Religion, in its true meaning, unseals the fountain of poetic feeling; and, like an invisible spirit, guides those thoughts

which touch the heart, and call forth tones whose sweetness was born in heaven.

To the Christian belong the treasures of immortal song—the gathered store of the beauty, and glory of the material and spiritual universes. In the one object of his worship—Christ—are hid all the treasures of beauty, tenderness, and grandeur—all the mines of wisdom and knowledge. Every quality that can

now command and move the heart meet and mingle into absolute harmony and loveliness in him as the colours blend in the showery arch.

The precept to sing and make melody in the heart to the Lord, is founded in the highest reason. It pre-supposes that the disciple has exercised a spiritual vision—that he has perceived the Divine beauty and loveliness—that he has caught a true glimpse of the glory of God in the gentle and sublime grandeur of the spiritual world, as portrayed in the life of Jesus ; and that his heart is on fire to give utterance to the emotion which, like waves, bear him onward to the peaceful bosom of God. This is pre-supposed in the precept : for he whose inward powers or highest faculties have not laid hold of the character of Christ, can no more sing his praise than the most ungifted can touch the harp with the magic art of Milton. Knowledge, intelligence, is the basis of all religious acts, especially those of worship. We must sing with the *understanding* as well as with the spirit.

Perhaps we were never so celestified as when, the affections being in right tune, we sing some tender or sublime psalm or spiritual song. Under the influence of the sentiment and the melody, we rise out of the world, and leaving its despairing and discordant notes behind, join the assembly of angelic harpers, bearing our offering fragrant from the hill of Calvary ; and lose, for a time, the remembrance of bitter days in the gushings of infinite bliss. In singing, our souls visit heaven ; and though our stay there may be momentary, yet, like Moses, some of its brightness and glory will remain upon us, as

we enter again the sphere of earth ; and it will enable us to toil on in the divine life, until our day of wandering is past.

Singing is a means of comfort and edification adapted to all conditions and circumstances, as, perhaps, no other exercise is ; and its power and efficiency for good will more and more appear, as it is more earnestly employed by Christians as a duty and pleasure. As a part even of the most private devotion, its efficiency can hardly be exaggerated. Anger flies before it, and malice and feelings of revenge disappear under its gentle ministry. The sour temper becomes sweet ; and the agitated and gloomy heart becomes tranquil and bright with heavenly glory. Selfishness—that winter of the soul—is dissipated by the songs of Zion. The spirit of love is awakened—the heart opens, and sighs for the happiness and joy of all creatures.

One great reason why there is so much apathy in the church, is because there is so little earnest, intelligent singing amongst disciples in their houses. Find me a Disciple who is given to song, and I will show you a man of true piety. "Out of the abundance of the heart the mouth speaketh." And "where your treasure is, there will your heart be also."

If a man's treasure be in heaven, his heart will be there : and he will sing of the glories of his unfading inheritance. Let us be careful to keep the precept, to sing and make melody in our hearts to the Lord. No precept in the Scriptures is more important than this.

J. W. C.

MEETINGS IN HEAVENLY PLACES.

It will no doubt be interesting to most, if not to all our readers, to learn something of the character of the Annual Meetings of our trans-Atlantic brethren, and the results with which they are accompanied. In many instances we are happy to find these gatherings succeeded by a cheering ingathering of souls to the Redeemer. We give the following from the *Banner of the Faith*, dated August, 1860 :—

It is refreshing to witness the annual gathering of the saints in order to the ad-

vancement of Messiah's kingdom. When thus assembled, a foretaste is given of that heavenly society composed of the angels and glorified spirits above—of Abel, Abraham, Isaac, and Jacob—of Moses, Noah, Daniel, and Job—of all the holy prophets and righteous men and women since the world began. How joyful the ancient Hebrews, as the day drew nigh when all, both great and small, might bend their way for Mount Zion, the city of David, the beloved Jerusalem of "the pleasant land." Speedily, cheerfully, joyfully, passed they on ; for Jehovah's presence was there. "Peace

be within thy walls, and prosperity within thy palaces." Again was this holy city rendered famous by the assembling of the Apostles and others within its sacred walls. The countless millions of the heavenly worlds beheld the glorious Redeemer seated upon David's throne, as king and Lord, to bless and save the world. The Holy Spirit having witnessed Messiah's ascension and coronation in the heavens, descended to Jerusalem to make the transporting announcement through the Apostles to the whole world. What an important moment was this to ruined man! A visible manifestation of supernatural power was there. Jesus the Lord was about to grant deliverance from the burden of sin to all who would come to him. O! the happy privilege of being in Jerusalem at that glorious period when Peter preached "repentance and remission of sins" to the astonished multitudes; assuredly they all attentively listened, gladly embraced, and immediately obeyed! No; some mocked! Dear reader, are you aware that we also may enjoy, though in a less degree, a scene similar to that in Jerusalem 1800 years ago? God our Father, and his only Son, Christ the Lord, favoured that momentous day in Jerusalem. The Holy Spirit was there—the Apostles and eminent men and women coalescing with them were there—myriads from all parts of the Roman Empire were assembled on that sublime occasion. The transporting news of this joyful scene sounded throughout the untold millions of the blazing orbs composing Jehovah's vast creation. An occasion somewhat similar obtained, a short time since, in this region. On the 15th inst. individuals from various parts of this province, and from foreign lands, convened in Eramosa in order to enjoy a Pentecost, bearing some resemblance to the primitive one. It was a most magnificent affair—all in heaven sympathized with and favoured us. Angels viewing the scene, exulted in songs of rejoicing in supernatural regions far beyond the Sun, the Moon, and the stars. The Apostles, *alias* their writings, were with us; also eminent men—chief brethren, not a few, were at hand to speak, and thousands as hearers attended, while a crotchet—a single note—making the resemblance more striking, discordantly sounded! The preachers and leading men in attendance were: Bros. Hayden, Bedling, and Jones, of Ohio; Oliphant, Sheppard, Anderson, Black, Kilgour, Lister, Scott, Parkinson, Sinclair, Ash, Farwell, Menzies, Buchart, Stephens, the McMillens, Trampour, Mitchell, Burke, Ross, Beattie, of Trafalga; Yager, Honsberger, Overholt, Hoover, Gray, of Detroit; Snure, Wardel, Elliot, Bentley, &c. Worthy sisters, mothers in Israel, were also numerous, but finding them not on my

notes, I omit them here. Their names, I trust, are written in heaven. The brethren in Canada will certainly rejoice that those able evangelists from Ohio were among us. No meeting could be more fortunate in the selection of efficient speakers than this one—at least, so I judge. Brother Jones first arrived—there stood he in the hall on Friday addressing the people. O how solemn, eloquent, and soul-subduing! What breathless attention—what rich instruction he brings, and then enchantingly sings, "Am I lost in pleasing dreams, amid the soothing charms of the midnight moon?" No, indeed—it is J. H. Jones, facetious, unchanged! We were reminded of former days, when he and the immortal John Henry laboured together in the Lord's cause in Aurora, Ohio, May, 1853.

Just now, Elder Black announces the approach of Brethren Hayden and Bedling; they walk in—how familiar the face of our dearest friend, A. S. Hayden! Bro. Bedling's face is well remembered. Soul-stirring events of former years rush to the mind. Ah! these are godly men! whose hearts are filled with the Saviour's love. They seek not the dirty flesh-pots, the odious garlic, and the disgusting onions of Egypt, *alias* the heart-withering speculations of soul-sleeping destructionism, non-resurrection of infants, and such like hobbies of vain, ambitious, and disordered minds. Bro. Jones was followed by a solemn address from our aged father Sinclair, who is standing on the verge of the Jordan. Come, young friends, and hear the warning voice of a venerable father and teacher in spiritual Israel. On the second day (Saturday) we met under the spacious tent, brought from Ohio for the occasion, placed to the special care of Bro. Benedict. More than once were we, in former years, with thousands seated beneath this broad and waving canvass. A large attendance was on the ground. We were addressed in the morning by Bro. Bedling, followed by Bro. Sheppard. In the afternoon our good Bro. Hayden spoke a very illuminating discourse, followed by Brethren Oliphant and Jones. An interesting lady from Cayuga solicited baptism. It was an object pleasing and imposing to behold her facing a congregation so vast, to confess the Lord Jesus Christ! Why does Bro. Jones keep her standing so long? Still she bravely endures it. On Lord's-day the assembly was prodigious—numbering, as some supposed, 4000 souls. The first address was spoken by Bro. Hayden, on the sacrifice of Christ—solemn, persuasive, and admirably delivered; followed by Brethren Jones and Bedling. One was immersed and one reclaimed. During this day some 1000 disciples broke the loaf, calling to remembrance the sufferings of

the Lord Jesus Christ on Calvary. Bro. Scott, of Toronto, and A. S. Hayden, presided over the Lord's table with order, dignity, and solemnity. What emotions arise while viewing a congregation so varied, orderly, and vast! All around are seen faces familiar and endearing. There sits Bro. Stephens, with whom we met at Bro. Ross' 15 years ago; here sits Bro. Anderson, ostensibly sound in health, but who was for a period of time near the Jordan of death. In another direction, retiredly situated, appears Brother Farewell, whose kind nature, strong mental powers, and love of the Lord Jesus, qualify and stimulate him to proclaim a crucified Saviour to a dying world—or ought to do so. Near by is seated an ancient friend, Brother Ash, whose mental affliction is intense—his beloved consort having recently departed to the spirit land. We should sympathize with and pray for such, that they may bear the loss imposed upon them with becoming patience and holy resignation to the perfect will of God. Brother Hayden's little music book, *The Hymnist*, afforded some sweet tunes and hymns, which were charmingly sung by brethren Hayden, Bedling, Jones, and Benedict. On Monday we enjoyed delightful hours. Teaching, preaching, and exhortation, truly illuminating, captivating, and subduing, were given by brethren Oliphant, Sheppard, Belding, Kilgour, Hayden, and Jones. Brothers Oliphant and Sheppard particularly distinguished themselves. Twelve came forward for baptism; the people in vast numbers surrounding the waters were ably addressed by Brother Belding, at the close of which the penitents were immersed by Brother Sheppard; whole number baptized, 14. This being accomplished, we assembled once more, and pensively taking the parting hand, we separated, to meet again, the Lord willing, in Rainham, bordering on Lake Erie, the third Friday in June, 1861. Thus peaceably, happily, and gracefully, closed the yearly meeting.

From another pen, that of Bro. A. S. Hayden, we quote a second account of the same meeting.

Many among us may not be aware of the extent to which the cause of primitive Christianity is prevailing in Canada, and they may therefore be interested in the following recital.

For the last few years the brethren in that province have held a meeting annually for the purpose of increasing among them the "unity of the Spirit in the bond of peace." To attend this gathering of the saints, in company with Bro. J. H. Jones and Bro. W. A. Bedling, I embarked at Cleveland, Wednesday night, June 13, on

one of the steam palaces that navigate Lake Erie, destined from the port of Detroit. We had with us Bro. J. S. Benedict, of Bedford, master of the great Trent. At Detroit we took the Grand Trunk Railway, and making our way up those beautiful streams, the Detroit and St. Clair rivers, we crossed over, at Port Huron, into Canada. At 4 o'clock on Friday afternoon, we arrived at Rockwood, the place of meeting, some one hundred and ninety miles north-easterly from Detroit.

The first session of the meeting was yet in progress when we arrived. The spontaneous brotherly love which greeted us, happily contrasting with the shyness and reserve too often manifested, made us feel at once that we were in the midst of warm-hearted and generous friends.

The assembly was large from the beginning; and, increasing, against noon, on Saturday, the tent was well filled. Lord's-day, the most compact system of seating could not bring all within its limits; and on Monday an assembly nearly as large was still in attendance. On Lord's-day about twelve hundred brethren broke the loaf of blessing together. It was a grand and admirable scene, to contemplate so large a number gathered from Detroit on the West; from about one hundred miles below Toronto on the East; and from the Northern shore of Lake Erie to the Georgian Bay—all assembled for one divine and glorious purpose, with hearts all animated by one impulse, and made joyous by the same Spirit!

As chief among the brethren, we were refreshed by the acquaintance we formed with the venerable Dugald Sinclair, of Amiens, now of eighty and three years, full of faith and piety, and yet able to preach to great edification, with brethren James Black, James Kilgour, and Alexander Anderson, of Rockwood; L. Parkinson and Edmund Sheppard, of Guelph; T. C. Scott, Toronto; Charles J. Lister, Bowmanville; D. Oliphant, Editor of the *Banner*, Brighton; James Menzies, Norval; W. A. Stephens, Owen Sound; Joseph Ash, Oshawa; A. Clendenan, Marshville; and others, whose names sit too lightly for record on the wing of fleeting memory, besides a large number of brethren and sisters, strong in faith, and fully alive to the work of the gospel.

We all returned to Ohio not only refreshed by the joyous meeting, but much encouraged to learn the power of intellect and principle of that population, largely of Scottish origin, and true to their national character, enlisted and pledged for the defence of the gospel.

Fifteen converts were added at this meeting.

Bro. E. Sheppard, of whom mention is made, was formerly a member of the Episcopal Church of England. In 1842 he resided in Nottingham, where, having heard the gospel of Jesus Christ, he confessed the faith, and was immersed into the names of the Father, Son, and Holy Spirit, for the remission of sins, and added to the church in that

town in December of the same year. Subsequently he emigrated to Canada, and we rejoice to learn that he holds fast the faith of Jesus, and is proving himself to be a good soldier of the cross of Christ. We hope to meet our brother among the redeemed at the resurrection of the just.

J. W.

THE UNITY OF THE BIBLE.

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key; now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back till it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible there runs one great idea: man's ruin by sin, and his redemption by grace; in a word, Jesus Christ the Saviour. This runs through the Old Testament, that prelude to the New; dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the Law; all the events of sacred history paving the way for his coming; his descent proved in the genealogies of Ruth and Chronicles

—spoken of as Shiloh by Jacob, as the Star by Balaam, as the Prophet by Moses—the David of the Psalms—the Redeemer looked for by Job—the Beloved of the Song of Songs. We find him in the sublime strains of the holy Isaiah, in the writings of the tender Jeremiah, in the mysteries of the contemplative Ezekiel, in the visions of the beloved Daniel, the great idea growing clearer and clearer as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men." And Evangelists and Apostles taking up the theme, the strain closes in the same key in which it began: the devil, who troubled the first paradise, is for ever excluded from the second; man is restored to the favor of God, and Jesus Christ is the key-note of the whole.

CHURCH DISCIPLINE.

THERE is evidently an error of most dangerous tendencies prevailing in many churches in regard to action towards transgressors. It is most plain, there are two orders of offences—one personal and the other against the cause. The Saviour said, (Luke xvii. 3-5) "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." At this announcement, the Apostles, in the hopelessness regarding one who should offend so often, and turn, saying, "I repent," exclaimed, "Lord, increase our faith." The connection shows they desired their faith increased in any one who would offend so often, and yet ask forgiveness.

Both private and public sins are described in Matt. xviii. 15-17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

The bringing of a private offence before the church makes it public. This private matter may be forgiven, not only seven times in the day, but seventy times seven. Not so, however, when the cause is suffering.

We will take a case or two for illus-

tration. Paul, in speaking of a worse than Heathen fornication, that "one should have his father's wife," said, "Ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you." There was no room for pardon in this instance. The thing was so monstrous, the servant of the Lord said, "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This was to be done for the health of the body of Christ. He adds, "A little leaven leaveneth the whole lump. Purge out, therefore, the old leaven, that you may be a new lump."

Take another from the same connection. "If any man that is called a brother be a fornicator, or covetous, or a railer, or a drunkard, or extortioner, with such an one no not to eat. Put away from among yourselves that wicked person" (1 Cor. v.).

We admit that a man who is overtaken in a fault should be forgiven (Gal. vi. 1.) A man, for instance, may possibly be so far overtaken as to get drunk, or swear and lie, as did Peter; but a single act forms not the character. Peter, though, had to be converted, and he who but once in his life gets drunk, must be forgiven in order to enjoy the Father's smiles. But the habitual swearer or drunkard is quite another character. He who has repeatedly and habitually been the subject of intoxication, must be put away. The health and sal-

vation of the body of Christ demand it, and no promise should weigh a feather till the fruits of reformation are seen. The same subject was before the Apostle when he said, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." The same matter was before him when he said, "Forgive him that hath caused grief, and comfort him, lest, perhaps, such an one should be swallowed up with overmuch sorrow" (2 Cor. ii. 7.) There are two points clearly pointed out in these Scriptures. First, the member who brought reproach upon the cause, in order to the preservation of the health of the body, must go out. Secondly, he must not be countenanced as a Christian, but admonished as a frail brother in the flesh, and every laudable effort should be made to recover him from the snare of the wicked one.

Our brethren who have spoken or written to us in reference to the inebriates, and other transgressors, in the churches, may see from these remarks our solemn conclusions. Put away from among you, beloved brethren, every brother who walks disorderly; and when you see one such fallen, pity him—labour with him, and when he is thoroughly converted, try him again; but as one has often answered, even in this, "*hasten leisurely.*" T. F.

SPIRITUAL BALANCE SHEET.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. viii. 18.)

How frequently we dwell on present trials and sufferings, rather than on the glory which shall be revealed in us. We think more of the "light affliction which is but for a moment," than the "eternal weight of glory" which is in reserve for us. Paul was a man who knew how to work experimentally on suffering and trial. Perhaps no one ever endured so great a variety of suffering as he did, and no mortal ever had such manifestations of the divine glory. I never think on the above text, but I imagine a sort of spiritual balance

sheet laid before the tried and afflicted Christian, drawn up by one who was fully competent to give such a detail of losses and gains, and of riches in actual reversion, as will not fail to cheer him amidst the trials and vicissitudes to which he is subject, if he will but calmly, prayerfully, and in faith consider his statement, relying on the faithfulness of that God who influenced the Apostle to draw it up for the consolation of the children of God. Let us now take a glance at the balance sheet, in the hope that we also may

arrive at the same conclusion as did the Apostle Paul.

Dr.

"THE SUFFERINGS OF THE PRESENT TIME."

In labours more abundant.

In stripes above measure.

In prison more frequent.

In deaths oft.

Five times received I forty stripes save one.

Thrice was I beaten with rods.

Once was I stoned.

Thrice suffered I shipwreck.

A night and a day have I been in the deep.

In journeys often.

In perils of robbers.

In perils by my own countrymen.

In perils by the heathen.

In perils in the city.

In perils in the wilderness.

In perils in the sea.

In perils among false brethren.

In weariness and painfulness.

In watchfulness often.

In hunger and thirst.

In fastings often.

In cold and nakedness.

Besides those things which are without, that which cometh upon me daily, the care of all the churches.

Total,

"Light afflictions, but for a moment."

Cr.

"THE GLORY TO BE REVEALED IN US."

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him.

That he might make known the riches of his glory in the vessels of mercy which he hath before prepared unto glory.

Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

When Christ who is our life shall appear, then shall ye also appear with him in glory.

And so shall we be ever with the Lord.

Total,

"An eternal weight of glory."

The Apostle Paul having carefully examined the foregoing account, deliberately makes the following declaration:—"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

ON KNOWLEDGE OF FORGIVENESS.

MEN's feelings are not proper indices by which to be guided, when they desire to know that their sins are forgiven. That peculiar quality, which is susceptible of change by every tide of air—by every degree of latitude—by every surrounding circumstance whatever, cannot be taken as a settled, permanent guide, to judge a fact—an actual existing fact. For illustration, we see a man emaciated and worn out by gnawing consumption. In nine cases out of ten, such an individual will express his opinion to the effect that he is getting well; but a few years, weeks, or even days, find him in the tomb. He expresses his opinion according to his feelings, which are not, in any circumstance, infallible guides. A great body of the sects, scattered over our land, zealously plead, both by precept and example, that our sins are forgiven

when we *feel* that they are. They certainly forget that feelings are but the effects of surrounding circumstances. Carrying this out to a demonstration, we make almost everything a man does exactly right. Nearly everything a man does is prompted by his feelings. The faithful Mahometan is guided by his feelings, when he moves on to Medina, and there pays tribute to the spirit of the great false prophet. The conscientious Hindoo is actuated by his feelings, when he prostrates himself on the banks of the Ganges, and murmurs his prayers and praises to its limpid waves as they roll on in majesty toward the ocean. The Chinaman and Japanese are influenced by their feelings, when they desecrate the image of their Creator by giving honour, praise, and dominion to the Grand Lama, or worship the departed shade of their great philosopher,

Confucius. All three would be perfectly right did we take the feelings as a test. But where is the man, who has any enlightenment at all, that will make such a concession? Then, by the same reasoning, cannot it be incontrovertibly proved that men's feelings are not the proper *tests* in deciding when their sins are forgiven? Paul was instigated by his feelings when he persecuted the Christians—when he “persecuted the church of God and wasted it”—when he “made havoc of the church”—when he thought “that he ought to do many things contrary to Jesus of Nazareth,” in Jerusalem; and he shut up many of the saints in prison: yet at another time he makes the astounding confession, “Jesus Christ came into the world to save sinners, of whom I am chief.” The mere fact, that he *felt* that he was “doing God's service” did not make it so. We cannot think in the face of facts and reason, that men's *feelings* are the *indices* by which to be guided in deciding the question *when are men's sins*

forgiven? But there is an infallible guide, a never failing evidence on this question, which we cheerfully recommend and approve, and that evidence is *knowledge*. We *know* when our sins are forgiven. Christ our Saviour has positively declared, “Whosoever believeth and is baptized *shall* be saved.” “Arise and be baptized and wash away your sins.” What further evidence is necessary? If we believe and obey, we *know* our sins are remitted, and that *knowledge* gives us reason to *rejoice*. Although our sins were forgiven, did we not *know* it there would be no real happiness. For my part, I cannot feel a pleasant sensation for anything, unless I know it to be true. My *feelings*, in this instance, are dependent on my *knowledge*; and my *knowledge* by no means dependent on my *feelings*. We sincerely trust that our sectarian friends will put the horse before the cart, and we give them our word that they will not have such a troublesome time in moving forward. G. G. T.

LETTER FROM JERUSALEM.

OUR readers have been generally surprised, by the secular press, of the fearful war raging at Mount Lebanon, between the Druses and Maronites; and have, no doubt, felt anxious about our beloved missionary family at Jerusalem. The following letter contains the latest direct intelligence from them. It will be seen that they are not free from peril. We desire to ask of all our brethren that they will daily pray for them, that they may be preserved “from unreasonable and wicked men,” and that through all this trouble the hand of the Lord may direct their ways. Dark and bloody as this recent record is, there is no doubt that the Lord will bring good out of it. We fully expect the downfall of Turkish rule to be precipitated by these events, even against the desires and policy of some of the most enlightened European nations. I. E.

BEIRUT, June 33, 1860.

Much loved Brother,—Having informed you in my last communication that I had left Jerusalem for the purpose of spending several months in Jaffa, you will doubtless be surprised to receive a letter from me dated as above;

and I therefore proceed at once to say a few words in explanation.

Being called by urgent circumstances to attend the sick bed of my daughter, I came on here about three weeks ago; and although I found her situation quite critical, I am happy to inform you that she has now so far recovered that we could immediately return to Jaffa. But, unfortunately, we are detained here, however anxious to return, by the same cause that was the occasion of her illness—the Druso-Maronite war.

It was generally supposed at first that this was a mere family quarrel between these wild mountain tribes, that would blow over as soon as the Druses should kill a score or two of the Maronites—that being the bill of mortality in favour of the latter at the close of the last war; but it has proved far otherwise. The Druses grew so bold in the course of a few days, that they actually burnt up a few houses in the very suburbs of this city—under the Pasha's nose, and as it was supposed, in spite of his two tails. No less than twenty villages were to be seen involved in flames at the same time from the top of this house, and the volleys of mus-

ketry distinctly audible. It was just at this time, when a number of soldiers and an enraged rabble were passing these premises about midnight, clamoring for Christian blood, that my poor daughter, whose health and spirits too had become much enfeebled by the recent loss of two lovely infants, was stricken down with the serious attack, from which—thanks to an ever gracious Providence—she is now well nigh recovered.

The Druses, though not near as numerous as the Maronites, have been uniformly victorious as yet. And such atrocities as they have practiced on the Maronites and other Christians that have fallen in their way, I have never known. Not the slightest quarter has generally been shown either to age, sex, or condition. Not content with hewing in pieces innocent children, they pitch them alive into the flames on the point of the bayonet!—but far worse than this the fate of the poor women, and especially the nuns! The basest acts of treachery are daily perpetrated, not only by the infuriated Druses, but by the perfidious Moslem. About fifteen hundred Maronites were enticed into a Moslem castle or palace near Hasbeyia under solemn promise of protection; but no sooner were they thus inveigled in than they were stripped of their arms, and the Druses permitted to fire upon them from above till all were killed except about a hundred lying in the lower tiers of the heap, who feigned death till night, and then effected their escape. And horrible as such a deed may appear, this instance of cruelty and perfidy will by no means impress you with too abhorrent an idea of their baseness. Day before yesterday two French priests were killed, and several others wounded at the Pasha's camp, about four miles from town, at a spot where I had ridden a day or two before, even though protected by a *safe conduct* of Druses, to whom they had probably paid, as a ransom, all the money and goods they had in the world. What greatly aggravates the matter is, that those of their company who ran towards the Turkish camp for protection, were instantly shot down by the Pasha's soldiers—sent out avowedly to protect them.

It is estimated that more than twelve thousand have either fallen in battle, been murdered by the assassins, or burnt

to death in their houses. Scores of fine large convents and various foreign silk factories have been destroyed by fire. Seven school houses and churches belonging to the mission of the Am. B. C. F. M. have also been destroyed; and lamentable to say, many of their converts have perished with them.

And bad as this state of affairs is, it would have yet been much worse but for the timely aid rendered by a British man-of-war, that happened to be in port from the very beginning, which frequently screened the coast and rescued many Christians at Sidon. The situation of all classes of persons has been most precarious on several occasions, and although as many as seven men-of-war, belonging to England, France, and Russia, (some of them first class line-of-battle ships) have now come in upon the requisition of the consuls who early sent out dispatches to the various Mediterranean ports, our situation is anything but comfortable. For the consuls and Pasha had an ugly blow up, yesterday evening, after a stormy conference of six long anxious hours, and whereunto the matter will grow who can tell? The duties of the American Consulate have been very onerous, delicate, and responsible during this trying time; but Mr. Johnson, I am happy to say, has proved himself fully adequate to the emergency; and his untiring efforts secure for him the warmest commendations of all parties.

When we arose this morning we found hundreds of an infuriated mob flying past our yard, armed with all sorts of death-dealing implements, for the purpose, as was said, of uniting with the Druses in an attack upon the native Christians; but, fortunately, just at that critical juncture a very large Turkish war steamer from Constantinople landed 2500 soldiers, and order was immediately restored. Soldiers are now stationed throughout and around the city; and if we could rely upon Moslem assurances we would feel ourselves comparatively safe. But news has just arrived from Dier el Kamar, where 2000 Christians were killed day before yesterday, that every Maronite that fled to the Pasha's army for protection, was deliberately shot in cold blood. The city is filled to overflowing with refugees from the mountains, and Mr. Eddy, one of the missionaries from

Sidon, has just arrived with more than a thousand women and children. All sorts of rumours are flying about, and what a single day may bring forth no one ventures to anticipate. But our refuge is the Lord of hosts. Hallelujah! that the Lord God omnipotent reigneth.

Great apprehensions are entertained, by many, (who think the Moslems are at the bottom of the whole affair) for the Christian population not only of

Damascus, Aleppo, and Tripoli, but of Jerusalem and Jaffa also. Some of the missionaries are still in the mountains — some unable and some unwilling to leave!

But I must haste to close these hurried lines — not having known of the expected departure of a steamer in time to write a deliberate letter.

Most sincerely and devotedly yours
in the faith, J. T. BARCLAY.

OPEN COUNCIL

PARADISE.

PERMIT me to submit to the reader the following observations on the word Paradise. It is derived through the Greek, from the Persian word *Pardes*, signifying a garden. Its first occurrence in the Old Testament Scriptures is in Gen. ii. 8, where it is rendered "*garden*;" "a garden Eastward in Eden."

It is found also in three other places, namely: Nehemiah ii. 8, translated *forest*; in Ecclesiastes ii. 5, translated *orchards*; and in the Song of Solomon iv. 13, translated *orchard*.

In all the above instances, the word is applied to places situate on the earth's surface; which places would doubtless be beautiful in their appearance to the eye of man.

Its occurrences in the New Testament Scriptures are limited to three, as follow: in Luke xxiv. 43, 2 Cor. xii. 4, Rev. ii. 7, in every case being, not translated, but transplanted, *paradise*.

It will be noted, that in none of these recurrences in the New Testament, can the word be applied to places situate on the earth's surface; but that it reaches forward to a condition of pleasure in which man, who truly follows Christ, may hereafter be found.

The "Paradise Eastward in Eden," in which the first man was placed, seems to be the antitype of that paradise for which many look. The earthly paradise was for a time unstained by sin; and, as long as it was so, was honored by the presence of God. Man, by sin, drove, as it were, his Creator from him; and at the same time, his own happiness. It remained for God to open a path by which man might regain his lost position, so that, when Christ and his apostles used the word *paradise*, they pointed out the restoration of this happiness, differing, however, in one important condition; the one was of the earth, earthly, therefore temporal; the other will be, from heaven, heavenly, therefore eternal.

HENRY BRITTAIN.

UNBAPTIZED AT THE LORD'S TABLE.

WHEN at Birmingham, on the 16th August, I said that Mr. A. Campbell admitted unbaptized persons to "the Lord's table." I was asked for proof of this, which I now submit to be found in this very serial—the *British Millennial Harbinger*. I refer to vol. vi. (1853) p. 570; and vol. vii. (1854) p. 88 to 92. I will not ask for space to repeat what is there recorded, as most, if not all present when the proof was asked for, have the volumes referred to; but to which I could not, at this moment, refer.

In the *Harbinger* for this month, we have the "Correspondence between G. Y. Tickle and A. Campbell." The question proposed is, Do "the Disciples" in America admit unbaptized persons to the Lord's Table? The answer is, We do not *invite* or *debar* any one unbaptized to participate with us in any act of social worship. I entreat all who read this to take notice that Mr. C. associates the Lord's Supper with prayer, praise, &c.: i. e. as he elsewhere shows, we may have communion in the breaking of the loaf with all those, and only those, with whom we may commune in prayer, &c. This sentiment I hold to be true and important: and I again ask those brethren who have fellowship with the disobedient in prayer and praise, to test their practice by the Word of God.

We have heard that some of the churches in America admit the unbaptized to the Lord's Table. Possibly they may one day hear that some of the churches in Great Britain are so inconsistent as to admit persons to one "act of social worship" whom they exclude from another!

Sept. 1, 1860.

W. D. H.

INSTRUMENTAL MUSIC IN PUBLIC WORSHIP.

THE brief remarks on the cover of this month's *Harbinger*, regarding the introduction of instrumental music into the worship of the Christian church, will probably draw forth a few replies and queries.

Those who, like myself, turned to the Bishop of Ripon's letter for elucidation of the views stated in connection with the reference to said letter, would find that it contained no allusion whatever to the subject of instrumental music; but was limited to the reprehension of hiring a professional singer to perform in a certain chapel, and advertising the fact as an attraction for the public.

The principle enunciated in the short statement on page 2 of cover, which, if acknowledged, "would put an end to all instrumental music in connection with Christian worship;" would as certainly put an end to many other practices indulged in by those brethren who seem to hold said principle, for the special purpose of bringing it to bear upon the organ question—as it may as well be called at once. If "whatever was connected with the worship of God, under the Jewish economy, and is not introduced by the apostles into the dispensation of favour is for ever abrogated," why object to instrumental music? We have no account of the apostles introducing part-singing, such as we have in our congregations, except the few in which its absence is regretted. If, upon this principle, an organ is objected to, why not a pitch-fork, or tuning-pipe? If one pipe be admissible for one brother, to enable him to begin the singing, why not a number of pipes, for all the brethren, if they find that an organ assists them throughout this part of the Christian service?

Which is most conducive to spiritual and true worship—discordant, jarring sounds, or those proceeding from voices attuned, as their hearts are, in unison? But it is useless to reason on the subject so long as the principle above referred to is maintained. I content myself meanwhile, by trying to show it is untenable, by suggesting only one or two inconsistencies, out of many, into which those must thrust themselves who hold, that in all the details of Christian worship, we have a "thus saith the Lord;" and that we are not at liberty to adopt any practice, if not literally enjoined, however much it may conduce to those results in Christian character which the apostles constantly held up to view, and regarding which, there can be no difference of opinion among the Disciples of Christ.

Edinburgh, Sept. 1860.

ZERI.

REPORT TO ANNUAL MEETING FROM SCOTLAND.

IN the *Harbinger* for this month is contained a report by Bro. Rotherham, regarding his labours for the past year, from some parts of which we beg to dissent. He says "that his first year in Scotland has been one of considerable disadvantage,

arising, principally, from the inaptness of the churches to lay hold of the work promptly and heartily." If any disadvantage has arisen to him, we are persuaded he himself has been the cause of it. So long as he assumes the right to have his wants supplied, whatever these may be, so long will the brethren feel dissatisfied with such a course. As far as our knowledge extends, the churches in Scotland were never backward in co-operating for the spread of the truth, but we may say were generally in the *vain* since our late Bro. Reid was sent out as an evangelist by them, some twenty years ago. The churches have a right to demur, to supply the wants of any labourer, when they consider them too many; and if any *inaptness* has arisen, to this cause alone it may be attributed, and not because we have been so little engaged of late in the work. We therefore do not feel at all surprised that the churches were so reluctant to complete the arrangement alluded to in the report.

At present, and we may say ever since the General Meeting held in Edinburgh, in December last, the plan of operations carried on has appeared to us quite *loose* and *unsatisfactory*. We then desired and expected, that a number of brethren, elders of a church, would have been requested at that meeting to carry out the views of the brethren practically. This, however, was not done, and every church has just been allowed to act as they think best—sometimes in concert with other churches, and sometimes not. We are fully persuaded the churches will never carry out the work unanimously, and with anything like energy, until another order of things is instituted. We want, then, (1st) A committee, or a number of brethren to carry out, and watch over, our evangelistic operations. (2nd) That the sum allowed the evangelist for the year, to supply his wants, be fixed by the churches.

The brethren in Scotland are quite alive to their duty, but they must see their way clear as to the relation of the churches and the evangelist, and the plan to be adopted to carry on the work, ere they can enter heartily into it. "*Order is heaven's first law*," and if this is not attended to, confusion will ensue. If some such plan as the above is not adhered to, we fear the churches will never act in concert to carry on evangelistic work. We hope Bro. R. will be more cautious in future in his remarks on the churches, and thus not give uncalled for offence to any one.

By order of the office-bearers of the church,

J. G. AINSLIE,
GEORGE MITCHELL,
JOHN SELBY,
JAS. CHISHOLM.

Dundee, 14th September, 1860.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

"SALVATION SOUGHT AND FOUND." *By T. H. Milner.*—A very useful little production, well calculated to aid both inquirers and those who direct them. Several copies may be obtained by post for one shilling. Evangelist, in dialogue with Inquirer, gives important information in plain language. Thus—

In.—It is very clear now, Sir. But in regard to faith—saving faith, I mean—isn't it the gift of God, and should'n't I pray for it; for I would fear to trust to the faith I have as yet?

Ev.—Have I not just now been telling you that you are not required to trust to your faith?

In.—Yes, Sir, you have.

Ev.—But you are to believe on the Lord Jesus Christ—you are to trust in him—are you not?

In.—Yes, Sir.

Ev.—Well, then, do you think you could trust him? Is he worthy of your trust? Have you any confidence in him?

In.—I believe, Sir, he is all-worthy: of this I have no doubt, none whatever; but I have great doubt about mine being saving faith.

Ev.—Saving faith is neither more nor less than such a belief in the Saviour as leads to the reception of him in the offices he sustains. It is, in the first place, belief of God's one saving testimony, the gospel, and by consequence, a complete confidence in, and surrender to him who is the subject of that testimony—Jesus the Christ and Son of the Living God. This faith is the gift of God, by virtue of the Saviour being his gift, and the Spirit who testified his, and the Word of the Testimony his, and the opportunity and powers of believing his; but faith is not the gift of God in the sense that it was given apart from the Word; for the statements of the two Apostles are—"Faith cometh by hearing, and hearing by the Word of God;" and "If we receive the testimony of men, the testimony of God is greater;" and again, these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In.—Is it really so simple as that? Is the faith which saves simply that which the Word was written to produce?

Ev.—Why, what other would it be? Why were the Apostles inspired and the Scriptures written, but that, as John says, the reader might believe, and believing have life through the name of Jesus? What

plainer statements of the matter could you wish than these now quoted, or than that in the tenth of Romans, where Paul affirms that the Word of the faith which he preached—which certainly was the genuine faith—says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Do you doubt that?

In.—I cannot doubt it; and yet it seems so amazingly simple that I feel involuntarily to call it in question.

Ev.—And why would you have it other than simple? Doubtless you are at present somewhat perplexed by its very simplicity, expecting, as you have been doing, something far different; but say, would you expect a God of love to perplex and tantalize the poor ignorant sinner by needless complexity—by making the way of life difficult, if he could make it simple? Is not, think you, the very simplicity God-like and love-like? Do you think the gospel would have suited the sinner so well had it been involved in difficulty and mystery?

In.—No, Sir, not at all. I can understand why it should be plain; but do you really think my faith is what it should be?

Ev.—As to that, I will be able to answer after I have heard your confession of faith. You know what you believe before you confess it; I do not know what your faith is till you confess it: "We believe," says the Apostle, "and therefore speak."

In.—I hope I believe.

Ev.—My dear friend, it is not a matter of hope, but of knowledge. You know very well what you believe and what you don't. You know distinctly whether you believe my word, and why not God's? Paul did not say, "I hope I believe;" but, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." You certainly know whether or not you believe the record God has given of his Son, and whether you have entrusted yourself to the Lord Messiah as your alone Sovereign and Saviour, according to the gospel. It will greatly facilitate your inquiries if you will answer me a few simple questions, beginning, so to speak, at the very verge of faith.

In.—I will, Sir, readily answer any questions I can, to the best of my knowledge and ability.

Ev.—To begin, then. You believe the Bible to be what it professes—the Word of God to man?

In.—I do most assuredly: of this I have no doubt.

Ev.—You believe it speaks the truth respecting mankind in general, and yourself in particular, when it says that "all have sinned, and come short of the glory of God;" that so far as he is concerned, "they are all gone out of the way, they are together become unprofitable;" there is none that doeth good, no not one."

In.—Most bitterly and truly do I believe and feel the truth of all this.

Ev.—Do you believe that, notwithstanding your sins, God loves you—that he "commendeth his love toward us, in that while we were yet sinners Christ died for us?"

In.—Do I believe that God loves me despite my sins? I think I may say I believe he does.

Ev.—Indeed you may believe it: for why has he spared you so long amid all your indifference, unbelief, and disobedience, but for his love to you? You recollect the Apostle's words—"Despise thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" What has been the object of all God's long-suffering dealing with you, but that you should be led thereby to a change of mind—to perceive, enjoy, and reciprocate his love? Do you think that God wishes you to perish, or to be saved?

In.—It is Peter, I think, who says, "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" but, then, I don't think I have come to repentance.

Ev.—Neither do I think you have; still you are on the way: and mark you, it is the goodness of God that will lead you to it, especially his goodness shown you in the gospel. Let me put this question again—Do you believe God loves you?

In.—He will love me if I love him. Is there not a passage which says, "I love them that love me, and those that seek me early shall find me?"

Ev.—So speaks wisdom; and it is quite true that God will love you if you love him; but is it not true that he loves you, even though you do not love him? Does he not love you, sinner as you are, in order that his love, affecting, melting, and winning your heart, may produce in you returning love to him, which, manifested in your ready and grateful obedience, brings back to you his approving love? Does he not now love you as a sinner, that, affected by his love, he may yet love you as a saint?

In.—I would like to have that difference explained.

Ev.—Did the Heavenly Father love the Lord Jesus when on earth? Did he say of him, "This is my beloved Son, in whom I am well pleased?"

In.—He did.

Ev.—And did David love the rebellious Absalom, and say of him when dead, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

In.—Yes, he did.

Ev.—Do you see any difference between the love that the Heavenly Father bore to the Lord Jesus and that which David thus expressed for his guilty child?

In.—Doubtless there is a difference.

Ev.—And is not this the difference—that the love felt by David for Absalom was such as we call pity, or compassion, while that intimated in the words of the divine Father to his devoted Son, is what we call good-pleasure, or approval?

In.—I see.

Ev.—Then do you think David could have loved Absalom as God loved the Saviour? Could he have said of such a one, "This is my beloved son, in whom I am well pleased?"

In.—Impossible that he could say that of him in his sin.

Ev.—Yet he loved him.

In.—Intensely.

Ev.—Well, then, so is it with God and man. God loves the sinner intensely—he compassionates him with more than a father's pity. Hating the sin of the prodigal, as that which has estranged him and rendered him a wandering, starving outcast, and a careless, defiant rebel against himself, yet God loves, pities the sinner and has not only told his love, but demonstrated it, so that there is no room left for doubt. Please to read John iii. 16.

In.—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Ev.—And Rom. v. 8.

In.—"God commendeth his love toward us, in that while we were yet sinners Christ died for us."

Ev.—And 1 John iv. 9, 10.

In.—"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Ev.—Also the nineteenth verse.

In.—"We love him, because he first loved us."

Ev.—Well, what of these testimonies? do you believe them?

In.—Yes, Sir, I believe them. They seem very plain now. I'm beginning now to feel that I have faith; and I feel it without looking in for it. It has come just as you quoted: faith comes by hearing, and hearing by the Word of God.

"THE VISIBLE CHURCH"—"THE ONE BODY."

AMERICAN Presbyterians have recently, after due deliberation, declared, in a formal manner, that baptism administered by our brethren is *invalid*. Their report thereupon, which is quite a considerable document, has been reviewed by P. S. Fall, A.M. He brings many of their positions out into clear daylight. The following may be taken as a fair sample:—

"In an age in which the evangelical church of Jesus Christ (though holding the same essential truths of one Body and one Spirit, even as we are called in one hope of our calling—one Lord, one faith, one baptism, one Lord and Father of all) is yet found existing in several sections, and under distinct organizations, and is surrounded also by various un-evangelical and anti-evangelical sects, no question can arise of greater importance than that of the signs of the church, and on what credentials a body calling itself Christian shall be recognized as a part of the true visible church of Christ."

Were an artist employed to delineate on canvass the ideas of the above paragraph, he would paint, were he a Catholic, as the principal object of the picture, *one body* of people animated by "the unity of a spirit?" if not "in the bonds of peace;" controlled by "one hope"—of conquering the world?—adoring "one Lord;" holding "one faith;" and administering "one baptism." He would be obliged, however, as a faithful artist, to represent this "one body" as "existing in"—or divided into?—"several sections," by walls of partition which effectually separate these sections from each other;—paper walls, it is true, but constituting the sections "distinct organizations," or, in other words, *distinct bodies*. Having finished this central object he proceeds to its surroundings. These are "un-evangelical or anti-evangelical sects," not sections—such as Episcopalians, in the remote distance; Methodists and Presbyterians of *all sorts*, on the right hand and on the left; while Baptists, and Shakers, and Quakers, *et id omne genus*, in the foreground, complete the picture. And what a picture of the *true evangelical visible church* of Jesus Christ! And did he belong to any one of the sections, would not his picture differ from this only in one particular, namely, that he would place *his section* in the middle-ground, and put "the apostate Roman Church" in the situation assigned to him by the artist of that church? He would, I presume, were he to undertake such a work, execute it as a Chinese did a

map of the world. The Celestial empire occupied almost the whole space; and all the little continents and islands, which "thought themselves to be somewhat," were its surroundings, reduced wonderfully in size and in consequence. When even a small object is *very near* the eye, the angle of vision magnifies it greatly; and if it come between the eye and any other (though much larger) object, it hides that object from view, and prevents us from forming a just estimate of it.

But, my dear Sir, does this representation of "the true visible church of Jesus Christ," with which you open your argument—and for which I thank you, apply to the *present* exhibition of Christianity, or to apostolic Christianity? You make, parenthetically, a quotation from Ephesians iv. which, of course, describes the latter. Does the remainder of the description apply to apostolic Christianity? Or does what Paul says apply to the visible church—to what we now see? That what you say applies to it no one can doubt; but it is very questionable if Paul would recognize that description as pointing out the "*true visible*" congregation of the Lord. Do Paul's description and your own correspond—do they consist with each other? Let us see.

According to Paul, the church is "*one body*." You say it exists in "several sections, under distinct organizations," or in separate bodies. Paul asks, "Is Christ divided?" that you should divide yourselves into "sections?" "Were you baptized into the name of Paul?" that some of you should say, "I am of Paul!" "Was Paul crucified for you," that some should wear his name? And, by the way, are we not thus infallibly taught, that to wear the name of any *one* not crucified for us, and into which we were *not* baptized, is as much rebellion against the *name of the Lord*, as to refuse to wear that name, which is above every name? Let such as wear another name, and are known by another, justify it to Him, *if they can*. But for these names, the "sections" which wear them would soon be extinct. And what was the prayer of the Son of God? In the last hour he did not pray for the world. He prayed first for the apostles, to whom he had committed the honour of converting and saving the world, and thus honoured the instrumentality he had established; and then, upon the same principle, he prayed for those who should believe on him *through their word*, that they might *ALL* be *one*—just as much as he and his Father were one—"that the world might believe that his Father had sent him." If, then, your picture be correct, and represents the "*true visible church* of Jesus Christ," it would seem that that church has renounced Paul,

and sets at naught the prayer of the Son of God.

You say, however, that all these sections "hold the same essential truths;" and specify these truths. The first is that above alluded to—"There is one body." Does the visible church, then, present to view *but one body*? Does its practice express its principles? Is the Episcopal body—the Philistines, as somebody once called them—a part of (does it amalgamate with) the Presbyterian body? Possibly you intend the words to apply to "the invisible church," when you say it is "one body;" for certainly we cannot predicate this of the visible—of what we see. That is not one body in which there is no schism (1 Cor. xii. 25); but is composed of as many separate and antagonistic bodies, each one "*looking on its own things only*," (Phil. ii. 4) and not "on the things of others also," as there are "sections under distinct organizations." If this, then, be one "sign of the church," *where is it*? There is no "church of Christ" with you.

Your picture is defective in one important particular. You represent the "evangelical church of Christ" as "existing in several sections," but do not say that each section contains more sub-sections than there are principal sections in the whole body. And if it be said that these minor divisions have arisen because of *minor* matters, we may justly conclude that the major divisions have arisen because of *essential* matters. This being so, the sections do not hold the same "essential truths." If they do, the act of dividing the body of Christ is most criminal and indefensible, and so is the maintenance of divisions. We hold that, as Paul says, "there is one body," and but one—that that one body ought to wear one name—and that its members ought to "strive together," not about words that profit not the hearer, but for the faith of the gospel: not about "things that minister questions," but for that "godly edifying that is in the faith;" and that its ministers should "teach no other doctrine" (1 Tim. i. 4.) Paul says, "there is one body and one spirit" in that one body. That this is the Spirit of Christ dwelling in *His* body, none will question. This is one of Paul's "signs of the church." These sections also, it is admitted, are animated by "one spirit" towards each other; but what sort of a spirit is it? Are "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance" its fruits? Is it distinguished by "righteousness and truth?" "If any man," or any body of men, "have not the Spirit of Christ, he is none of his." But evil communications corrupt good manners; extremes beget extremes; and a party spirit will be generated where there are sections

to be maintained. I do not say that the fruits of the Divine Spirit are not found in many individuals in whom the religion triumphs over the party; but I speak of the spirit which controls the divided body that you call the "true visible church of Christ," and say that this is *an evil spirit*. Can it be a sign of the church, then? And if we study the spirit of each section, as having no reference to the outgoings, it is no better. The *animus* of no one section is identical with that of another. Specific differences enable us to distinguish them: as the features of the human face enable us to name individuals. What the differential traits may be, it is not my duty now to point out; but it will be admitted that, while the general attributes of each spirit may be, like those of every human spirit, similar, the combinations and manifestations of each are sufficiently different to authorize the assertion that each section has its own spirit. In this aspect of the case, then, the "visible church" has not "one spirit." Is it, then, the "Body of Christ?"

"Even as we are called in *one hope* of our calling." To whom do these words apply? And what do they teach? They are not Paul's words. Are all the sections called by the same spirit to *teach doctrines radically at variance*? Have all one hope? What is that hope? That sins are really pardoned? What a man hath, why doth he yet hope for it?—These, my dear Sir, are grave questions. Truly, the language you have selected by which to exhibit the "signs of the church," should lead us to look for it anywhere but in "Christendom."

But is there, in the estimation of the "visible church," "one Lord," and but one? I fear, were we to sift this matter, we should find that it has "Lord's many." What is the baptismal formula in common use in all the sections of this one body? "By the authority of the Lord—Jesus Christ—I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." Sometimes the first expression is omitted. Now, it may be safely asserted that *three*, if not four, Lordships are recognized in this formula. "*By the authority*," is the synonym of "*In the name*." The above formula, then, will mean, By the authority of the Lord—Jesus the Anointed—I baptize thee by the authority of the Father, by the authority of the Son, and by the authority of the Holy Spirit. This is *not* the baptismal formula demanded by the letter or by the genius of Christianity, and if the lady in question was thus baptized—as your standard requires—she has not, *certainly*, obtained Christian baptism *this time*. The Christian religion truly recognizes but "one Lord—Jesus the Anointed."

ed." "To us there is but one God—the Father—of whom are all things, and we in him; and one LORD—Jesus Christ—by whom are all things, and we by Him" (1 Cor. viii. 6.) "He is head over all things to the church, which is His body." He is the proprietor—*THE Lord*—not only of the church, but of the universe. "The government is upon *His* shoulder." "*The Father judgeth no man, BUT HAS COMMITTED ALL JUDGMENT UNTO THE SON*" (John v. 22.) "To him every knee shall bow"—"and every tongue confess that Jesus—the (Christ)—is LORD, to the glory of God the Father" (Phil. ii. 11.) "ALL authority in heaven and on earth is His" (Mat. xxviii. 18 20): hence he said, "Go ye, therefore, and teach—disciple—all nations—to me—baptizing them into the name (not by the authority) of the Father, and of the Son, and of the Holy Spirit." *His* name, then,—that is his authority, His Lordship—is above every name; and in "all things he has the pre-eminence." Baptism is said to be "a Sacrament of the New Testament, ordained by Jesus Christ:" hence those who administer it at all, do so in his name, or by His authority. But we maintain that those who administer it in the name of the Father, also recognize another authority, another Lordship, which Christianity does not warrant: since that teaches that the Father has resigned ALL authority into the hands of the Son, because that Son *made himself* of no reputation, and by himself purged our sins (Phil. ii. 7-11, Heb. i. 3-4.) The same remark is applicable to baptism in the name of the Holy Spirit. It can only be because the government of the heavens upon earth is administered by the Lord—Jesus the Anointed—that this rite is performed at all; but it is manifest that the "sections" of the "one body" have no common understanding upon this important point, in what manner so ever a few individuals may practice; and, therefore, the "visible church" does not hold *one* Lord, one governmental Head. If to hold "one Lord," then, be "a sign of the church," is it not wanting in every section?

And what shall we say of the "*one faith*?" Am I to understand you as declaring that the "several sections" of the "one body" have the same faith? You mention and refer to your confession-of-faith. That is not identical with the Methodist confession; when each party considers the faith of the other, as a whole, to be most dangerous and unscriptural. You astonish me by your assertion that the several sections of the "evangelical church" hold "the same essential truths." Their debates, then, upon the essential doctrines, are to be regarded as shams! Their quarrels are for effect! Their divi-

sions into sections are international—and their disregard of the prayer of God's Son is voluntary! The body of Christ *has* "one faith," as Paul teaches. This being so, what is called the "visible church" cannot be the body of which the Christ is Head; for its sections must be based on different faiths; or they have no foundation at all, other than matters of mere opinion. That they all believe some things in common, I doubt not; but Mohammedanism, and Christianity, and Judaism *are identical in structure*; and one of the two propositions to which each may be reduced, is the same in all. But they are not on these accounts identical as systems, as faiths; nor do they form parts of one body. It is a clear *non sequitur* to affirm that, because different systems have some points in common, they are, therefore, alike. Or that, because opposing parties believe a few of the same things, they have, therefore, "one faith."

If you mean, by their holding *one Lord and one faith*, that they all rely for salvation in another state upon the same Divine Saviour, while I shall not question the fact, I must question the pertinency of the quotation to the fact; and must add that even "the apostate Church of Rome" relies as fully upon the Divine Saviour, as does any of the sections that you may place within the surroundings of which you speak, on whatever *else* she may profess *also* to rely. Nay, while the very house in which John Calvin ministered in Geneva is said to be in Unitarian hands; and while the oldest Puritan foundation in the United States has followed in the same footsteps, the Church of Rome has uniformly maintained, without abatement and without prevarication, the true and proper divinity of the Son of God. And yet you will not, on this account, acknowledge her to be a part of the true church visible.

Do you wish to impress us, my dear Sir, with the idea that the "visible church" has "*one baptism*?" You name this in Paul's catalogue of the seven unities; and the church—the house of the Lord—when it reached perfection, had, certainly, *but one*. If this be one of the signs of the church, where is that church? Is the baptism of the "visible church" *one*? In what respect is it one? In form, in effect, in authority, in design, in application? Certainly, you cannot say this. If you mean, as is becoming customary now, that the "*one baptism*" is that of the Holy Spirit; then, supposing this to be true—which it is not—and that the baptism in or with water of all the parts of the church is identical, there are *two* baptisms, unless you can show that either "water baptism" or "Spirit baptism" is not baptism at all. And if the visible church *has two* bap-

tisms, it is not the body of Christ, which, at the time Paul wrote to the Ephesians, had but one.

The last "essential truth" in Paul's catalogue is, "One God and Father of all, who is above all, and through all, and in you all." Allow me to ask, if this be really an article of faith in what you call the true visible church? Do not think me to be trifling—but I must doubt it. The church is established that it may declare the Divine perfections to the world (1 Peter ii. 9.) It is to do this, as God has declared his own perfections to her; that is, by a living example. God was manifested in the flesh; and the body of Christ, which partakes of the Divine nature, (2 Peter i. 4) should be a manifestation of that nature in the flesh. The Divine attributes, the moral attributes of God, *should be seen* in the church. But before this is possible, she must in the same manner—that is, by a living example—impress the world with the conviction that there is "but one God." How, then, is this to be done? Can a church "existing in several sections, under distinct organizations"—antagonistic bodies, in fact—create in any mind that contemplates her the assurance that *God is one*? Can she do this unless *she be herself one*? Each church may have its own God; since every religion must have a god, or more gods than one, as its basis. One church, one God, must be axiomatic; but one God, many churches, cannot be. The Calvinistic God is not the Arminian God; nor is either of these the God of the Necessarian.

Supposing, then, that in Paul's words we have a description of the body of Christ, and of the essential truths it held then, and should hold now, it does not seem that, when we study the "visible evangelical church" in the light of your description—which coincides well enough with the facts around us—there is any very strong resemblance between the two. There is great necessity, I admit, that we study the "signs of the church;" and that we ascertain "on what grounds a body calling itself Christian" shall be entitled to the name; but I cannot see how any one can persuade himself that the credentials of the body of Christ, as given under the sign-manual of the Apostle Paul, can be claimed by the "visible church," as described by yourself and the Presbytery of Transylvania. The two *bodies*—if I may so speak of one of them—*differ toto cœlo*.

"SO IS EVERY ONE THAT IS BORN OF THE SPIRIT" (JOHN III. 8.)

THE criticism of M. E. Lard on John iii. 8, does not appear to me to settle the meaning of that much controverted

passage. It is an important one, and worthy of all the attention that can be bestowed upon it. I am, therefore, induced to trouble you with a few remarks, suggesting a different reading to that proposed by him.

My principal objection to his view is, that it appears to me based upon two grammatical errors. It is with diffidence I say so, and if I am wrong some of our Greek scholars may correct me. The interpretation of the passage depends on the reading of the latter clause of the verse. As it stands in the Common Version it reads, "So is every one who is born of the Spirit;" or as M. E. Lard would have us read it, "In this way is every one born who is born of the Spirit." Both make good English, but of course the correctness of either must depend on its harmony with the original. It is here where I think the mistake has been made. The adverb translated "so," has in its primary meaning a declarative force, says M. E. Lard, conveying the idea of "*in this way*." This is not altogether correct. In order to give it this meaning, it requires to be in construction with a verb *other than the verb "to be."* When it is in construction with this verb, it is the mark of a comparison or illustration, and not a delineation, and may be rendered "*like this*." In support of this I would refer to the following passages:—Mat. v. 12, 16, vi. 30, Luke xii. 38, John xii. 20, Acts xiii. 47, xix. 20, 1 Cor. vii. 17. These are examples of its declarative meaning:—Mat. xii. 40, xiv. 10, Mark x. 43, Luke xxii. 24, 1 Cor. xii. 12, Rom. v. 15. (In some of these the verb *to be* is understood.) These show its comparative or illustrative meaning. Now in John iii. 8 it is in construction with the verb *to be*, and cannot, therefore, I think, have the meaning M. E. Lard gives it.

The second error is in the so-called supplement "*born*." Although to a casual reader the introduction of this word may seem simply an insertion, it is in reality a *change of verbs*. The verb *to be* exists in the passage, and to insert the participle *born*, is to change that verb for the passive verb *to be born*. This appears to me altogether inadmissible.

That verb *is* really governs or qualifies the adverb *so*, and therefore is an essential part of the sentence. If it be

changed for the verb *is born*, (one word, remember, in the original) then indeed the meaning given to it by M. E. Lard is correct. He has, then, manifested great want of care in not examining the original, before so confidently pronouncing upon the passage, or I know nothing of the subject.

At present, however, I believe that the rendering in the Common Version is correct, and will not admit of any such construction as he suggests.

Regarding it thus, then, Jesus makes a comparison between him who is born of the Spirit, and the *wind* or *spirit*. I care not which, for the result is the same; or else he is illustrating the conduct of such an one by the conduct of the wind or spirit. We might read it thus with perfect propriety, "Every one who is born of the Spirit *is like* the wind or spirit," &c.

It may be asked, in what respect does the conduct of the Spirit-born resemble the wind? (for I cling to that rendering also.) In several. Nicodemus experienced the movements of the wind, heard it and felt it; yet of the laws which governed it he was entirely ignorant. It was independent of him—blew where it listed; he knew not its origin or its end. Like this is the life and life-movements of the Spirit-born in the eyes of the unregenerate.

In this 8th verse, then, Jesus, instead of vouchsafing a kind of explanation which still more mystified Nicodemus, inducing him to say, "How can these things happen, or come to pass?" reached the culminating point of his teaching. First, he declares the necessity of the new birth—then the nature, or process—and lastly, the concealed kind of existence the Spirit-born possesses in the eyes of the unregenerate; for Nicodemus can only be regarded as such. And is this not true? Does not the world wonder at the Christian? Believing not, it sees not the power which works in his heart. The motives which actuate him are unknown to the world; into his hopes and his joys it enters not.

But Jesus does vouchsafe an interpretation. The wonder-stricken Nicodemus was not sent wondering away at the *mystery* of Jesus' teaching. The subsequent verses are full and complete in explanation as to the whole matter. Indeed, we believe if Nicodemus had come in a humbler manner, then Jesus

would not have clothed the simple truths of the Gospel in the mysterious manner he did. M. KER.

JOHN'S BAPTISM AND THE KINGDOM OF HEAVEN.

A RECENT issue of the *Christian Advocate* contained a letter from E. E. and a few words thereupon by the Editor. A note from the writer of the letter asks our mind upon the question raised. Our first intention was to write a page or two for the *Advocate*, but having at hand an article upon the beginning of the Christian Dispensation, from the pen of J. S. Lamer, which in our opinion fairly settles the question, and is a model worthy the notice of all who would search the Scriptures aright, but which is too long for the *Advocate*, we have decided to reprint the letter.

THE BAPTISM OF JOHN.

John the Baptist was not the founder of the Baptist denomination, as Calvin, Wesley and Swedenborg are of the parties bearing their names, nor was he a Baptist minister in the current acceptation of that name. From Isa. xi. 3-5; Mal. iii. 1; iv. 5, 6; Mark i. 3, 4; Mat. xvii. 10-13; Luke i. 17, we learn that he was a man sent from God to "turn the heart of the fathers to the children, and the heart of the children to the fathers," and so prepare a people for Immanuel. No man ever officiated for God in the same position as John. He had a mission to fulfil which was peculiarly his. He was not chosen to it by any Israelite after the flesh nor after the Spirit. His Creator selected and sanctified him to make straight in the desert a highway for our God.

"The word of God" which came unto John in the fifteenth year of the reign of Tiberias Cæsar, is said by Mark to be "The beginning of the Gospel of Jesus Christ the Son of God." He preached Christ to his hearers, and held him forth as the Son of God—as the life and light of men, full of grace and truth—as the Lamb of God, that taketh away the sins of the world—as having come from heaven, and as above all, the Father having loved him and given all things into his hands, and that all who would believe on him as such should have everlasting life. Though John knew him not until the hour of his baptism, yet he knew that he was in the world, and that he would suddenly appear. So exactly had John described the character and mission of Christ, that many of his hearers on seeing him said, "John did no miracle, but

all things that John spoke of this man were true." Even the inveterate enemies of Jesus were conscious that John bore witness to him, which consciousness on one occasion so confused them, that they were compelled to confess lying ignorance. We may, then, safely say that John presented Christ to Israel as the Messiah, Redeemer, and Saviour of the world, and demanded repentance, confession, faith, and obedience to him as such. Thus did "the prophet of the Highest go before the face of the Lord to prepare his way, to give the knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God." The people among whom John laboured were broken up into many hostile sects, and laden with errors and iniquities which destroyed the most endearing ties of nature—alienating even the hearts of parents and children from each other. Now, the nation being in such a deplorable state the people were not in a position to see and receive Jesus as the salvation of God. So to remove these great obstacles out of the way of their vision, the prophet of the Highest bore witness to the life, light, grace, and truth of the Son of God, whereby he turned the hearts of the fathers to the children, and the hearts of the children to the fathers, and so by this gracious Word of the Lord, he exalted valleys, levelled mountains, made crooked paths straight and the rough places smooth, so that all flesh might the salvation of God, i. e. Jesus, for the Prophet Simeon calls him, "For mine eyes have seen thy salvation" (Luke ii. 30.) When Christ was made manifest to Israel at his baptism, the disciples of John, who had previously received the remission of their sins by faith in his name, now recognized him as the Lamb of God, and lovingly followed him, and desired mutual acquaintance with him. O what a willing people had John prepared for the Lord against the day of his power! It is, then, manifest that the disciples of John were believers in Jesus, and received him as their Messiah and Saviour. Now, concerning them who thus received him it is written, that "to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" which birth is explained by the Lord himself in the 3rd of John. John, it is said, was filled with the Holy Spirit; hence his disciples were made believers in Christ by the Holy Spirit, as well as were the three thousand on the day of Pentecost, though not under the same circumstances. It may, therefore, be truthfully said, that if the three thousand were "born of water and the Spirit," so also were the disciples of John. It is thought by many that the dis-

ciples at Ephesus who had submitted to the baptism of John were re-baptized. If they had properly received John's baptism, and were re-baptized by divine authority, it follows that the apostles, along with the five hundred brethren who saw the Lord at once, and all who had become the sons of God by the ministry of John and Jesus, were re-baptized after his exaltation. As there is no proof of this, is there not reason to believe, that if the disciples at Ephesus were re-baptized, that their former baptism was not genuinely obeyed? John was filled with the Holy Spirit—he saw the Holy Spirit descending upon Christ, and openly taught that he would baptize with the Holy Spirit. How was it, then, that these disciples had "not so much as heard whether there be any Holy Ghost?" or as the new version reads, "we have not so much as heard whether the Holy Spirit is received." It is, however, evident that the disciples who were waiting at Jerusalem for the descent of the Holy Spirit received him, and were inaugurated into all the immunities of our Saviour's reign, on Pentecost, without a re-immersion. It appears to me that some eminent brethren, such as Hall, Noel, and Campbell, have erected an unauthorized distinction between baptism administered by John and the Bridegroom, and the baptism enjoined by Jesus after his resurrection. Has it not ever been one and the same ordinance? Is it anywhere in the Scriptures called "*Christian baptism*," in contradistinction from the baptism of John? But it may be asked, "Why is it called *John's baptism*, if there is no distinction?" In reply we ask, "Why is the gospel called by Paul '*my gospel*'—'*my ways which be in Christ*'? Baptism was John's only in the same sense as the gospel and its ways were Paul's. John's baptism, like Paul's gospel, was from heaven—was part of "the word which came unto John"—which is "the beginning of the gospel of Jesus Christ, the Son of God." There is not a shade of truth that the apostles were re-immersed in order to be initiated into the name of the Father, and of the Son, and of the Holy Spirit, or in order to induction into the new and complete reign of the newly crowned King. If those disciples at Ephesus needed such a re-immersion, surely Andrew, Peter, and all the disciples needed it. It is true that the gospel and church went forth on the day of Pentecost in that fulness of blood-bought redemption, revelation, and organization, inasmuch that the former proclamation that "the kingdom of heaven is at hand" was now realized. Now they who were immersed before this day were prepared to receive the plenitude of the Lord's reign, just as some of them were formally prepared to receive

aim in person as soon as he became manifest to Israel. But they who were immersed afterwards were at once initiated into all the riches and immunities of his kingdom. So this ordinance ever remains one and the same. Now, dear brethren, if any of you think I am in error, please write next month and shew me the way of the Lord more perfectly.

Snoonesee.

E. E.

REMARKS BY THE EDITOR OF THE "CHRISTIAN ADVOCATE."

It cannot be said of the apostles and the five hundred that, like the twelve at Ephesus, they had only been baptized into John's baptism; for Jesus, we are told, made and immersed more disciples than John. Again, that John's baptism differed from that of Jesus, appears from Acts xix. 4, where Paul says, "John verily baptized with the baptism of repentance, saying unto the people that they *should believe on him who should come after him.*" John's disciples, therefore, were baptized into the belief that the Saviour was coming — was at hand — not that he had come, but that he should come; which is exactly the faith we might expect a *forerunner* and his preaching to produce. But once the Messiah had come, and was made manifest, it was no longer proper to baptize into the belief that he should come, but that he had come, and hence just here the stoppage of John's immersion and the commencement of the Saviour's. And here appears also the truthfulness of the reply of the twelve disciples of John, at Ephesus, and the propriety of Paul's rejoinder, as also the consistency of their immersion into the name of Christ.

In addition to the above E. E. says, "I think, from all the passages concerning the ministry of John, that he preached Christ as the Redeemer and Sovereign to come, more fully than many seem to think." Perhaps so — but a Redeemer *to come* is a Jewish Gospel, and not that which we believe and preach. Peter, a fair specimen of the best of John's disciples, was so little prepared for a Gospel which had in it the cross and the tomb, that he put it from him so that the Lord said to him, "Get thee behind me, Satan." John's Gospel was of a kingdom to come — "*at hand*" — ours is of a kingdom come. John's baptism had reference to a kingdom to come, into which it did not introduce those who were baptized — ours belongs to a kingdom already come, into which it introduces those who are proper subjects. John's baptism was

into no new name — ours is *into* the name of the Father, the Son, and the Holy Spirit. Hence, after Pentecost, John's baptism was not recognized as the baptism of this economy. Acts xix. is surely a case in point. Those baptized by John were rebaptized before they could receive the Holy Spirit. True, John's disciples believed the truth given through John by the Holy Spirit, and were baptized in water, but it does not therefore follow that they were "born of water and the Spirit." Birth implies change of relation. When the Lord gave the one lesson of the Gospels upon that birth, he connected it with translation into a kingdom. That kingdom remained closed till after its King had taken his seat upon the heavenly throne. Peter used not the keys till then. But E. E. suggests that if the disciples at Ephesus (Acts xix.) were again baptized in water, though they had been baptized by John, it follows that the Apostles and the five hundred brethren who saw the Lord after his resurrection, were also rebaptized. But not so, at least in regard to the Apostles. Who baptized John the Baptist? When an ordinance is administered for the first time, the administrator must of necessity be one to whom it has not been administered. So with the Apostles. If they first baptized into the name of the Father, the Son, and the Holy Spirit, they could not have been themselves thus baptized. He who sent the unbaptized John to baptize, could in like manner commission the Apostles. As to the five hundred, it is not in evidence that they were not baptized on or after the day of Pentecost, and we see not the slightest reason for concluding that they were not. We cannot consider the baptism by the disciples of Jesus before his death, other than a continuation of the baptism committed to John. Their baptizing was not into the name of the Father, the Son, and the Holy Spirit, and it was not for translation into the kingdom, for that had not come — whereas, our baptism embraces both.

If the Kingdom of Heaven had not been at hand, but fully come, then we might more readily admit the oneness of John's baptism and that instituted after the resurrection. But the following will more than shew that the kingdom had not then come.

"The point before us is to determine precisely, if possible, when the Christian dispensation began; and as there is no text which tells us in so many words that it began at this or that point, it can be determined only by means of the inductive method. We begin, then, by observing and collecting the facts which relate to the subject; and while, for want of space, we shall do little more than allude to them, the reader will do well to examine them carefully in their original places and connections:—

First fact. Christ was a Jew; born of Jewish parents according to the flesh; made (or placed) under the (Mosaic) law; and lived and died under the Jewish dispensation. We need not pause to prove a fact which none ever denied.

Second fact. During his life, the Christian dispensation, or the kingdom of heaven, is spoken of, sometimes as future, and sometimes as present. For example:—"The kingdom of heaven is at hand;" "On this rock I will build my church;" "Thy kingdom come;" "Woe unto you Scribes and Pharisees, for you shut the kingdom of God against men, for you neither go in yourselves nor suffer those who are entering to enter;" "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it;" it "suffereth violence, and the violent take it by force;" "The kingdom of God is within you—has come unto you."

Third fact. The limitations placed upon the disciples in their preaching, during this period, were those of Judaism, and not of Christianity. "Go not into the way of Gentiles, and into any city of Samaria enter ye not, but go rather to the lost sheep of the house of Israel." But in the Christian dispensation there is "no difference," and they are to "go into all the world and preach the gospel to every creature."

Fourth fact. It is a recognized principle that the law or dispensation is changed when the priesthood is changed, (Heb. vii. 11-12) while it is revealed that Christ was not a priest while on earth, *because* the law of Moses was then of force (Heb. viii. 4); but that he was made a priest after, or "since the law" (Heb. vii. 28.) He was the end of the law—nailed it to his cross. He was afterwards made a priest after the order of Melchisedec, and then there was "of necessity a change in the law," or a new dispensation, which brought men "under law to Christ."

Fifth fact. The Holy Spirit, by the mouth of the prophets, predicted that this law should go forth out of Zion: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Is. ii. 2-3, Mic. iv. 2.)

Sixth fact. The apostles who were to open the kingdom—to proclaim this law and this word of the Lord, and to one of whom, Peter, were given the keys of the kingdom of heaven—were expressly required, in accordance with the above prophecy, to "tarry at Jerusalem until they should be endued with power from on high;" and then, when thus ended, they were to "begin" the proclamation of the word of the Lord, "at Jerusalem." They were also informed that they should "receive" this "power after that the Holy Spirit had come upon them."

Seventh fact. All this was fulfilled on the day of Pentecost (Acts ii.) Christ was then priest; the Holy Spirit came upon the Apostles: they were tarrying at Jerusalem; and Peter, with the eleven, proclaimed the word and the law of the Lord, "beginning at Jerusalem;" while the door was thus opened through which three thousand passed into the kingdom of heaven freed or loosed from their sins.

Though the above are not all the facts which bear upon the case, they are the prerogative instances, and are abundantly sufficient to enable us to determine the point before us. These force us to exclude such hypotheses as that the Christian dispensation began in eternity, or at the creation of man, or the calling of Abraham, or the giving of the law, or the birth of Christ, or the crucifixion; and compel us to adopt one or two conclusions—either that it began with the preaching of John in the wilderness, or on the day of Pentecost. Now the inductive method requires that, "after a great number of exclusions have left but few principles common to every case," or but few conclusions possible in the light of all the facts, "one of these is to be assumed as the cause," i. e. the explanation or answer; "and by reasoning from it synthetically, we are to try if it will account for the phenomena" (see Playfair.) We will assume, then, for the sake of testing its correctness, that the new dispensation began with the preaching of John the Baptist in the wilderness of Judea. Now, if this be true, all the texts which bear upon the subject can be clearly explained by it without doing violence to them, and without disregarding, in their interpretation, the forms of expression which are common in the Bible. Let us apply it, then, to the various classes of facts we have before us:

1. If it be true, then, according to our first fact, there were two dispensations in existence at the same time, for Christ during his life, recognized the existence and authority of the Jewish dispensation.

2. If it be true, then, those Scriptures in our second class, which speak of the kingdom of heaven as having come, signify that it had *actually* and *formally* come; but

this is incompatible with those other texts which represent it as future.

3. If it be true, then, the direction of the disciples to confine their teaching to the Jews, is a *law of the Christian dispensation*, and, of course, still obligatory; but this, too, is incompatible with the commission, unless the "all nations" and the "every creature" be taken in a limited sense, to mean only all the Jews in every nation, which is contrary to known facts.

4. If it be true, then Christ must have exercised the priestly office upon the earth—which is also contrary to fact.

5. If it be true, then the prophecies of Isaiah and Micah cannot refer to the going forth of the law of the last dispensation. But they expressly declare that the prediction is concerning what shall take place in "the last days," or dispensation, *when* the mountain of the Lord's house—the government of the kingdom of Christ—"shall be established in the top of the mountains."

6. If it be true, the Apostles did not "begin at Jerusalem," but merely *carried* on there what had been *begun* some years before in the wilderness.

7. If it be true, Peter did not open the door of the kingdom on the day of Pentecost, nor upon any other occasion; but merely stood in the door, with his keys in his hand, which were altogether useless, as it had been opened by John, without keys.

This assumption, then, so far from being verified by the test, is shown to be wholly untrue, and incompetent to explain one single fact, without having its explanation proved false by the instant and irreconcilable opposition of numerous and various other facts. We are left, therefore, to the single conclusion, that the new dispensation began on the day of Pentecost. Let us now see whether this can be verified.

It perfectly accords with the fact that Christ lived under the Jewish Dispensation—with the fact that the kingdom of heaven was future during his lifetime—with the fact that the gospel was to be preached to all the world—with the fact that Christ was to be priest before the law was changed—with the fact that the law was to go forth from Mount Zion—that the Apostles were to publish it, and begin at Jerusalem—and that they were to do so after they received the Holy Ghost—and so with every other fact and document on the subject. The only *apparent* exception being those texts which speak of the kingdom of heaven as being in existence during his life—before the king was crowned.

If, now, the ordinary forms of speech used by the sacred writers will enable us to interpret those texts in harmony with this general conclusion, without doing violence to them, or bringing them in opposi-

tion to other texts, the verification will be perfect, and the induction complete.

To determine this we must take into account the peculiar circumstances of the case. We notice that John, Christ, the twelve, and the seventy, all proclaimed and inculcated the *principles* of the kingdom of heaven. The whole burden of their teaching was directed to the *preparation* of men for the coming kingdom. They told them what it was *like* in the material world; gave them correct ideas of its spiritual nature; and made known those exalted principles of self-denial, sincerity, love, and forgiveness, which were to distinguish its subjects, and which, therefore, were to be received and cherished as a preparation for that kingdom. Now those who embraced these instructions were spoken of as receiving the kingdom of God, or as having the kingdom of God within them, or as pressing into the kingdom of God, or as having the kingdom of heaven come unto them; and as these principles were greatly opposed, it was necessary for those who embraced them, to break loose, as by an effort of violence, and press into the kingdom, in spite of those who by their hypocrisy and falsehood were shutting the kingdom of God against men. Thus, by embracing those principles or truths which were certain to conduct them into the kingdom which was at hand and ready to be formally set up, they could, by *anticipation*, and in perfect accordance with the usages of Scripture, be said to enter or to have entered the kingdom.

But is it a usual or frequent form of expression in the Bible, to represent things as having *actually* occurred which are yet future, but which, from the certainty of their coming, are *virtually* the same as past?

In that beautiful prophecy concerning our Saviour, in the fifty-third chapter of Isaiah, we read, "He is despised and rejected of men. . . And we *hid* as it were our faces from him. . . Surely he *hath* borne our griefs, and *carried* our sorrows; yet we *did* esteem him stricken, smitten of God and afflicted. And so throughout. "He *was* wounded"—"he *was* bruised"—"the chastisement of our peace *was* laid upon him," &c. The Lamb of God *was* *virtually* slain in the days of Isaiah—nay, from the foundation of the world; and it could, therefore, be spoken of by *anticipation* as having really occurred; and yet no one would presume to argue from this circumstance that, as an historical event, the *actual* occurrence took place one moment anterior to the time of Pontius Pilate, and the day and hour specified by the Apostles.

Our Saviour tells his disciples (Mark ix. 31) that "the Son of Man *is delivered* into the hands of men;" while his actual delivery into their hands was long afterwards.

In the institution of the supper he tells them: "This is my body broken for you—and my blood shed for you;" while he was yet alive.

We consider the demonstration complete. When Jesus died, the kingdom was yet to come—when the three thousand were baptized, they were translated into it. D. K.

WORDS FROM THE WORK- TABLE.—No. VI.

PICKED up somewhere the following

CAUTION.

"Look to yourselves" (2 John viii.)

"Whereas, a tall well-made person, of genteel mien, smooth tongue, and fine address, who can converse freely on almost anything and everything of the world—its religion, sciences, politics, &c.; and who generally affects to keep the most polite company, continues very frequently to insinuate himself into the society and converse of CHRISTIANS, and in many cases really appears very engaging—so much so, that many professors are quite captivated with his manners; yet he never leaves them, but he is sure to injure them; and though they find, after he has withdrawn from them, that they have suffered loss, yet so bewitched are they with his presence, as to admit him again and again into their company. Now, in order that this person may be well-known, and well guarded against, you will please to observe, gentle reader, that his complexion and conversation are such as please the flesh only, but are quite contrary to the spirit of Christianity. And his name (which he is very loath to own, and desires to conceal) is, though somewhat lengthy, quite expressive of his real character—*Busy-body, Tatler, Tale-bearer.*"

Gisborne has pretty nearly the following words:—"From a busy and meddling temper is derived a loquacious interference in the concerns of other men. The people of Athens, when St. Paul was in their city, spent their time in *nothing else but either to tell or to hear some new thing.* Some professing Christians seem, by their conduct, to be descendants of these Athenians. Impelled by curiosity, they search out every transaction of the neighbourhood—sift it again and again to the very bottom, and treasure up in their memories—in such matters too faithful—

each particle of intelligence which they have collected. They pry into the interior of families—worm out every incident of the day—make themselves masters of every change in the domestic arrangement—and discover every projected plan of alteration almost as soon as it is formed, often before it has been digested, by the person who devised it. The store of news which they have thus acquired, vanity and self-importance (or worse) urge them to communicate. Hence from busy-bodies they advance to be tale-bearers. Wherever they wander they spread mischief. If they employ, for the gratification of malevolence, the tidings which the spirit of curiosity has gleaned, they are among the most dangerous of mankind. But what if they are actuated merely by the love of tattling? They encourage idleness, they influence inquisitiveness, they betray secrets, they excite quarrels, they prolong dissensions."

Hear with what accuracy they are characterized in the Scriptures. "*A serpent will bite; a babbler is no better. The words of a tale-bearer are wounds. A tale-bearer revealeth secrets. He that repealeth a matter separateth chief friends. Where no wood is, the fire goeth out; so where there is no tale-bearer, the strife ceaseth.*"

Hear the positive commands of God. "*Thou shalt not go up and down as a tale-bearer among thy people. Let none of you suffer as a busy-body in other men's matters. Study to be QUIET, and do your own business.*"

Reader, do you know a brother or a sister doing a little in this line? If so, kindly and lovingly give a warning. But stop! Another question first—Are you quite clear yourself? Learn a lesson from President Edwards, who resolved never to speak evil of any one, unless some particular good called for it; and to that add another—*Listen not to evil speaking, unless in the way of duty, and for the purpose of amendment. Remember that—*

"Whoever keeps an open ear
For tattlers, will be sure to hear
The trumpet of contention:
Aspersions is the babblers' trade—
To listen is to lend him aid,
And rush into dissension."

Birmingham.

LOUISE.

ITEMS OF NEWS.

BIRMINGHAM.

"As you were," is a word of command sometimes absolutely requisite. A step taken may have to be retraced, not because in itself it was a bad one, but on account of subsequent facts rendering the return necessary. When the step has been retraced, it follows not that time and labor have been lost—advantages immediate and remote may have been secured. That this last conclusion applies to the case we are about to record, is affirmed by those who formerly met in Cherry-street, and by many others.

On Friday, August 31, over 100 brethren, members of the church in Bond-street, met in the Assembly Room, Broad-street, two well-known and highly-esteemed brethren from a distance being present. Bro. King presided, and the following resolution was passed, no one voting against it:—

"That the brethren present, feeling that circumstances have arisen which make it necessary to open a meeting-place other than Bond-street chapel, hereby authorise Bro. King, with the assistance of brethren, to look out for and engage another place for the observance of the Christian ordinances and proclaiming the Gospel."

Accordingly, the Odd Fellows' Hall was taken, and on the Lord's day following the brethren formerly of Cherry-street, with others, commemorated the Lord's death therein. Declaration of withdrawal from Bond-street was made by *one hundred and twenty-nine members*, including (notwithstanding that many had earnestly desired to remain) *every member* that went from Cherry-street, and over *forty* others.

Though our place of meeting has not yet been advertized, we have had good attendance—*four* were last week added by immersion, and this evening Bro. King is expected to baptize at least *six* others.

From all parts of the town we are congratulated upon having taken the step we have been compelled to take, and are assured of a hearing and influence superior to those up to this time obtained. S. J. Chew remains at Bond-street. D. K.

Sept. 21, 1860.

THETFORD.

I am happy to inform you, that we have been cheered by the addition of two to our number; one who until lately was a local preacher among the Primitive Methodists, confessed his Lord, and was buried with him on Lord's day, Sept. 9; and the other from the world on the 16th. We were favored with a visit from our Bro. Ludbrook,

D 14

of London, on the first-named day, and trust great success may attend our efforts.

F. W. Froer.

A DECEIVER.

We copy the following paragraph from the *Banner of the Faith* of August, 1860:—"A distant son of Adam, by the name of St. Clair, once in Canada, then in New York city, next in England, and latterly in Nova Scotia, is to be regarded as one of the most genteel and successful deceivers. He is at times a Baptist, at times a Disciple, as best may suit his immediate interests." With the name we are familiar, and it may be that some of our readers also remember it. Possibly the same party may be again in this country, in pursuit of the same unworthy ends.

FOREIGN ITEMS.

MELBOURNE (VICTORIA.)

Bro. Service, writing under date of July 25, states, that since writing on April 24, three have been added to the disciples in this place.

UNITED STATES.

We abridge the following interesting intelligence from the *Christian Review* of August 28, 1860:—

NORTH CAROLINA.—Bro. J. Latham, writing from Samson county, under date of August 15, 1860, furnishes an account of a visit which he paid to three churches in that division, and his labors amongst them for some months. Elder D. H. Cason assisted at the meetings, and at the close 113 had been added to the three churches, 95 having been baptized during the last month.

MISSOURI.—Bro. C. Carlton, under date of Springfield, August 10, reports the close of their annual meeting with an addition of 67. Bro. R. Graham, who has resigned his position in Kentucky University that he might give himself wholly to the work of evangelization, was present; and such being the first-fruits, what a glorious harvest will be gathered in by his labors!

OHIO.—Sister A. E. Peoples, writing from Orange, under date of August 11, gives an account of the results which followed the labors of Bro. E. T. Mitchell there in July, viz. after meetings at Moorestown and Bungtown, on the 28th and 29th, there were 26 additions; and at Bedford, on the

4th of August, 10 made the good confession. The church being some distance from the water, Bro. M. adjourned to a situation where the water was more convenient. After preaching in a large barn, four young ladies having made the good confession, were immersed. While at the water, four gentlemen came forward, one of them saying, "I have resisted as long as I can; I want now to serve the Lord." His mother, 85 years of age, who had been a Methodist many years, seeing her children come forward, for whom she had prayed many years, also united with us. From July 21 to August 11, there were fifty im-

mersioners. — Bro. W. A. Belding, writing from Mentor, under date of August 13, has the following:—"Just closed a very happy meeting with Bro. J. W. Errett and the brethren in New Salem, Greene co. when 28 were added to the army of the Lord, and nearly 300 dollars pledged to the cause of missions. I have witnessed nearly 100 confessions since our May meeting."

TENNESSEE.—Bro. O. D. Williams, writing from Alexandria, under date of August 18, reports the holding of a protracted meeting at that place which resulted in 8 additions. The cause is rapidly gaining ground in this part of the State.

FAMILY CIRCLE.

THE BIBLE NO IMPOSITION.

THE Scriptures are the work of bad men, or devils; or good men, or God.

Bad men always hate the Bible, often persecute it, and would never have been the authors of a book enjoining such strict holiness, and laying sin under such an awful curse.

Devils would have never originated a book which exposes their hateful character, and strikes such a blow at the heart of their kingdom.

Good men, though the amanuenses of God, were not the authors of the Scriptures, for they profess to write by divine inspiration; if they did not, they were gross impostors, and not good men.

The only remaining supposition is, that God is the real Author of the Bible. And is it in every way worthy of such an author—in the sublimity of its doctrines, in the pureness of its morality, in the benevolence of its spirit, in the consolation it affords in affliction and death? Take away the Bible, and we have no certain knowledge of the creation of the world, of the introduction of sin, of the terms of pardon, of the immortality of the soul, or of the character of God with whom we have to do.

No philosopher can account for the rise, progress, and prevalence of Christianity, in opposition to every feeling of the heart, every prejudice of the mind, and every interest of the present life, without admitting that a divine power attended its first promulgation.

Truth bears inspection. The more the Bible is candidly studied, the more highly is it valued. Deists are for the most part ignorant of its contents, and immoral in their lives. Those who have not freely inquired, cannot fairly decide; and if the Scriptures reprove sin, no wonder sinners hate the Scriptures.

Deism is a cheat; and so have many of

its advocates found it, when a death-bed detected its folly. Christianity is increasingly precious in that trying hour; and strange to tell, the instance is not recorded of a man who died regretting his faith in the Word of God, or warning his friends against the delusion of the Bible.

If Deism is true, the Christian dies safe; if Christianity is true, the Deist dies condemned. The follower of Jesus has every thing to lose, and nothing to gain.

Reader, which of the two is wisest?—which happiest?—which best? Which would you rather have it said that you were, when you are dead? *Which are you now?*

ADVICE TO THE YOUNG.

IMPROVE your time. Form a habit of reading good books, and read leisurely. Remember what you read; and the easiest way to remember is, first to understand it perfectly. Remember that. Get another habit—that of *thinking*. Reading gives one information; the practice of thinking over every subject closely gives power. It is power that is of value everywhere. Many a learned man is learned merely. What is needed most is the possession and perfect command of one's faculties. He who can think accurately, speak readily, and act promptly and well, is well educated.

Avoid careless habits in everything. If you read aloud, read distinctly and deliberately, pronouncing every letter, and giving every accent and tone in the best possible style. In writing, be careful to do your best. Spell, punctuate, form your letters and words—do everything as well as possible.

When you are engaged at anything, follow it up until thoroughly done. If reading a book, and you come upon a word

you do not understand, go to the dictionary at once. Have it at hand, to lose no time. Do not hesitate to ask for information, for fear you may be considered ignorant. Lately, one of the best educated men we know asked us how to spell a very common word. Learn something of value daily—make this a rule. Learn, in a polite and modest way, to question and cross-question persons you are in company with. The most ignorant person knows something that the wisest man does not. "I tax every man I meet to teach me something," said Alexander Campbell.

OWE NO MAN ANYTHING.

A good apostolic injunction—owe no man anything, save good will, and take every opportunity of paying that. Probably the greatest hindrance to universal social harmony and comfort, is the almost as universal pecuniary obligation of mankind. The whole machinery of living is obstructed for want of "square accounts." The credit system carries with it a corroding interest, extra charges, disputed transactions, continual litigation, and, in innumerable cases, life-long ruptures of friendship. All parties suffer under the owing system. Services are performed less promptly and efficiently, and wares are delivered less cheerfully on trust. It is "pay down" that keeps the wheels in smooth and lively motion. He who has to wait for his dues, may reasonably plead the fact in excuse for not paying his debts, and thus the involvement becomes general. The result is a periodical crisis, a storm of bankruptcy, and a fresh start on the same old track. The debts of nations oppress the people with taxes, and the debts of individuals are prolific of tax and feud. And besides widespread discomfort and harassment, personal independence is involved in pecuniary debt. Every man knows the value of his peace in being able to say, "I owe no man anything, save good will."

MUSIC IN CHURCHES.

A GENTLEMAN who was travelling in Germany made the inquiry in an important place in which he happened to be on the Sabbath, in which church he would be likely to hear the best music. The answer was:—"We do not have any music in church." Somewhat surprised, he asked if no hymns were sung. The person inquired of, responded in the affirmative, but seemed to have no idea that this was music; it was a religious exercise into which music came incidentally, without doubt, but in such a subordinate place as to be hardly regarded for its own sake. "This," says the *Musical*

Review, very sensibly, "is the proper idea of congregational singing. Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically eloquent prayers are not necessarily the best, by any means; but, on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the heart of the congregation is best, though it may lack musical elegance."

TALKING.

I DON'T believe what some folks say, that young persons should be seen and not heard.—I wouldn't have them dumb for anything; but I want them to know *how* to talk, and *when* to be silent. I wish I could invent something to put in people's mouths, like what I saw fastened on to a water-pipe the other day. They called it a filter. The water was quite muddy; but when it passed through the filter, it came out as clear as crystal. O! if we could only strain out all the naughty, passionate, careless, silly, and unkind words from conversation, what a pleasure it would be to listen! I'm afraid some people would not have much to say, and I'm quite sure the filter would want cleansing pretty often.

LET PREACHERS WATCH.

THE responsibilities of the ministry are such, that no position is environed with greater seductions to a false life. Ministers are special marks of Satan. Temptations will meet you in every form. The attractions of popular applause, or the honours of mere literary distinction, will be clothed with dazzling power to tempt your ambition. Now, even indolence, or the sordid love of gain, may stand in your path, and breathe over your souls an impure, secularized, selfish spirit. The wrecks of ministerial character lie sadly strewn over the whole course of ages—wrecks, beneath which the brightest hopes have perished.

THE END OF LEARNING.

THE end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may be nearest, by possessing our souls of true virtue.

ADVANTAGE OF FRIENDSHIP.

A GREAT advantage of friendship is the opportunity of receiving good advice. It is dangerous relying always upon our own opinion. Miserable is his case who, when he needs, hath none to admonish him.

A CONTENTED FARMER.

Once upon a time Frederick, King of Prussia, surnamed "Old Fritz," took a ride and espied an old farmer ploughing his acre by the wayside, cheerily singing his melody.

"You must be well off, old man," said the King. "Does this acre belong to you on which you so industriously labor?"

"No, Sir," replied the farmer, who knew not that it was the King. "I am not so rich as that—I plough for wages."

"How much do you get a day?" asked the King.

"Eight groschen," (about 10d.) said the farmer.

"That is not much," replied the King; "can you get along with that?"

"Get along and have something left."

"How is that?"

The farmer smiled and said—"Well, if I must tell you: two groschen are for myself and wife; two pay my old debts; two I lend away; and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the King.

"Then I will solve it for you," said the farmer. "I have two old parents at home, who kept me when I was weak and needed help, and now that they are weak and need help, I keep them. This is my debt towards which I pay two groschen a day.—The third pair of groschen which I lend away, I spend for my children, that they may receive a Christian instruction. This will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep. This I give for the Lord's sake."

The King, well pleased with his answer, said—"Bravely spoken, old man. Now I will give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the King. Thrusting his hand into his pocket and counting him fifty brand-new gold pieces into his hand, stamped with the royal likeness, he said to the astonished farmer, who knew not what was coming—"The coin is genuine, for it also comes from our Lord God, and I am His paymaster. I bid you adieu."

MATERNAL AFFECTION.

In view of the sacrifices made by a mother in behalf of her children, how pitiful to see the unfeeling, unkind return too

frequently made! A son should, under no provocation whatever, suffer himself to present to his mother a countenance other than wreathed with the sweet smile of affection, or address her with any other than the kind words of love. He should let his right hand forget its cunning, rather than omit to do the smallest kindly duty towards her, and his tongue cleave to the roof of his mouth, before it addresses one unkind word to the ear of her who has felt so many anxieties in his behalf.

Young man! Thy mother is thy best earthly friend. The world may forget thee—thy mother never; the world may willfully do thee many wrongs—thy mother never; she will cherish thee while living, and weep for thee when dead; such tears as none but a mother can weep.

A BOLD PREACHER.

The boldness of Samuel Davies will be illustrated by a single anecdote. When President of Princetown College, he visited England for the purpose of obtaining donations for that institution. The King (George II.) had a curiosity to hear a preacher from "the wilds of America." He accordingly attended, and was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half way over the house, in such terms as these: "He is a wonderful man!" "Why he beats my bishops!" &c. Davies, observing that the King was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke: "When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the Kings of the earth keep silence." The King instantly shrank back in his seat, like a school-boy that had been rapped over the head by the master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided.

REDEMPTION.

REDEMPTION, O, thou beauteous mystical plan!

Thou salutary source of life to man!

What tongue can speak thy comprehensive grace?

What thought thy depths unfathomable trace?

When lost in sin our ruined nature lay,

When awful Justice claimed her righteous pay,

See the mild Saviour bend his pitying eye,
And stop the lightning just prepared to fly.

BOSSE.

NOVEMBER, 1860.

FIRE-SIDE RUMINATIONS.

"Whom having not seen ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, the salvation of your souls" (1 Peter i. 8, 9.)

SITTING alone by the fire-side, my thoughts turned upon that part of the passage which I have underlined, "Ye rejoice with joy unspeakable and full of glory." I thought this to be a most extraordinary expression, and the more remarkable as the utterance of such a man as Peter; but more remarkable still that it should be recorded in the New Covenant Scriptures, under the inspiration and authority of the Holy Spirit. How many of our brethren are there whose minds are moderately well balanced, who can unreservedly, and without any sense of coming short of the description, adopt and use the language as his own—*My joy is a joy that is unspeakable and full of glory*? Blessed—yes, thrice blessed—are they who do thus rejoice in God their Saviour, and in their own salvation. Yet it is their privilege, and the state of heart to which they are called; and the Apostle expresses it as the undoubted condition of the saints to whom he wrote. If, then, any among us come short of it, how necessary is it that such should ascertain the cause. I have said "if," for I thankfully testify, that since I have been joined with those who (having received the truth in the love of it) have obeyed the Gospel of God's dear Son in His teachings concerning faith and baptism, I have witnessed the evidences of this "unspeakable" joy. I must admit, however, at the same time, that I do not witness these evidences in all. But when we extend our thoughts to sincere souls among the sects, who, through the teachings of error have not been impressed with the teachings of our Lord, but have been led away from the truth to adopt substitutes for the require-

ments of the Lord Jesus, we cannot wonder that with them it should be generally found that such expressions as "unspeakable joy, full of glory," and the "full assurance of faith," do not receive from their hearts that ready response, that unclouded consciousness, that full admission, which they would receive if all were right in their spiritual condition. Over all these our souls yearn, and towards them it becomes us to have "bowels of compassion." They are deprived of the richest blessing the Gospel can impart on this side the glorified state. I have said that such an expression coming from Peter is particularly remarkable. If we look a little at the character of this singular man, I think the propriety of this reflection will be seen. We will look at him just now as he is presented to us in the Gospel histories, before he had been endowed, in common with the other Apostles, with the crowning qualification for the apostleship on the day of Pentecost; and I think it will be acknowledged, that he was the very last man amongst them concerning whom it could have been predicated that he would have used such language. He was in an extraordinary degree the subject of impulsive feeling.

So prevalent a feature was this in his character, that it frequently led him into great mistakes, subjected him to severe rebuke from his Lord, and more than once shewed that he was ready to use violence. In all this he then thought he was serving his Master, and proving his own attachment to him. But the comment of the Lord Jesus was, "Thou savourest of the things which are of Satan, and not the things which are of God."

If ready professions, prompt action, physical energy, and bodily strength, could lead to the possession of a "joy unspeakable and full of glory," unquestionably Peter was in the highway for its attainment. But, alas for human nature, the great lesson he had to learn, and which our Lord especially aimed to teach him, was this, that he must entirely renounce this reliance on himself, that Christ might be all in all. Then, and not till then, would he be in a condition to feed *Christ's* lambs and the sheep of His flock. Dreadful indeed was the evidence he received of this in the denial of his Lord with oaths and curses, notwithstanding the Lord had forewarned him; and sadly must he have recollected his former self when rebuked by the noble and magnanimous Apostle Paul, on his withdrawing from eating with the Gentiles, in deference to the proud Jewish feeling of superiority to the Gentiles, and regard for Moses as being equally to be obeyed with Christ. Yet this is the man who afterwards, in the power of the Holy Spirit, thanks God for that joy which they had through believing, which was "unspeakable and full of glory."

But Peter was now a changed man. He had learned the lesson the Lord Jesus strove to teach him continually, and especially on the solemn occasion of their social intercourse when he had instituted the ordinance of the supper, he most affectingly and persistently asked him three times, "Lovest thou me?"

He had been baptized with the Holy Spirit, and was now converted. He was therefore fitted to strengthen his brethren — qualified to feed Christ's lambs and tend Christ's sheep, as *Christ's alone*. He now gave to God the Father and Lord Jesus Christ all the glory of all the success he had as a proclaimer and teacher of the Gospel. He was now conducted to the source of that joy which he has so powerfully characterized—a source of joy such as no amount of impulsive feeling could

have ever imparted. And what was that source? It was believing in Jesus, the Son of God and Saviour of the world, and "purifying the soul through obeying the truth."

Having thus believed and obeyed by putting on Christ in their baptism, they then and therefore *received* the end of their faith, the salvation of their souls. This was the foundation for their "unspeakable joy." They received the remission of their sins and the salvation of their souls, and had assured to them the indwelling of the Holy Spirit, with all the blissful concomitants and results attendant upon a holy life. It follows, then, that the source of "the joy unspeakable and full of glory" is diametrically opposed to impulsive feeling. It comes, or is attained, "through believing." "In whom, (the Lord Jesus) though now ye see him not, yet, believing, ye rejoice," &c. It is not from feelings, but from evidence, this joy must take its rise: the evidence consists in the testimony which God has given concerning His beloved Son; and immersion into the name of the triune God, in obedience to the Lord, that evidence will communicate this perfect joy.

Whatever joy, therefore, is derived from any other source, is unsatisfactory, because it is unsound, being unscriptural, and will of necessity deceive its possessors or its votaries, and lead them away from truth and God. Tried by this rule, what must be our judgment in every case of enthusiasm or of ecstasy? And what concerning the revivals so much in the ascendant in our day? Have we ever known an enthusiast who has not by more or less extravagance proclaimed himself a fool? The reputation that generally he was a good or a wise man, has but served to make his folly and extravagance stand out more prominently. Or, have we ever known or read of an ecstatic, whose ecstasies have not done violence to his nature? Are not both conditions of

mind deducible from the passions? Any one of the passions, if not sobered, restrained, and regulated by the belief of Divine testimony, is quite capable of leading on from extravagance to derangement, from derangement to madness. Are not these statements amply illustrated and confirmed by the incidents peculiar to what is deemed *religious* excitement? Can such means prepare the mind for the healthful reception of Divine truth? Or in any way tend to honor or glorify God? Is not Peter's peculiar failing, viz. a high estimation and confidence in himself, manifest in all this? And by how much this feeling obtains in the mind of an individual, by so much is the knowledge of Christ, the faith of Christ, and the love of Christ, shut out. The professions, and attitudes, and exhibitions—aye, and the offerings, too—of all such are the emanations of an ill-instructed and disordered mind. And will God accept the professions and offerings which are in their character, however they may differ in degree, maniacal or insane? If ministers and others who take part in revival meetings were guided by the Apostle's description of the Christian's holy joy, they would discountenance and dissuade to the utmost from everything that had the least approach to physical excitement, whether of the voice or of gesture, in muscular contortions of the body, as being deceptive and false in relation to the real state of the mind and of the heart.

Such kinds of conversion as are begun, or have their results in rhapsodies or paroxysms of feeling, will eventually die out in conscious shame, which is but another state of *feeling*, the revulsion of the feelings which they had before. But some perhaps will say—Was not that "joy unspeakable" a feeling? And if unspeakable, does not that embrace enthusiasm and ecstasy in their perfection?

To answer these questions, it is only

necessary to refer the querist to the statement of the Apostle Peter: bearing in mind this fact only, that the persons he addressed had "purified their souls through obeying the truth"—that is, they had been baptized into the death of Jesus, in whom they had believed, and had thus "put on the Lord Jesus." He reminds them that "*in Him believing*, they rejoiced with joy unspeakable and full of glory, and received the end of their faith, the salvation of their souls." Their believing ensured their obedience, and their obedience ensured their joy.

In this process there was no room for rhapsodies or ecstasies. All was intelligence, and a subjection of the judgment and will to the teachings of the Word. The "joy unspeakable" of the Christian is solid and substantial as the Word of God which he believes. It is "the joy that is full," and flows from the belief of those truths which the Lord Jesus had spoken unto them for this very purpose. Possessed of this abiding joy, the believer contemplates with steady gaze continually the glorious truths comprised in the systems of Divine mercy and Redeeming love. His joy comes not in paroxysms, and is not at all dependent on outward means for excitement—it is ever flowing and ever full. It is unspeakable in the sense in which Jesus himself is the unspeakable gift of God. It results from our communion and fellowship with God the Father and the Lord Jesus Christ, consequent upon our union to God in Christ Jesus our Lord; and this, as we have shewn, is through believing and obeying Him. Is there anything that is unspeakable connected with enthusiasm, rhapsodies, and ecstasies? In flights of imagination, or of fancy, or of feeling? Unless, indeed, it be their incoherency and vacant or aimless folly. It is a soul-afflicting thought, that mankind generally will seek anything, do anything, substitute anything for the claims of Jesus, rather than seek for

this "joy unspeakable," by learning of Him and obeying His word. Why is it that in this life the fulness of the blessings of the Gospel of Peace are not generally enjoyed by Christians? It is because their belief in Jesus is weak. And why is their faith weak? It is because their knowledge of their Lord's teachings is limited. With a contracted knowledge and weak faith, can any thing be more inconsistent with the will of the Lord, than the expectation that their "joy should ever be full," or "unspeakable and full of glory?" May the Lord deliver mankind from the impious practice of promoting means

of excitement, under the pretence that they seek to promote His reign in the hearts of their fellow-men! And to Christians I would earnestly say, disconnect yourself from every society or effort, where recourse is had to means for promoting mere excitement, whether physical or mental: for, be assured, there is nothing more calculated to deceive, mislead, and ensnare your spirits. Seek the joy unspeakable and full of glory through believing and obeying the truth, and you will receive the end of your faith—the salvation of your souls, now, at once, and for ever.

W. H. BURFORD.

THE PLAN OF SALVATION.

MEN are often deceived as to what religion really is. They have a strange feeling in the heart at times which they call religion—an evidence of pardon. This feeling they cannot explain—a feeling nowhere described in the Bible; and I therefore object to it. Some physicians have said it is animal magnetism, or excitement. I shall not attempt to account for it, but I have experienced this strange, unaccountable feeling in my early religious history, and was taught that it was true religion—that I was pardoned. The feeling was always momentary, and as soon as it was gone, I felt bewildered and miserable. I am satisfied that it was all a delusion; for no man can be pardoned until he obtains pardon in the Lord's own appointed way—until he comes to the appointment in which God has promised pardon, bows humbly to his commands, and has the promise of his Word that he is pardoned. No man has any divine promise of the pardon of his sins, unless he has complied with the three conditions of pardon—faith, repentance, and baptism.

Feeling is no evidence of pardon, nor does it constitute the whole of religion. I do not wish to be understood as dis-

carding all feeling in religion, but on the contrary, I maintain that all our happiness lies in our feelings. We are happy because we are pardoned, and not pardoned because we are happy. Feeling is a result, but not an evidence of pardon. The Scripture says nothing about men "getting religion," but in the first chapter of James we are informed that religion is a practice, or what a man does, and not what he gets.

Faith is a very important item in the plan of salvation, but it is not the only condition of justification, as some men teach. "Without faith it is impossible to please God," for he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him." The Scriptures teach that "we are justified by grace," "by knowledge," "by works," "and not by faith only." If the doctrine that we are justified by faith only is true, the practice of praying for pardon is wrong, for justification or pardon would be obtained by faith and not by prayer, for faith only is faith alone, by itself, without any thing else. And if the practice is right, the doctrine is wrong. The theory that we are justified by faith only—that faith is a di-

rect gift of God, and that a man cannot believe until he receives this direct gift of God, is erroneous. Faith is not a direct gift of God imparted to us independent of the Divine Oracles. We have the testimony or evidence of the Apostles and Evangelists given us to produce faith. Paul says, "Faith comes by hearing, and hearing by the word of God." John says, "These things are written that you might believe." Peter says, "God made choice among us, that the Gentiles by my mouth should hear the word and believe." But thousands there are who neglect the evidences and pray for faith—reject the institution for pardon, and pray God to come down and give some other evidence of forgiveness. With the word of the living God before their eyes telling them, "He that believeth and is baptized shall be saved," they turn away from this plain declaration, and think to obtain an answer to prayer while neglecting the means furnished for that particular purpose. If faith or belief is a direct gift of God, what is unbelief? It is simply the absence of this direct gift of God. How, then, can the Lord condemn a man for unbelief, when it is simply a withholding on the part of God a direct gift, without which a man can do nothing? The view that faith is a direct gift of God, destroys all idea of blame on the part of the man on whom this gift has not been bestowed, or simply the unbeliever. How could the Divine Being condemn a man because he withheld a direct gift from him, or did not bestow it upon him, without which he knew he could do nothing? Such a thing is preposterous. Faith is an act of the creature—something for a man to do—a commandment. "Believe on the Lord Jesus Christ, and thou shalt be saved," said Paul to the Philippian jailor. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." "He that believeth not shall be damned."

What must I do to be saved? We

know that we are safe in giving precisely the same answer the Apostles gave to this question. What, then, must a man do to be saved? He must believe, repent, and be baptized. Should you ask me what he must believe, I would tell you that he must believe the gospel. If, still further, you should ask me what is the gospel, I would answer your inquiry in such words as follow: "The gospel is, that Christ died for our sins according to the Scriptures, that he was buried, and that he rose again the third day, according to the Scriptures." This is what a man must believe that he may be saved. This is the great central truth which the Apostles labored to establish. This is the grand point of every discourse the Apostles preached of which we have an account. The four evangelists, Matthew, Mark, Luke, and John, labored to establish the grand proposition that Jesus Christ is the Son of God. And the Apostles were tried, condemned, and punished in almost every imaginable form, for vindicating this proposition; and they all, save one, laid down their lives for this testimony; and not one of them ever recanted. We will now search for *the beginning*, and see what was done at the beginning. On one occasion the Saviour said to Peter, "On this rock I will build my church." His church could not have been built before he made this statement to Peter, but the building of his church was yet in the future, for he said, "*I will build my church.*" Just before he ascended into heaven, he told his disciples "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem,*" and to tarry at Jerusalem until they were endued with power from on high. Thus you see he still points forward to the beginning. Peter, in telling the Jews of his preaching at the house of Cornelius, said, "The Holy Ghost fell on them as on us *at the beginning.*" Here Peter points back to the beginning.

Now, the beginning lies somewhere between Peter's discourse at the house of Cornelius and Christ's ascension. On the day of Pentecost, when the disciples were baptized with the Holy Ghost, and endued with power from on high, after King Jesus was crowned Lord of all, (no king ever begins his reign until he is coronated) his reign on earth begun, his church was established, and this was unquestionably the *beginning* referred to by himself and Peter. Well, what was done at the beginning? The Apostles simply preached the gospel, which is "the power of God unto salvation." Men heard it, believed it, and obeyed it. They received no persons on trial. They kept no anxious mourners seeking, praying, and agonizing; but all were forthwith shewn the way, and three thousand were added to the church in one day. Every individual who ever came to them honestly inquiring the way to salvation, was told what to do, and did it; and in the same day, or in the same hour of the night, was pardoned and added to the church. "The way is so plain, that wayfaring men, though fools, may not err therein." The Lord says of his system, "He that seeketh findeth." Not an instance is mentioned from Pentecost to the final Amen of the New Testament, of a penitent sinner failing to find his way into the kingdom on the first interview with the preacher.

In reading the Scriptures we have several different answers given to sinners. Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." Peter said to those on Pentecost, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Ananias said to Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Here we find three different answers given to inquirers. This must be accounted for in one or two ways. First, there are a

variety of ways in which the sinner may come to the Lord; second, the persons being in different positions are answered according to circumstances. We prefer the latter. Let us illustrate: Suppose you were travelling from a certain city, and shortly after leaving town you meet a man, who asks you how far it is to A. You reply, one mile. Passing along you meet another, who asks you the same question. Your reply now is, two miles. Passing still further on, and the question being repeated, you answer three miles. Now, you have given three different answers to the same question. Why did you not give the same answer to the last you gave to the first? Because the persons who asked were in different positions, and you answered them according to their position. Why did Paul tell the jailor to believe on the Lord Jesus Christ? Because he was a Pagan, and knew nothing about the Saviour. And this was not all that was required of him, for he was baptized in the same hour of the night. Why did not Peter tell those on Pentecost to believe, as Paul told the jailor? Because they already believed? When they heard Peter's preaching they were pierced in their hearts. Why did not Ananias tell Saul to believe and repent? Because he had done both, and what remained for him to do was to "arise and be baptized and wash away his sins, calling on the name of the Lord."

Can we be saved without baptism? I know of no place in the Bible where we are taught that we can be saved without baptism; but it does teach that we are saved by baptism, and that we cannot be saved without it. The Saviour said to Nicodemus: "Verily, verily, I say unto you, except a man be born again, he cannot enter the kingdom of God." To enforce this he says, "Marvel not that I said unto thee, you must be born again." He explains born again to be "of water and of the Spirit," and without this, he says, "you cannot enter into the kingdom of God;" and he adds,

"you *must* be born again." That without which a man cannot enter into the kingdom; and that which the Lord declares *must be*, is certainly essential. When Saul inquired, "Lord, what wilt thou have me to do?" the Lord answered, "Go into the city, and it shall be told thee what thou must do." When informed what he must do, he was commanded to be baptized. A man would endanger his happiness by refusing to be baptized, just as much as by refusing to obey any other command. Jesus has promised to forgive those who believe on him, complying with the conditions of pardon, and we ought to be willing to receive it upon any terms he sees fit to offer.

The thief on the cross was saved without baptism, says a man. So was Abraham saved without baptism. In the lifetime of the Saviour he prescribed many special laws for special cases, such as the anointing the blind man's eyes with clay, never intended for anybody else. He was the Lawgiver, and could pardon a man upon any terms, as in the case of the thief on the cross, without complying with any conditions, because the general law of his kingdom was not yet made known or published. The Apostle to whom was entrusted the keys of the kingdom, opened a different door to any that had been presented before the day of Pentecost; consequently, if any door were opened before that day, they are not the doors by which *we* enter the kingdom. The way in which the thief was saved, is not the way that we are to be saved. There is a different plan laid down for us. The Lord has a system, and that which comes first in his system in one case, comes first in all cases. If this be not so, it is no system whatever, and no man can know when he is pardoned, or whether he is pardoned at all.

But why are you so particular about baptism? says a man. It forms the principal issue between us and the parties around us, and is talked of more

than any other subject; and for this reason they think we lay too much stress upon it. But we attach no more importance to it than did the Saviour and his Apostles. If baptism is not essential, then the Lord has given a command that is unnecessary to be obeyed. We maintain that it is a command of the Lord, that it is right to obey this command, and that it is wrong not to obey it. It is a positive divine enactment—a visible line that must be crossed to come to the promise. It changes or purifies no man's heart, nor does it change any man's character. But for him whose heart has been previously changed by faith, and thus prepared in mind to enter a new state, and whose life or character has been amended by repentance, and thus prepared in life to enter a new state or relation, in baptism he enters the new state, or is "baptized into Christ," or "puts on Christ." If you believe in the Lord Jesus Christ with all your heart, if you are sorry for having sinned against him, and are willing to forsake your sins and obey him, then you are a proper subject for baptism. You know the Lord commands you to be baptized. You know it is right to obey this command. Can you hope to be saved, if you will not do what you know to be a command of the Lord, and infallibly right? Do what you know to be a command, and then you must be right and safe. When the Lord commands, we are not to inquire why we are to do this or that, *but do it*. Not because it is consistent with our views of right and wrong; *the Lord says it*. That is enough. He can command nothing to be done that is not infallibly right. We are safe when we follow him.

The Apostle Peter says, "Baptism doth also now save us." The Israelites were saved in looking at the brazen serpent—Naaman was healed by dipping in Jordan—the walls of Jericho were thrown down by blowing trumpets—and we are saved by baptism—but all

these appointments are simply conditions required by the Ruler of the Universe, to test the loyalty of men. He who professes to love the Lord must be tested before he can be received.

When the Israelites were bitten by the fiery serpents, in punishment for their rebellion against God, he told Moses to make a serpent of brass and elevate it on a pole, and it should come to pass that every one bitten who might look upon it should be healed; and it so took place. What was it that effected the cure? It was no virtue in the brass, for that is really poisonous in itself; but it was their obedience to the command of God, in looking on the brazen serpent.

When Naaman was commanded by Elijah to go and dip himself seven times in Jordan and he should be healed of his leprosy, were there any medical properties in the water to heal him? No! for all the lepers throughout the country would have gone there, dipped, and been healed. The cure lay in his obedience to the command of God, based upon his faith in him to effect the cure, when that faith became sufficiently strong to carry him to the Jordan, and cause him to dip the requisite number of times.

When the Saviour spat on the ground and made clay to anoint the eyes of the blind man, and told him to go to the pool of Siloam and wash, and he did as the Lord commanded him, and came back seeing, did the clay and the water of the pool merely open his eyes? Not at all; for the clay would have had the effect of making them worse, and the water of the pool, if possessed of such medical qualities, would have been resorted to by all the blind in Israel, to have their eyes opened. The cure lay in his obedience to the command of the Saviour, based upon his faith in Jesus to cure him. Just so in reference to baptism. The water has no virtue to wash away your sins; but it is the blood of Christ in connection with baptism that washes away the sins of the penitent believer, who, having confessed that Jesus Christ is the Son of God, obeys him in baptism, exercising faith in the promise of God to pardon and accept him as his child, "an heir with God and a joint heir with the Lord Jesus Christ." Jesus shed his blood in order to procure remission of

sins, and the penitent believer is baptized in order to come into possession of that remission. The blood of Christ is the procuring cause of pardon, and baptism is the instrumental cause. Sins are washed away in baptism; or else Ananias was mistaken when he told Saul to "arise, and be baptized, and wash away his sins." Baptism is for the remission of sins, or Peter must have been mistaken when he told those on Pentecost to repent and be baptized for the remission of sins. But it avails nothing by itself, nor is there any efficacy in it, except in connection with everything else in the whole system. It is not in the place of the blood of Christ, nor faith, nor repentance; but simply in its own place—the appointment in which the penitent believer enters "into Christ"—"into one body." It is the Lord's appointment in which he says, "He that believeth and is baptized shall be saved." It does not stand by itself, and would be of no value alone, but appears as an item of the divine system, and has the promise of God in it as it stands connected with the whole system. He who strikes it out, or trifles with it, does it at the peril of his own soul.

Indeed, no item of the Christian religion is of any value only in its proper connection with the other items of the same system. Faith by itself, and alone, is dead, and of no value to any human being. Repentance without faith cannot exist. The grace of God, the blood of Christ, faith, repentance, and baptism, are all for the remission of sins, justification, or pardon. Men often dispute about essentials and non-essentials. One man says faith is the great essential—another man, repentance—another man differs from both, and says baptism is the great essential. Let us illustrate this point by a figure. Take a door for illustration. One man says, "The panels are the essential parts of the door." Another man says, "Sir, you are mistaken; the frame is the essential part of the door." Another man steps up and says, "Gentlemen, I differ from both of you. The hinges are the essential parts of the door." Another man says, "Gentlemen, you are all mistaken. The screws are the essential parts of the door." The panels, the frame, the hinges, and the screws, are all essential to the door. Now you

may compare baptism to the screws, if you wish ; but do not strike it out as a non-essential.

Sectarian preachers now-a-days dare not proclaim what the Apostles proclaimed—dare not give the same answer the Apostles gave sinners. When a sinner comes to a Methodist or Presbyterian preacher, inquiring what he must do, he dare not tell the sinner to “repent and be baptized in the name of Jesus Christ, for the remission of sins.” If he does, he will lose his office in the church, or he will only escape the fate of others who have tried it. Or, if the sinner believes that Jesus Christ is the Son of God, and has repented of his sins, let him tell such an one, as Ananias told Saul, to “arise, and be baptized, and wash away his sins, calling on the name of the Lord,” and he will be expelled from the church for making so scriptural a reply. *He dare not do it.* He is pledged to support a human creed, and is not at liberty to follow the truth.

Perhaps you wish to know what I think of the manner of baptizing ; as I have said nothing on that point. The Bible says nothing about the *mode* of baptism ; but it does say, “there is *one baptism.*” That one baptism is either sprinkling, pouring, or immersion. Let every man read his Bible, do his own thinking, and decide for himself what that baptism is. Read the following, which will throw some light on the subject, if anything in the Bible will. “And it came to pass in those days that Jesus came from Nazareth, of Galilee, and was baptized of John, in Jordan” (Mark i. 9.) “Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matt. iii. 5-6.) “And John was also baptizing in Enon, near Salim, because there was much water there” (John iii. 23.) “And they went down both into the water, both Philip and the eunuch ; and he baptized him.

And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more” (Acts viii. 38-39.) “Know ye not that as many of us as were baptized into Jesus Christ, were baptized into his death ; therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection” (Rom. vi. 3-5.) “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” (Col. ii. 12.) It is admitted by all parties that baptism is a command of the Lord—that it is right to obey this command—and that he who has been baptized has done right. Immersion is regarded as baptism by all parties. An immersed person is regarded as baptized by all parties. He is satisfied, and his mind is at rest on the subject. He stands upon safe ground—ground that is admitted by all to be right and safe. It is acknowledged by the learned world that the Apostles practiced immersion for baptism. That which the Apostles practiced for baptism is certainly the one baptism spoken of by Paul. It very often happens that persons who have been sprinkled become unsettled and dissatisfied with their baptism, and when about to die, lament that they have not been immersed. How unhappy a man must be who becomes dissatisfied with his baptism, when in the immediate prospect of death. There are thousands of intelligent people who deny that sprinkling and pouring are baptism. Immersion has never been in doubt. Sprinkling and pouring have been in doubt and dispute ever since their early existence. Let us take that about which there is no doubt or uncertainty.

A. H. N.

“We are not weary of eating and sleeping every day, for hunger and sleep revive ; without this we should weary of them. And so without the hunger after things which are spiritual, we weary of them too.

Thrift of time will repay you in after life with a usury of profit beyond your sanguine dreams, and the waste of it will make you dwindle alike in intellectual and moral stature, beyond your darkest reckonings.

POSITIVE DIVINE INSTITUTIONS.

UNDER the various economies of heaven, positive divine institutions have ever been institutions of transcendent importance.

THE PROPOSITION, THEREFORE, TO WHICH THE ATTENTION OF THE READER IS INVITED, IS, THAT POSITIVE DIVINE INSTITUTIONS, ARE TESTS OF RESPECT FOR DIVINE AUTHORITY, AND ARE, HENCE, OF FIRST AND CARDINAL IMPORTANCE IN THE RELIGION OF THE BIBLE.

As in every other science, so in the great science of the religion of the Bible, if we would have just views of it, we must commence at the beginning, and acquaint ourselves with its first principles. Be it observed, then, that the universe may be divided into two great empires—those of matter and mind—each governed by laws adapted to its peculiar nature.

In the material universe, which stretches out into infinitude around, above, beneath, every orb of every system is subjected to the great law of the attraction of gravitation, which law is, THAT ALL LESS BODIES SHALL OBEY THE GREATER. In submission to this law, the moon revolves round the earth, and the earth round the sun. Upon obedience to this great law is suspended the fate of the material universe. In a single pound of matter in one of the myriads of systems of which it is composed should rebel, the balance of the whole system of systems would be lost; and unless the disorder were arrested by the strong arm of Omnipotence, all would be reduced to one mighty heap of ruins.

If we pass from the universe of matter into the universe of mind, we shall find one great law governing mind, analogous to that which governs matter. As in the universe of matter the all-pervading and governing law is, *that all less bodies shall obey the greater*, so, in the universe of mind, the great supreme and controlling law is, *that all inferior wills shall obey the greater*; rising from the most subordinate will of created intelligences, through the various gradations of the angelic hosts, up to the great central and controlling will of that omniscient and self-existent One, who called the universe with all inferior wills into existence.

As a departure from the great law that governs matter would introduce confusion and chaos into the empire of matter, so a departure from the great law that governs mind introduces disorder and ruin into the empire of mind. We have seen that not a particle of matter is lawless. All was placed under law, that the harmony of the material universe might be preserved; and that the harmony of the universe of mind might be preserved, it was equally necessary that man, and all created intelligences, should also be subjected to law. But sceptics object to the law under which Moses represents God to have placed Adam, as in bad taste with the rest of the story. That he should create the heavens and the earth—fit up the earth like a gorgeous palace for the residence of man, and people it with diversified tribes of inferior animals—should then make a pause in the great work of creation, and after consultation create man in his own image “with reason throned upon his brow,” and the fires of genius burning in his soul-illumined eye—should invest him with imperial sway over the wide-extended earth, and then that he should suspend his destiny upon the eating of an apple, they think ungodly—unworthy alike of Jehovah and of this wonderful child of his love. But it is proposed to show, that Adam's loyalty was put to the most perfect test, a test every way God-like, worthy alike of Jehovah and of one who bears his image bright; while the view of sceptics bears all the marks of human folly.

We have seen it was necessary that Adam should be subjected to law, that the harmony of the moral universe might be preserved. It was also necessary, as a test of his loyalty, and as a tenure of his inheritance. Contemplate him in full maturity of body and of mind, surpassing in all the attributes of genius and talents the most gifted of his sons, opening his eyes upon the gorgeous splendours of a universe all new and glorious, breathing the fragrance and beholding the beauties of the incomparable Eden, with its rivers and brooks, and fountains of water; its green trees, with their fruits and flowers

of every variety and of every tint—surrounded by animals of every form and of every colour—by birds of every note, of every wing, and of every plume—view him thus, drinking in happiness from ten thousand fountains, the only anxiety he could feel would be to know how long he was to enjoy it. That he might be assured of this, he must have some tenure of its enjoyment. This he could not have without law. By law comes liberty; and without some such law as God gave to Adam, which contains a license as well as a prohibition, Adam could not have touched even a flower, without feeling that he was trespassing upon the rights of another. Nothing of all that he beheld was his, till bestowed upon him by the Great Author and Proprietor of the Universe. Of the fruits of none of the trees of the garden had he a right to eat, till God said to him, of all the trees of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die. The right, now, to eat of the fruits of all the trees of the garden, save that of the tree of the knowledge of good and evil, was his, derived by express warrant from the Almighty. But to eat of the fruit of that one prohibited tree, was rebellion—was treason against the supreme majesty of the heavens and of the earth. By that law first came the knowledge of sin, of right and of wrong; and, consequently, freedom of choice between good and evil. For where there is no law, there can be no distinction between right and wrong; and, hence, no freedom of choice between good and evil—and, therefore, no approbation—consequently, no happiness or enjoyment above that of a mere animal and intellectual nature—none of that high moral bliss that springs from conscious rectitude.

Again: where there is no law, there can be no obedience—and if no obedience, no approbation—no approbation, no happiness. 1st, then, law; 2nd, obedience; 3rd, approbation; and 4th, happiness. Perfect obedience results in perfect approbation—perfect approbation, in perfect moral bliss—partial obedience, in partial approbation—partial approbation, in partial and limited happiness. This is a law of mind as immutable as the law of matter which

binds the Earth to the Sun. So that God, by giving Adam law, at once gave him freedom and happiness. The fountain, therefore, from which divine law springs, is not justice merely, but goodness. God had one supreme object in view, in placing Adam under law, and that object was human happiness. If he obeyed, his happiness would be complete, and the harmony of the moral universe preserved; if he disobeyed, he brought ruin upon himself, and disorder into the empire of mind. Now, as God is good, he could not but have willed man's happiness; yet neither man nor angel can be perfectly happy without perfect obedience. God must, therefore, require perfect obedience from each.

Sceptics cavil at the idea of suspending the destiny of untold millions upon the eating of an apple (they cannot prove, however, that it was an apple; yet it was some kind of fruit); but that which, to their blinded understandings, seems to be folly, when its philosophy is understood, manifestly bears the seal and impress of wisdom divine. I then affirm, there is no statute or ordinance in the volumes of nature or revelation, that bears stronger marks of Divine wisdom, than does the simple law under which Moses represents God to have placed Adam.

Be it observed, then, that there are two kinds of law; I mean not civil and criminal law—these belong to another classification—but I mean *positive and moral law*. *Positive law makes a thing right by authority; moral law enjoins that which is right in the nature of things. Positive law is right, because it is commanded; moral law is commanded, because it is right. Positive law arises from the will of the lawgiver; moral law from the nature and fitness of things: a distinction as broad and well-marked as any highway in the community.*

To illustrate—that children should obey their parents, is right in the nature of things, and therefore it is commanded—that man should shed his brother's blood is wrong in the nature of things, and therefore it is prohibited. But that Abraham should slay his son, was right, because it was commanded; it was made right by Divine authority; therefore, while Cain was wrong in slaying his brother in violation of a moral law, Abraham was right in slaying his

son (in a figure) in obedience to a positive law. That Adam should partake of the fruit of the prohibited tree, was wrong, because it was prohibited; it was made wrong by Divine authority. But at the threshold of this argument, to demonstrate the superiority of positive even over moral law: though it is wrong in the nature of things for one person to destroy the life of another—though prohibited by the express law of Jehovah, and though for a father to slay his own son is a deed at which humanity shudders, yet in the case of Abraham it was made right by a positive Divine law!

Man cannot be governed by moral philosophy; he must feel the weight of Divine authority, embodied in the solemn form of law, and clothed with appropriate sanctions, resting upon his conscience, or he cannot be governed. Hence, that God might make his authority respected, he descends upon the desolate summit of Mount Sinai, clothed in awful and terrific majesty. Darkness is his pavilion. Fire and smoke ascend from round about him, as from a furnace. Sheets of blasting, supernatural flame, play in terrific grandeur round the dreary summit of the mountain, which trembles and quakes to its very base, as if awe-smitten at the presence of Jehovah! The dread voice of the Eternal is heard, speaking in awful tones of authority, to the terrified and retreating hosts of Israel; while loud and long resound the pealing notes of a mighty trumpet, as if the God of battles was summoning his heavenly hosts to a dreadful conflict, to crush some revolted province of his boundless empire. The people, overwhelmed with terror and dismay, remove and stand afar off, and beseech Moses that God would speak no more to them, lest they die. But Moses said to them, "Fear not, for God has come to prove you, and that his fear may be before your faces, and you sin not."

But to return: God is about to prove Adam—to test his loyalty. Shall this be done by positive, or by a moral law? Sceptics say it was not God-like to suspend the destiny of man upon the eating of an apple; because in it there was nothing either morally good or evil. But this is the very reason why it was God-like—the very reason which stamps it with wisdom divine. The wisdom of the Bible, like pure gold, shines brighter

and brighter the more it is tested. Had God, according to the views of sceptics, suspended the destiny of Adam upon obedience to command, that he should not kill his wife, or upon the observance of any other moral law, there might have been a thousand motives for obedience, without the least sentiment of respect for Divine authority. And had Adam been placed under such a law, and continued obedient, then the angels of heaven never could have known whether he was influenced by love for his wife, or by other moral considerations, or by respect for Divine authority. But God is not guilty of the folly which the wisdom of scepticism would have him to commit. He singles out a case that affords a perfect test of Adam's loyalty. He places him in a garden of delights. Beautiful streams murmur at his feet—the gayest flowers bloom around—birds of the richest plumage pour forth their sweetest melody—animals of every variety gambol about, rejoicing in the sweets of life—the mild zephyrs that sport through this Eden of love are perfumed with the most delicious fragrance: and far and wide all around, stand trees bending with the weight of every variety of the choicest fruits. He has just been invested with the sovereignty of the earth, and now, while standing amidst the surpassing beauties and magnificence of the unparalleled Eden, with everything to excite his admiration, gratitude, and love, God says to him, "Of all the trees of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Whether Adam will now obey or not is a pure question of will—of loyalty or disloyalty. God just gives him this command, without assigning any reason for the prohibition. And to Adam, no reason apart from the express will of the Divine Lawgiver, could appear, why he should not partake of the fruit of that tree, as well as of that of any other. The great motive, therefore, for obedience, is respect for Divine authority—yet not the only motive. For as the life of Adam would be forfeited by the violation of the prohibition, according to its sanction, confidence in the Divine word would also afford the most powerful motive to obedience. Upon these two kindred motives to obedience, then,

the whole Divine prohibition rested and terminated. It is thus that the Divine Father trains his children, and tests their loyalty and respect for his authority, and their confidence in his word.

Analogous to this is the course which parents, to a certain extent, are compelled, by necessity, to pursue with their children, before the dawn of reason. During this period, children can alone be governed by authority; and thus be parents, in the first instance, compelled by the irresistible law of necessity, to pursue a course in training their children, and breaking them to the yoke of authority, analogous to that which is pursued by the Divine Father. And if parents are faithful in teaching their children the great lesson of submission to their authority, before they can understand the reason of the commands which they give them, they will have taught them one of the most important lessons of humanity—one, for the want of which nothing can compensate; and may, afterward, when they deem it necessary, teach them the reason and fitness of the commands which they give them. If children are thus trained to the yoke of authority, they will afterward wear it with ease, and the subsequent duties of parental government will be rendered comparatively light.

But to return. I have said that God assigned no reason for the command which he gave to Adam, but left the whole to terminate upon Adam's respect for the Divine authority, and his confidence in the Divine word. God has thus stamped positive law with superiority even over moral law, in that he has made the former a test of respect for his authority, and, in some instances, of confidence also in his word. But though God has thus stamped positive law with superiority even over moral law, yet there are no essentials and non-essentials in the religion of the Bible. Baptism is a positive Divine institution, and is, therefore, by many, regarded as a non-essential; but if the Bible must still continue to be divided into a chapter of essentials and a chapter of non-essentials, God's positive laws being placed in the one and his moral laws in the other, these chapters will have to change places. God's moral laws have, by many, been regarded as the great essentials in religion, and his positive laws as non-essentials; but,

according to the views now given, positive Divine laws are, indeed, by Jehovah himself, regarded as of first and cardinal importance in religion, and should, therefore, be so regarded by us. As God's positive laws are tests of respect for his authority, and in many instances, of confidence also in his word, if they be obeyed from the former of these considerations, or from the former combined with the latter, obedience to them will also draw after it obedience to all his moral laws. A man may be moral without being religious, but religious he cannot be in the true Bible sense of the term, without being moral also. He, therefore, who obeys all God's positive laws, out of respect for his authority, or from respect for his authority combined with confidence in his word, will also obey all his moral laws, when to these religious motives are superadded. In the latter case, the moral considerations are respect for the rights and interests of society.

The first four commandments in the Decalogue relate to religion, and it is only with the fifth commandment that the subject of morality is introduced. As our obligations to God are first and paramount to all others, and as religion primarily respects our duties to God, and morality our duties to our fellow beings, religion is justly placed in the first chapter, and morality in the second. I would not disparage morality, nor place it into the shade, but would draw religion out of that darkness and obscurity in which it has been involved, and exhibit it in the light of the Bible, as in the light of the Sun. The essence of religion is submission to Divine authority—obedience to the Lord, for the Lord's sake. This is the reason why a person, who believes with his heart unto righteousness, and confesses with his mouth, that Jesus is the Christ, the Son of God, is required to bow in humble submission to the authority of the Lord Messiah in the positive institution of baptism. Religion first, and morality afterward. First, obedience to the Lord for the Lord's sake; secondly, for our own sake; and, thirdly, for the sake of others.

But to return. While Adam continued obedient to the positive law under which he was placed, he enjoyed unalloyed bliss; the society and favour of God, with the earth and the fulness

thereof, were his, save and except the one interdicted tree, which stood out from all things else as a test of his loyalty, and as a tenure of his inheritance. But, alas ! in an evil hour, he violated that positive law—lost the society and favour of God—lost his Eden—his rich and imperial inheritance, and involved himself and posterity in ruin ! He fell by the violation of a positive law, dragging down with him to ruin all the long line of his posterity. But as man fell by the violation of a positive law, and became an alien from God and an outcast from his presence ; so, by obedience to positive law, under every economy of the remedial system, he has been restored to the Divine favour. Under the Patriarchal and Jewish dispensations, obedience to the positive institution of sacrifice secured to a person the forgiveness of his sins. And under the Christian economy, obedience to the positive institution of baptism secures to the penitent believer the assurance of the remission of all his past sins, through the blood of the everlasting covenant. But here, as in most instances of blessings promised in connection with obedience to positive Divine law, as there is no necessary relation subsisting between the act of obedience and the promised blessing, save that which is established by the positive arrangement of the Divine Lawgiver, the great motives for obedience, as in the case of Adam, rest and terminate upon respect for the Divine authority and confidence in the Divine word.

Now, as the forgiveness of sins is an exercise of the high prerogative of the Executive of the universe, all Christians admit that there must be some particular moment of time when the Infinite extends this favour to the penitent believer. And what moment more suitable, than when he first obeys a positive institution ? As man, by the violation of a positive institution, involved himself in sin and death, what more appropriate than that, by obedience to a positive institution, he should enjoy the forgiveness of sins, and a new life in Christ Jesus—having the prerequisites of faith and repentance unto life ? The forgiveness of one's alien sins, and an introduction into the kingdom of the Messiah here on earth, are suspended upon the conditions of faith, repentance, and baptism ; and the forgiveness of the sins of

the citizens of the kingdom, is suspended upon the conditions of repentance and confession. But faith, repentance, and baptism—and repentance and confession—all derive their efficacy from relation to the All-Authority in heaven and on earth, with which the triumphant Messiah is clothed, and to his precious blood, which cleanses from all sin. Man's life in the terrestrial paradise was suspended upon obedience to a positive law. Upon obedience to a positive law, is suspended his entrance into a new life in Christ Jesus ; and his eternal life in the celestial paradise, will depend upon his putting forth a hand and partaking of the fruit of the tree of life, which is a positive arrangement, and which will give him the freshness and bloom of immortal youth and vigour !

The Lord's-day and the Lord's Supper are positive Divine institutions, and are standing tests of the loyalty of the citizens of His kingdom, to be regularly observed by them till he shall come again. God has, under every economy, tested man's loyalty by positive law. 1st, There was the positive prohibition against partaking of the fruit of the tree of the knowledge of good and evil, at the head of the Adamic economy. 2nd, The positive institution of sacrifice, at the head of the Patriarchal economy. 3rd, At the head of the Jewish dispensation, stood the positive institution of circumcision ; and 4th, In the fore front of the Christian economy, stands the positive institution of baptism.

Under the Jewish economy, the positive institution of the Sabbath was a standing test of the loyalty of Israel. So, under the Christian dispensation, the Lord's-day, and the Lord's Supper, are perpetual tests of the loyalty of his people. Every good liege subject of the King, as often as this holy day returns, will, if in his power, observe it to the Lord. But this can only be done by attending to the various observances instituted by the Apostles ; or by observing the day according to apostolic example. For apostolic example is justly considered as equivalent with apostolic precept. The grand items in the public observance of this resurrection day, according to apostolic example, are a steadfast attention to the doctrine or teaching of the Apostles, to the fellowship or contribution, to the breaking of

bread, and to prayer. Singing, we learn from other portions of the New Testament, is also another item in the public observance of this holy and blissful day. Every Disciple is bound by his allegiance to King Messiah, to attend every Lord's day to all these items of service, if he has the ability and opportunity. And he who neglects thus to observe the Lord's day, or to attend to as many of these items of public service as he has ability to do, as often as he may, is guilty of disloyalty to the King of Saints.

The rule of contribution is, that every one contribute according as the Lord has prospered him; and if he do it not, but withhold a part, may he not be guilty of acting the part of Ananias and Sapphira? This item in the public observance of the Lord's-day, is the great financial law for replenishing the Lord's treasury; and constitutes, perhaps, the most searching test of loyalty to which Christians are subjected. It sifts them as wheat—it discerns the thoughts and intents of the heart; and in this age of covetousness, many, I fear, are in danger of failing of eternal life, by withholding from the Lord that which is his. If they wilfully absent themselves from the Lord's house on his holy day, they are guilty of rebellion against the Lord who bought them. If they appear, and do not attend to this item of public observance, when they have the ability, may they not be equally guilty of rebellion against the King of kings? And if they contribute, and do it not according as the Lord has prospered them, may it not be, I again ask, with solemn emphasis, that they act the part of Ananias and Sapphira? May the Lord enlighten our understandings.

But to return. Though positive Divine institutions are the best tests of respect for Divine authority, yet no one who reasons correctly upon the great subject of religion, would think of disavowing God's commands either from his promises or threatenings—neither would he think of separating his positive from his moral laws, and of labeling either the one or the other, non-essential. For he who commands us to be baptized, has also commanded us not to steal. "And whosoever will keep the whole law, yet fails in one point, has become guilty of all;" because the authority is the same, and that authority is disregarded if a single Divine law

is knowingly violated. All the organs of the human body are essential to a perfect man; but they are not all essential for the same purpose. The eyes, the ears, the hands, the feet, are all essential to a perfect man; but they subserve very different purposes in the economy of the body. So all God's positive, as well as all his moral laws, are essential to a perfect system of Divine government, embracing all man's relations to the universe, to time, and to eternity. The former are essential to test man's loyalty, and to secure the great interests of religion; the latter are essential to secure the rights of man, and to subserve the great interests of society.

But still it is objected, that, though there are no essentials and non-essentials in the religion of the Bible, and though all God's positive, as well as all his moral laws, are essential to a perfect system of Divine government, embracing all man's relations to the universe, yet that the latter ought to have the precedence over the former, because they have for their great object, the security of the rights of man. But against this objection it may be urged, that the great object of the former is to test the man's loyalty, and to break him to the yoke of Divine authority, in order to secure that supreme respect for Divine authority, and that paramount regard for the Divine honor and glory which are due to the Great Author and Supreme Lawgiver of the universe. This great end accomplished, and the rights of man, which have the ægis of God's moral laws thrown around them, are for ever secure. But if the Infinite, through the perverseness of man, fail in this cardinal point, what security can his moral laws afford to human rights?

But again. In obeying a positive Divine law, if we do it from the heart, we are paying direct homage to the King Eternal—but in obeying a moral Divine law, we are discharging a duty to a fellow being; therefore, to give God's moral laws a preference over his positive laws, is to exalt the creature above the Creator—the love of man above the love of God—duty to man above our duty to the great Author of our being—respect for human rights above respect for the Divine authority, honor, and glory. Now if man owes his highest earthly obligations to kind and

affectionate parents, surely he owes paramount obligations to God, as his first parent, his highest and greatest benefactor. Piety is the main pillar that supports the temple of morality. Prostrate this pillar, and the temple is leveled with the dust—its columns are broken and scattered around in ruins. Bind man's affections fast to the throne of the Eternal, and they will sweep out and touch with accuracy every human relation; cut them loose from this mooring, and they are adrift on a boundless ocean, for evil or good, as chance may direct.

Thus have I endeavoured to demonstrate that positive Divine institutions are tests of respect for Divine authority, and are of cardinal importance in the religion of the Bible. Let no one, therefore, imagine that any of God's positive institutions may be disregarded with impunity. God has guarded them as with the thunders of Sinai, that no one may presumptuously violate or disregard them, lest he die. Their guilty violators have, in many instances, been visited with the most fearful punishments for their profane and lawless presumption. It was the violation of a positive law that introduced death into the world, and all the untold miseries and woes to which humanity is heir. Nadab and Abihu were destroyed for the violation of a positive law (Lev. x.) It was for tampering with a positive command, by substituting smiting with a rod for speaking, that Moses was prohibited from entering into the land of promise (Num. xx.) It was for violating a positive law, that Uzzah died (2 Sam. vi.) It was for disregarding a positive command, that the prophet sent down to Bethel perished (1 Kings xiii.) For the violation of the positive institution of the Sabbath, the man in the wilderness was stoned to death (Num. xv.) The profanation of the positive institution of the Sabbath, stood at the head of the dark catalogue of sins which God charged upon the Israelites of old, and for which they were driven away captive into Babylon (Jer. xvii. 27.) For profaning the positive institution of the Lord's Supper, by converting it into a Bacchanalian feast, many of the Corinthian brethren were visited by disease, and many by death (1 Cor. xi.)

Now although the age of miracles is past, and the voice of the Eternal is no

longer heard on earth, to pronounce the awful doom of death upon the guilty violators of his positive laws; though he no longer smites down with instant death the profane and presumptuous violators of his positive institutions, yet let no one imagine that his arm is shortened, or that his judgments will slumber for ever. Let the Christian take warning by these dreadful examples, that he disregard not the positive institutions of the Lord's Day and of the Lord's Supper, lest he forfeit his celestial inheritance, as Adam forfeited his terrestrial; lest he fail to enter the celestial Canaan, as Moses failed to enter the terrestrial; lest he be visited with death eternal, as many of the Corinthian brethren were with death temporal. Obedience to all God's positive, as well as all his moral laws, can alone secure to any one eternal life.

But disobedience to positive divine institutions has not only been fraught with untold woes to the human family, but obedience to them has been fraught with immeasurable good to man. We have seen that under the Patriarchal and Jewish economies, a person in complying with the positive institution of sacrifice, by presenting his sin-offering according to the divine appointment, had the assurance, from the unerring Word of God, of the forgiveness of his sins. Compliance with the positive rite of circumcision entitled the Israelite to the privileges and immunities of the Jewish Commonwealth. It was in complying with a positive institution, that the Israelites who were bitten by the fiery serpents in the wilderness were healed of the dreadful bite (Num. xxi.) It was in obeying a positive divine commandment that Naaman was healed of the leprosy (2 Kings v.) Indeed, this observance of the positive institution of the Sabbath seems to comprehend in itself the whole duty of the Jewish people, and secure obedience to all the other statutes and ordinances of Jehovah. See Jer. xvii. and Isaiah lviii.

Let the Christian, then, be warned and encouraged, faithfully to observe the positive institutions of the Lord's day and of the Lord's Supper, as well as all his moral laws, that he may inherit eternal life.

But is the reader of this essay a non-believer? And will he, without due examination, reject the Bible, which comes

to him with such high claims upon his consideration, gemmed all over with the loftiest thoughts, and the most blissful promises, thick as the skies are with stars? The Bible is the lone star in the heaven of moral night, to guide the weary pilgrim through time's dreary wilderness, to his distant Fatherland—the pillar of fire to guide the Christian host to the celestial Canaan. Blot out the Bible, and the moral heavens are clothed in pitchy darkness, life is a riddle, and death an eternal sleep! No other book assigns to man an origin so high and honorable—a destiny so transcendently grand and glorious. The evidences of its divine authenticity are clear, massy—overwhelming.

But is the reader of these sheets an impenitent believer? I would point him to Calvary, to the dreadful agonies, the divine compassion of the *Man of Sorrows*, as he hangs there upon the cross, “all mangled and bathed in his own blood.” Hear him cry, in the terrible anguish of his bleeding heart, “My God, my God, why hast thou forsaken me?” How awfully presses the dreadful burden of the sins of a guilty world upon the innocent Son of God! Again hear him cry, “Father, forgive them, for they know not what they do.”

“Did e'er such love and sorrow meet?”

Sinner, if that scene of love cannot subdue your obdurate heart, you must be damned, for ever and ever. But it may be that you believe, and are penitent for your sins, but cannot see the importance of baptism. And in the light of all the cases which have been adduced, touching positive divine institutions, and the many others which your own reading may supply, are you prepared to reject baptism as a non-essential—to decide as a juror that it is of no importance? Are you prepared, also, to reject the express testimony of the Messiah, and of his apostles and ministers? “Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved” (Mark xvi. 15, 16.) “Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit” (Acts ii. 38.) “And why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts xxii.

16.) “The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh; but the answer of a good conscience towards God) by the resurrection of Jesus Christ” (1 Peter iii. 21.) Do you still doubt—do you hesitate? Ah! the Lord intends to prove you—to test your respect for his authority—your confidence in his word. He tries all whom he receives. He tried Adam, and found that he neither respected his authority nor regarded his word. He tried Cain, and found his heart full of rebellion and disloyalty. He tried Abraham, as you would try metal in a crucible. He commanded him to take his son, his only son Isaac, whom he loved, and offer him for a burnt offering. Does Abraham demur? No! he had too much respect for the Divine authority, the Divine wisdom and goodness, to ask a reason for the command, though that command was to slay the son of his old age, his only son, whom he loved; that child of many a tear, of many a prayer, and of many a promise! At the command of Jehovah he was prepared to make any sacrifice—to pass through flood and flame; and this is true of every loyal disciple of the Lord Jesus.

I would that you had the faith and loyalty of Abraham; what Divine favours you might enjoy on earth—what royal and eternal honours in heaven! I would that you had the faith of the children of Israel, who were bitten by the fiery serpents, that you might look to Jesus, and be healed of the more dreadful bite of the old serpent—the devil. I would that you had the faith of Naaman, that you might wash in the gospel pool and be healed of the more fearful leprosy of sin. Oh, that you had the faith and loyalty of Saul of Tarsus, that you might arise and be baptized, and wash away your sins, calling on the name of the Lord.

The case is with you, under the dread solemnities of eternal life or eternal death; make up a verdict, that you can, without a blush, hand in to the Lord High Chancellor of the Universe, when he shall take his seat upon the great white throne, and all the nations and generations of men who have lived on the earth shall be gathered before him, to receive from his hallowed lips their last and final awards.

THE LAWS FOR THE CHURCH ARE IN THE NEW TESTAMENT.

CAN we have one single article of faith, or one single by-law, made by uninspired men, and adopt it by our own choice, and still remain the church of Jesus, the Christ? In finding the true answer to this question, let us first look at the church under the figure of a building. We know that if we desire a house to fall into one common heap of ruins, we could do nothing that would effect this more successfully than to dig out the solid rock foundation, and attempt to hold up the building by putting quicksand therein as a substitute. We know that the house would fall. The Lord has said, "Great is the fall thereof." That is, the consequences are extremely ruinous to the house.

In the second place, let us examine this subject by looking at the church as a kingdom. We know that every government has some centre or foundation truth or truths upon which every law, small or great, must be founded. If any of the people should attempt to alter, or in any way change, the foundation truths, would they not be considered as the greatest enemies to the government; for they strike at the very root of the whole kingdom? Or suppose we are under an absolute monarchy, where the government is entirely on the shoulders of the king; and any of us, being his subjects, should, without any authority from the king, meet together to make laws to govern his subjects. If they should make but one law, would not they be guilty of a high crime against the king? And would he say, "Well done, good and faithful servants?" He surely would not approve their rebellious course.

One may say, that while the above is all true, we cannot see how that has anything to do with the question at the head of this article. That you may both see and feel the bearing it has, let us settle what is the great central truth in the kingdom of Jesus the Christ. According to the testimony of Matthew, it is that Jesus is the Christ, the Son of the living God (Mat. xvi. 16.) The Lord said, "Upon this rock will I build my church" (Mat. xvi. 18.) God reserved to himself the right to lay this foundation, for He says, "Behold I lay in Zion for a foundation a stone, a tried stone," &c. (Isa. xxviii. 16.) That God

did lay this foundation stone himself, is recorded by Matthew (iii. 17.) There can be no other foundation or centre truth, given by men or angels, to build the temple of the Lord upon; no other can be the centre truth, or truths, of his kingdom (1 Cor. iii. 11, 1 Pet. ii. 4.)

In the next place, let us inquire what is the import of the great truth, that Jesus is the Christ, the Son of the living God. Christ means anointed. We presume it will be admitted that he is anointed Prophet, Priest, and King. As our Prophet, we are to hear him—we are to be his disciples. The voice of a stranger we will not hear; therefore, anything not taught by him we cannot receive. As our Priest, we offer all our requests and thanks to God, the Father, through him. As our King, we look to him for every law to govern the whole kingdom. It is said of him, the government is on his shoulder. We are to go to him for every law, as well as for counsel, because he is the Wonderful Counsellor. If we want peace, he must be our prince, for he is the Prince of Peace.

Now is it not very plain, from these remarks, that if we receive any articles of faith, except the very words of our Prophet, or if we introduce one single law to govern the church, do we not usurp the authority that belongs to the King, and do we not become rebels against the King of kings and Lord of lords? But it may be said, may we not make regulations or by-laws of our own, to conduct the temporal concerns of the church? We have authority for covenants or contracts, but none whatever for making laws. The right to do anything that we do in the church, must be found in the word or law of our King. The law allowing us this authority is what has not been shown, nor can it be, because such a law would violate the centre truth of our religion.

That I am in good company on this subject, I call your attention to the *Christian Baptist*, p. 415, where Bro. Campbell says:—"I contend that the constitution of the church and its laws are found explicitly declared in the New Testament; and that in all matters of faith and Christian practice, it requires not one by-law to amend or adapt it to any Christian society." H. M.

THE GREAT EASTERN.

BRIGHTLY shone the sun, and the waters of Pembroke dock never looked more beautiful. The light was reflected from one glassy sheet of water, and on either side the green and verdant hills were rich with the corn, the fruit, and the flowers. The heavens were almost cloudless, and all nature, clad in beauty and glory, and animate with hope, appeared to be uttering its song of praise. The wind was hushed, the water calm, the clouds reposing, and the soul felt the influence of surrounding objects, and delighted in the joys of a beautiful morning. The little vessels played and gracefully sported in the waters, while the rapid steamer appeared to be almost instinct with life. Why in them are so many hundreds of persons passing and repassing? And the answer was given, for before us arose in all its stately grandeur and gigantic proportions, the largest ship in the world. Tens of thousands had been to see it—several excursion trains had run for it—the Americans had greatly admired it—hundreds were going with the same object, and so were we. While standing on its broad and spacious deck, and visiting its wonderful compartments, various reflections impressed our mind, which we pen for our own benefit in the future, and for the good of others who may read them.

We thought of the builder. Of him who devised it, and sketched out its bold broad outline—of him who had a view to all its internal arrangements and external adornments. How many days of trouble and anxiety he had! What sleepless nights, what fears and hopes! When difficulties were presented, by his genius they were quickly overcome. He made all the mechanical forces subservient to his will. He had but to speak, and men of mind and scientific research were at command. He devised plans, the execution of which has altered the appearance of some parts of the country, and they will stand as durable monuments of his genius and skill. He filled up the valleys—the mountains were no hindrance to his schemes, and the rapid rivers impeded him not. He summoned to his aid air, earth, fire, and water; and nothing appeared within the range of human conception either too great for him to un-

dertake—or, what is better—too difficult for him to accomplish. Inertia, compression, expansion, pneumatics, hydraulics, momentum, and the mathematics, were among some of the subjects, a knowledge of which was essential to success. To a great extent his plans contributed towards, or directed, the course of trade and commerce. He grappled with material difficulties and conquered them. He was great in his plans, great in his works, and great in the names he employed. The Great Western Railway and the Great Eastern Ship are among some of the wonderful things which stand identified with the name of Brunel. Here, on the deck of this great ship, we behold the ponderous and practical evolutions of his master mind. And we solemnly ask, where now is the man who devised this modern wonder?—where the mind that presided over this noble work of art—this leviathan of the deep? And memory answers, He has gone the way of his fathers. His once robust frame is how mouldering in the dust. His body is with the worms, and over his grave the inspired requiem is sung, "Vanity of vanities, all is vanity." We felt the uncertainty of life, and the power of death. What a pity it was, that a mind so rich and fertile, should have been so much devoted to material purposes. It is true, he has left behind him wonderful monuments of skill to perpetuate his fame; and though some of them may stand identified with the moral and intellectual improvement of society, they are but small things for the soul to delight in, when compared with the triumphs of that faith which secures the immortal crown and an eternity of bliss. The poor man earnest in the truth, whose heart is filled with love to God, shall be the instrument of effecting much greater good. It will be his duty and his glory to fight with the weapons which are not carnal, but which through God are mighty to the pulling down of strong holds. His trophies will be of a spiritual kind, and they shall exist through eternity, as deathless memorials of the power of the cross. For when all the works of art shall have crumbled into dust, the stars in the kingdom of God shall shine for ever and ever.

We thought of the first Captain. Poor Harrison ! How strongly his affections were set upon this ship. He had faith in it, and he loved the enterprise. Many were the hopes he entertained, and those who knew him best loved him most. When we trod the deck, and wandered through the saloon and other apartments, our mind reverted to him, and to that fatal morning when his boat was capsized by a gust of wind, and he was precipitated into a watery grave. Quickly through the large vessel a voice mournfully sounded, saying, "Men of the Great Eastern, your captain is dead." The strong men trembled, the tear of affection started to the eye, the bells tolled, and the town was sad. Blessed be God, our Captain can never die. When in the world he walked upon the waves, and said to the troubled sea, "Peace, be still !" He holdeth the winds in his fist, and the sea in the hollow of his hands. His voice hushed the storm, and the raging elements became docile to his will. He now lives and reigns at the right hand of his Father's glory, and of his kingdom there shall be no end. He is the Captain of our salvation, and if we are faithful and true, he will lead us on to victory and eternal glory.

We visited the hospital, and saw a poor afflicted mariner : care and sorrow appeared to be deeply written upon his brow. He looked pale and weak, and was in the act of taking his medicine. We hoped it would do him good, and we regretted that our having unconsciously trespassed there prevented us from speaking to him about Jesus, the Great Physician, and of that precious Balm of Gilead which is a perfect cure for all the maladies of the soul. How many afflicted sailors there are ! What unseen and unknown sufferings many of them endure. Perhaps we do not think enough of those who "go down to the sea in ships, that do business in great waters ; who see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths : their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out

of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet : so he bringeth them unto their desired haven." How deeply ought every sailor to love the Lord ! How great are his dangers—how abundant his mercies ! What have we done for them, or what do we propose to do ? Certain are we that they have a claim upon us, for many are perishing for lack of knowledge.

We examined the machinery. How ponderous it is, and yet how easily controlled. When the power is applied, it appears to be instinct with life. While here we are led to ask, What is the power ? Steam is but the agent. The real power is to be traced to the human mind, without which the fire could not be kindled, the steam could not be evolved, the wheels could not be moved, and the huge vessel could not be controlled. Is is the mind which starts and stops all mechanical motion—the mind furls and unfurls the sails, moves the vast machinery, and directs the course of the vessel. Is it true that mind is the cause of all mechanical power and motion ? Then let us adoringly turn our eyes toward the heavens, there to behold the wonderful mechanism and motion of the planets and the stars. Who called them into being ? Who balanced their forces ? Who gave them motion ? Who created them ? Is it not clear beyond the possibility of doubt, that there must have been mind to set them in motion ? And this admitted, that mind must have been commensurate with the power and wisdom of God.

We looked at the life-boats. All round the great ship are they suspended. They are mournful and elegant teachers. Now how calm and beautiful is the sea. But it is not always so. The sea is the place of storms, of toil, of fear, and strange vicissitude. The life-boats tell me of danger. Within this vessel are the elements of destruction, and without are the influences by which it may be destroyed. The compressed fires may burst, and spread in fury and desolation through all the compartments of this beautiful vessel ; and like another "Amazon," with its shrieking, affrighted, and dying passengers, it may sink into the immeasurable depths, over which it now rides with such graceful

ease and glory. Or the dark cloud may lower, the lightning flash, the thunder roll, and the winds with all their fury beat upon her. Her mast may be stricken by the electric flash, and her sails torn to tatters by the blast of the Euroclydon; and, as a last resort, these frail boats upon a wild and friendless sea, may be the only homes of the passengers and crew. In the life-boat there is much, but not absolute, safety. Nothing can be fully depended upon here. But there is a glorious life-boat, which, by the infinite love of our Heavenly Father, was launched upon the wide and troubled sea of humanity. It is the Gospel Life Boat, of which Jesus is the Pilot, into which, if we get, we shall be safe from the power of sin, and from the effects of the fearful tempest of darkness and blackness, and, through divine grace, become heirs of a goodly heritage, and with the prospect of eternal bliss, we shall be safely landed upon the shores of the heavenly Canaan, amidst the welcomings of the saints and the angels, the joy of the Saviour, and the benediction of God.

We passed the wine and spirit bar, and thought of the fearful wrecks which had been occasioned by the influences of intoxicating drinks. Oh! what a sad scene will be presented, when the sea shall give up its dead. May it never be the calamity of this noble and splendid vessel, to be governed by those whose minds may in any sense be clouded by the power of alcohol. It would be a happier day for our sailors, and a safer day for our ships, if no intoxicating drinks were used. We know that hundreds of vessels bestrew the bottom of the ocean, and we forget not the words of the wise man, "Wine is a mocker;" nor those of Paul, who said, "If meat make my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend." We left this portion of the vessel not with joy, but with sorrow. We thought of the tempest and the blast, of the angry sky and a foaming sea, of the imperilled vessel and of premature death, and of the mad and frantic rush which the poor sailors, in the face of death, make towards the spirit room, where they drink to intoxication before they pass away and are no more seen.

After passing through a variety of places, all of which seemed admirably

adapted for assigned and specific purposes, we once more found ourselves on deck, where, mounting the paddle-box, we had a full view of the vessel, and never before were we so impressed with her size. From thence we went to the helmsman's place, and were struck with the admirable arrangement which is made for the steerage of this ponderous vessel. By a slight movement her course is nicely directed. How beautifully is this fact expressed by the Apostle James! "Behold we put bits in the horses' mouths, that they may obey us, and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth." Here we are reminded of the importance of little things. Small acts of kindness may produce wonderful results. A gentle word may change a stubborn heart—a trivial sacrifice may turn a foe into a friend. It may kill hatred and create love. A little falsehood (if it be possible for sin to be little) may blight a prospect, and underlie the ruin of body and soul. A persisted falsehood will deaden every spiritual power, and damn the soul. And should there be any who, in such a state of wicked bravery, dare to go up to the table of the Lord, then, in eating the bread and drinking the fruit of the vine in memory of the body and the blood, they are eating and drinking damnation. Let us be careful of little things. The faintest notes are sometimes the most effective. A sigh may speak out the full language of the soul. A blush or a look may belie the utterance. Let us never forget that moral and eternal interests may hang upon our words. An offence forgiven, or a little kindness done, may be fondly treasured in the remembrance of some faithful and grateful spirit through all time, and not be forgotten in eternity.

We noticed the faithful compass, and as we saw the sensitive needle, we thought of the wonderful yet unseen power by which it is controlled. Ride on, noble vessel, thou wilt be guided by the unseen. When mist and sea-fog enshroud thee, when darkness veils the heavens, and no star can be seen, then shall this faithful magnet tell of thy course, and be the means of guiding thee into thy haven. When the beau-

tiful little North pole-star, that heavenly guide to the mariner, is hidden from view, by an influence which no philosophy can fathom, this quivering needle speaks, and upon its teachings depend the safety of the vessel and the lives of the passengers and the crew. But the needle is not always absolutely correct. It is not like the sure word of prophecy—not like the life-words of him who is faithful and true. Even the chart in the vessel may mislead.

Not so with our chart. The Bible shews us clearly the way across the stormy ocean of life, to the holy and the better land. With similar thoughts we left the vessel, but our prayer is that we may never leave Him who stood upon the deck of the ship speaking in parables to his disciples and the people concerning the greatness and glory of the kingdom. J. I.

London.

THE PRESENCE OF GOD.

"In thy presence is fulness of joy" (King David.)

THE phrase, the presence of God, is of frequent occurrence in the Bible—used in different senses and with various modifications.

I. God is present everywhere.

"Whither shall I go from thy Spirit?
And whither shall I flee from thy presence?
If I ascend the heavens, thou art there—
If I make my bed in the abyss, behold thou art there—

If I take the wings of the morning,
And dwell in the extreme parts of the ocean;
There also thy hand shall lead me,
And thy right hand shall hold me"

(Ps. cxxxix. 7-10.)

In every other sense in which this phrase is used in Scripture, there is a corresponding *absence*. This admits of none. In determining what is meant by the presence of God in any instance, there will be no difficulty in determining the absence, which stands as its contrast.

II. The first man and woman of our race enjoyed the presence of God as none of their descendants have enjoyed it since. God met them and talked with them. Sin afterward entered; and the first thought with the guilty ones was to "hide themselves from the presence of the Lord" (Gen. iii. 8.) But God did again meet them, but only to reprove and sentence. They were cast out of his presence; and there remain their descendants to this day: none enjoy the *presence* of the first parents. The *presence* and the *absence* here, are clearly distinguishable: The paradisiac state, and the preternatural state of the human family.

III. In a modified sense, however, God was afterward present in Adam's family. The altar was erected—the victim bled, and the smoke of burning sacrifice and a plea for mercy ascended heavenward. God blest the Patriarch at the altar, and there too he blest his son, Abel; and he is ever present where he blesses. Cain sinned—he became a murderer. He wandered from the place where the altar stood, and where God was worshipped; and in so doing, it is said, he "went out from the presence of the Lord" (Gen. iv. 16.)

Here the *presence* and the *absence* are clearly defined. From this begins a division of Adam's family. There were those who had faith in God and worshipped at the altar. They were the "Sons of God," dwelling in his presence. Then there were those who were mere "children of men," living as "vagabonds," without faith in God, and without a sacrifice to honor him. It was the commingling of these classes which corrupted the whole, and brought upon the world the judgment of the flood.

IV. In the Jewish age the presence of God was in the Tabernacle, and afterward the Temple—in the "Holy of holies," in the Tabernacle or Temple. "There," the Lord said, "will I meet with the children of Israel to bless them." When the Israelites came up to the Temple with their offerings, and to their annual festivals, they came to "appear before the Lord." The place where God was said to dwell, viz.: "between the cherubims," no man

could approach, save the High Priest. Israel's approach to God was through a priesthood. This was typical of better things in a better covenant.

For a Jew to be deprived of the presence of God, was to be carried into captivity, or in some way to be deprived of the temple worship. The sins of the Israelites induced the Lord again and again to "cast them out of his presence." The unbelieving Jews have not enjoyed the presence of God for more than eighteen hundred years.

V. The Christian Scriptures reveal a presence of God in Christ:—"God was in Christ reconciling the world to himself." As obedient believers were said to have been inducted into Christ, so did they meet the Father there. And the apostle could fitly say to Christians—"You have come to God, the Judge of all; and to Jesus, the Mediator of the New Covenant." It is in Christ where Christians are made to "sit together in heavenly places." In the "better covenant," the presence of God is not promised at any particular location, as Jerusalem. It is everywhere where obedient believers are to be found—in all places where God is worshipped in spirit and in truth. The new church, built upon Christ, has become the new temple, and the glory of God has come down and filled it. He that would meet the Father, must come to the habitation where he dwells; for, as of old, the "Lord is in his holy temple." "Ye are the temple of the living God," says the great apostle. And again—"Ye are builded together for an habitation of God, through the Spirit."

The Saviour said—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and will make our abode with him" (John xiv. 23.) Under the reign of favour, all are absent from the Lord who obey not the gospel of his Son. They will not come to him that they may have life. It is a sad absence, and one that foreshadows another far more fearful and desolate.

As to *how* God dwells with Christians, we can define no farther than the apostle expressed, when he said—"Ye are made a habitation of God *through the Spirit*." The Christian is not in the presence of the Father and the Son as he shall be in the coming day—but the Holy Spirit dwells in him—and the Fa-

ther and the Son dwell in him by the Spirit.

Though God is present in his church and with all Christians, there is still a near and a closer approach which they can make. None are so much in his presence that he cannot *draw nearer*. So Paul says to the Hebrew Christians—"Let us *draw near*, with a true heart and in full assurance of faith." There are an approach to God, and a withdrawal from his presence, just as we worship and conform to the Divine will, or neglect the means of favour. The Laodicean church has become lukewarm. Jesus said to it—"Behold I stand at the door and knock: If any hear my voice, I will come in unto him, and will sup with him, and he with me." No companionship with Jesus is proffered to the negligent, lukewarm professor. "I will dwell in them, and walk in them," is a promise which God makes to his own people; but still, it rests upon this condition: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you: and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty" (2 Cor. vi. 16-18.)

The more that Christians are won from the ways of this evil world, and the more that they are transformed by the renewing of their minds, the more are they in the presence of God. The observance of every means of his appointment brings us nearer. "Draw near to God, and he will draw near to you." In the assembly of his saints, Jesus is ever present. "Where but two or three are met together in my name, there am I in the midst." The social meeting is often neglected by some. Little do they think of Him that has promised to be there! Little do they think how they slight him, who slight his worship! Wherever and whenever, whether in the congregation with few or many, or all alone, God is worshipped with a devout spirit, there is his blessed presence.

VI. Notwithstanding the presence of God in Christ, and the positive, comparative, and superlative of that presence, as it may be enjoyed by the Christian pilgrim, there is a presence of God which so rises above this, that, in the comparison, this presence becomes an absence. So teaches the great Apostle

to the Gentiles: "I am in a straight betwixt two, having a desire to depart, and to be *with Christ*, which is *far better*" (Phil. i. 23.) He says further—"Therefore we are always confident, knowing that whilst we are at home in the body, we are *absent* from the Lord: we are confident and willing rather to be absent from the body, and to be *present* with the Lord" (2 Cor. v. 6, 8.) The presence of God, as enjoyed while in the body, is fraught with a "joy that is inexpressible and full of glory;" but that presence which is enjoyed out of the body, is defined to be "*FAR BETTER*." The Apostle is not speaking of the resurrection state: it is the state of being "out of the body." When he speaks of the resurrection state, he says a crown is laid up for him, which the Lord shall give him "in that day." He looked to the resurrection for a crown and the inheritance; but in the state of separate spirits, and with "the spirits of the just made perfect," he knew there was something "far better" than the present enjoyments of Christianity afforded. It is a gross and most mischievous infidelity which would obliterate from the mind of the Christian this good hope, by teaching him that, after death, and until the resurrection, he is a nonentity, or, but dust and breath. Jesus well knew what is man, when he said—"He that liveth and believeth in me, shall *NEVER die*."

VII. And yet the grand climax is not reached until the saints shall enjoy a perfect union with the glorified humanity of Jesus. This will be in the resurrection. "They that sleep in Jesus will God bring with him." The dead saints shall be raised, and the living saints shall be changed, and all together shall arise to meet Jesus in the air; and so, says the Apostle, "shall we ever be *with the Lord*." It is of this consummation that the Psalmist speaks, when singing of the resurrection of Christ, and catching a glimpse of the "way of life," which leads to the holiest of all, he closes the song by saying, "In thy presence is fulness of joy: at

thy right hand are pleasures for evermore" (16th Pa.) "*Fulness of joy*!" There were joys and pleasures in Eden when the first pair walked erect in native innocency; though fallen, there was a joy of hope which filled their bosoms in believing the tidings of a possible restoration, and as they sought a ray of God's presence at the altar—there were rejoicings among the myriads of the Israelites when God blessed them at his own temple in Jerusalem, where the tribes came up to worship—there are rejoicings evermore in the Christian pilgrim's struggles for eternal life—there is still a higher joy and comfort when he is released from a world of trial and a suffering body; but the *fulness of joy* is at God's own right hand, where Jesus the forerunner has gone before us. There is the crown, the inheritance, and the "everlasting kingdom." There every want is supplied, and no void is left in the bosom.

Now there are cravings in the depths of our spirit-nature which have never been gratified. There is much to please and rejoice the soul in God's service; but, at last, the higher the attainments, the more is realized from the deep undertones of the spirit. How far short are we of its fulness; and there is a crying out for the living God! There is no full satisfaction. There is still a reaching and a longing for a higher presence, and hope whispers, "You shall be satisfied when you awake in his likeness, for in his presence there is *fulness of joy*."

The fearful, awful, and eternal contrast with this state, is defined by the Apostle to be, "punishment with everlasting destruction *from the presence of the Lord*, and from the glory of his power." The subjects of this everlasting *absence from God* are those who "know not God, and obey not the gospel of our Lord Jesus Christ." O, that men were wise, heeding the injunction, "Seek the Lord while he may be found, and call upon him while he is near."

A. C.—N.

FORGIVENESS.

THE Divine Founder of our sublime Christian system sought, during his earthly ministry, to infuse into the

minds of his followers above every other element, the spirit of love; and his whole life ever exemplified, in beautiful

sincerity, the principles he inculcated on his attentive hearers. Nor were those valuable teachings lost upon them. Following him, and listening to his practical life-lessons for more than three years, they gradually so far imbibed his spirit, that in all truthfulness they could boast of being "imitators" of their Lord and Master. And frequently in their epistles do we meet with the very spirit of his early trainings. He inculcated love for enmity, blessing for cursing, goodness for hatred, and prayers for their persecutors; and we have only to refer to the writings of those faithful men, to find, as it were, the very echoes of the Saviour's words. "Love one another," was the great and grand theme of the devoted John, whose life, like his Lord's, was full of love.

There are various and constant occasions in our daily experience for the operation of this spirit of love; yet, while we think of many, as in quick succession they occur to our minds—such as in feeding the hungry—clothing the naked—visiting the sick, the stranger, the imprisoned—relieving the fatherless and widow—the most endearing and God-like manifestation of it is to be found in the beautiful, the sublime art of forgiveness. While ever it remains so obviously true, that "to err is human," we have need to live in the constant practice—nay, in the very atmosphere—of forgiveness. And who will say, that he has attained to such perfection of character and speech, as never to require the extension of his brother's forgiving hand? Who dares to assume, that not in anything does he offend? It is true, we are admonished to guard against giving offences and "occasions of falling;" and we are entreated to be perfect, as our Father in heaven is perfect; yet in him, our Exemplar and Saviour, we have an unparalleled volume of forgiveness.

"The Lord partakes our grief;
He pardons every day."

The climax of his forgiving love is, however, witnessed at the cross, when in the agony of those intense sufferings which the angry Jews inflicted on him he cries, "Father, forgive them! they know not what they do!" Beautiful aspiration!—sublime and unparalleled record, that tells of sins so great, of crimes so base, of murder so foul, for-

given, freely forgiven, by the death of him who, had he so willed, could have avenged his wrongs, aided by twelve legions of angels. Oh! what encouragement for us poor, erring, sinful beings as we are! Was ever love like this! Well might "admiring angels tune their songs," for love so great to a lost world—for "forgiveness sealed by Jesus' blood," to the wretched, ungrateful, unforgiving family of man.

But how fares it with the church of his professing disciples? Come, let us look around, after having first looked at home. How much of his spirit have we first imbibed? Who has drank most deeply sweet draughts of such love and goodness? On whose brow is the sunshine of forgiveness most brilliant? Is it the life-long aim of the disciples in these days to "provoke unto love and good works?" Alas! is it not too true, that in ourselves there is a manifest lack of such heaven-born principles?

Very much has been said and written about Christian union, and the divided state of the professing world has called forth lamentations loud and long; yet, lamentably true it is, we ourselves cannot, and do not, fight hand to hand and heart to heart in the battle for the Lord. Brethren expecting to find perfection in their fellows are disappointed, albeit themselves are often erring. Offences arise, most frequently trivial in the beginning, and quite unintentional; and oftentimes between the nearest and dearest friends. Quarrels and angry words ensue, and, ere long, those who have "lived and loved together," who have rejoiced and wept together, who have prayed and sympathised with each other, by an inadvertent act or word on the one part, misconstrued or misrepresented by the other, are separated; first, there is coolness; next, by evil speaking, extreme distrust is generated; and finally, a great impassable gulf is fixed between them. A few calm words, even the soft answer that turneth away wrath, might have saved it all. Yet many a faithful, long-tried friendship has thus been severed. Hearts, that once beat in unison—beings whose very breath was of affectionate love, never dreaming that the smallest divergence from the exact path of friendly duty would so deeply wound—have thus suffered. "Chief friends" are thus separated on the first suggestions of "the

whisperer;" and neither can forgive. Not only is the private circle so influenced, but even whole churches have been split up by this terrible reluctance to overcome evil with good, and to pass over with brotherly kindness the most trifling fault. One member becomes offended, and leaves the church; others, identifying themselves with him, form a separate body, perhaps passing the very door of their former house of worship. They will all kneel before heaven's high throne, and implore the same blessings; yet, wonderful to tell, they will not permit their prayers or praise to ascend under the same roof: and all from an unbending pride, which refuses to overlook a fault, and revolts against the proposal to forgive and forget. Yet probably these individuals will sing with commendable earnestness,

"Each can a brother's failings hide,
And shew a brother's love,"

although the Saviour's blessed injunction—seventy times seven, as the full measure of forgiveness to be granted—is quite unthought of. Such, we have reason to fear, is but a true picture of the state of many of our churches in this enlightened country.

Oh, child of God! — traveller to the land of glory and everlasting rest—oh, Christian warrior, do you not come forth fresh and refreshed from your closet, with renewed ardor for the great conflict, with a heart full of the sweet promises of God, as on bended knee you have had an audience with the Majesty of heaven, who ever invites you, and accords you a gracious reception; to whom, with all your soul's energy and earnestness you have addressed these solemn words, "Forgive us our trespasses, as we forgive those who trespass against us?" Unless in mere mockery you uttered those words, your

heart should glow with kindly feelings and tenderness for your brother's faults—with pity for his erring nature as for your own—with compassion that seeks no selfish altar—with gentle words of love, and a joyous message to the sinner, which are a sweet echo of your Saviour's words—with forgiveness to all. Forgiveness for *all*! Is it he whom I thought to be the ungrateful, the envious, the unkind, the false friend, the false accuser? Is it such as these that I am to forgive? Can it be that my Lord requires me to love even these? Oh, yes, even as thou thyself hast just now sought and found mercy! Perchance they, like thyself, were kneeling to seek His favor, who meets all His believing children at the cross, where recording angels witness that He has wiped off this measure of their confessed sin, to be remembered no more; and while as an Intercessor He whispers His mercy in their ear, He says, as their Lord and King, "Go and sin no more." Wilt thou then withhold what He has freely granted? And shall thy brethren in Christ go burdened in mind with the thought of an offended one, whose heart, unlike the Saviour's heart of pity, refuses to forgive?

Alas! that our progress in the divine life should not have brought us all to this eminent stand-point! Happy day, when such it shall be; for then will be done away our strivings and our quarrels, our disputings and separations, our lost confidence and broken friendships; and the time hitherto consumed in these foolish and bitter jargons would be wisely and happily devoted to the true interest of the church, and the amelioration of their condition who are as yet beyond the reach of its benefits. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." A. Z.

SIN.

1. *Sin has its God.* After characterizing Satan as "the great dragon which deceiveth the nations," John bears emphatic witness—"all the world * * * worshipped the dragon." And the Scripture expressly declares that Satan is "the God of the world."

2. *Sin has its law.* Paul speaks of a "law that when we would do good, evil

is present with us." That law "works in the members;" and when Christ addressed those who were in subjection to it, he said, "Ye are of your father, the devil; and the lusts of your father ye will do." Inspired writers style that law "the law of sin and death."

3. *Sin has its gospel.* The old serpent spoke the language of promise in

Eden : "Ye shall not surely die." He speaks that language still. He beguiles his dupes, by setting before them, in fair show, "the pleasures of sin;" and hiding from their eyes that these pleasures are but "for a season." Nay, he makes bold with some to give assurance that hell shall not move from beneath to meet them at their coming. And thousands, who have no faith in Christ's Gospel, believe this!

4. *Sin has its scriptures.* The press groans with works which ignore, or defend, or beautify sin. "It has long been the policy of the devil to keep the masses of the world in ignorance," says one, "but finding at length that they will read, he is doing all in his power to poison their books." And how countless are the books, which a strict justice traces to their origin, in that unholy men wrote, as they were moved by the Spirit of Evil! Such are systems of false and sceptical philosophy—and tomes of history that see no God ruling among the sons of men—and poems and novels that charm the imagination, but taint it; smiting the soul fatally, as with the sun-stroke of genius.

5. *Sin has its churches.* Assemblies of the wicked, for the purpose of wickedness—may these not be styled "synagogues of Satan?" Sits he not enthroned in their hearts there? And

there, is not *his* will wrought? Oh, it cannot be questioned! Here is one of sin's churches, convened in the theatre. Yonder is a second, gathered into the gambler's den.

6. *Sin has its preachers.* They preach in the halls of legislation—in private parlors—on the streets—along the by-ways—anywhere—everywhere. They echo sophistry like that of Hume, and ribaldry like that of Paine. They boldly impeach the authority of Holy Writ—or blot from its pages the doctrines which are according to godliness—or extenuate the guilt of fashionable vice—or make pleasure a valid plea for procrastination—or frown away, or smile away, the cross and the Crucified One; now as though these things were an offence, and now as though they were a fable. Some, we fear, have crept into the churches of our saints, and plead more earnestly for "innocent amusements" than for "the work of faith, and labor of love, and patience of hope." Nay, some it may be, are numbered with the ministry of reconciliation—men who immolate charity upon the altar of a half truth—who "fight" for Christ in the spirit of anti-Christ, and abase their brethren, and their Lord's dwelling in their brethren, to exalt themselves.

RELIGIOUS CONTROVERSY.—No. I.

"But foolish and untaught questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth" (2 Tim. ii. 23, 24.)

WHEN darkness is the only hindrance to progress, the introduction of light is all that is necessary. Analogically when mere ignorance is only the barrier, instruction is all that is required for its removal. Thus, when "darkness was upon the face of the deep," Elohim created light; and when, in Eden, man first gazed, in wonder, upon the universe, God condescended to be his instructor; and, in due time, to test the proficiency of his pupil in the knowledge of the things of nature and of language, in bringing him the beasts of the earth, "to see what he would call them." We may well suppose, that if such pains was taken to communicate a knowledge of

the material creation, the far more important truths connected with man's spiritual relations were not neglected. Eve, indeed, appears, from the history, to have comprehended fully the terms and the spirit of the prohibitory test of fealty, and though she was deceived by the false representations of the tempter, we are informed that Adam "was not deceived"—an exemption which can be accounted for only on the hypothesis that he possessed superior knowledge.

The introduction, however, of evil into the world, placed man in a position entirely new. Ignorance ceased to be the only obstacle under an economy symbolized by the tree of knowledge.

It was no longer the opposition of darkness to light, but of evil to good. It was no longer simple ignorance that needed to be removed, but an evil heart and a perverted will that required to be transformed. It was now possible for ignorance to be wilful. It was now accordant with man's state of moral deterioration, that the imaginations of his heart should be evil continually—that he should put light for darkness and darkness for light, and “prefer darkness to light, because his deeds were evil.” Hence, as previously, it had been the work of God to bring light out of darkness, so now it became his glory to bring good out of evil, and to overcome evil with good. It was not now an inert and passive ignorance, that needed only to be informed, but ruinous and active error, that required to be exposed; and it hence became necessary that truth should be urged, developed, and defended at every point, assailed as it has been, from the beginning of the contest, by multifarious forms of error, amidst the changing fortunes and circumstances of the world.

Hence controversy became a necessity. It became also, in this mixed state, a good or an evil, according to its own character and purpose. It might be mere quarrelling and strife—it might consist in “debates about words to no profit, but to the subversion of the hearers”—it might be an idle contention about untaught and foolish questions; or it might be, on the other hand, the sturdy opposition of fact to speculation—of truth to error—of sound reasoning to the false—of the “wisdom that is from above,” to that which is “earthly, sensual, and devilish.” Such controversy as this—a controversy on behalf of truth, carried on by means of truth, and in the love and spirit of truth—is good and proper, and just as necessary, in the present condition of the world, for the welfare and salvation of mankind, as the agitation of the air we breathe is to its salubrity and its purity.

When we consider the vast importance of religious truth, we need not wonder that Christianity has been, from its origin, a theme of perpetual controversy. It was born, nurtured, and developed amid debates; and has been defended, sustained, revived, and restored by controversy. Ever making its appeal to reason, and addressing it-

self to man as he is, it necessarily elicits inquiry, and calls into exercise his powers of perception, reflection, and judgment; never proposing to accomplish for man what man may himself accomplish, and never releasing man from the responsibilities which rest upon him as a being capable of comprehending and receiving truth. Thus, even in the days of inspiration, it was only “after much discussion” that the Apostles and Elders at Jerusalem reached the just conclusion which emancipated the Gentiles from the yoke of the Mosaic ritual. Thus, also, it was through Paul's debate at Ephesus, protracted through two years, “in the school of Tyrannus,” that “all they that dwell in Asia heard the word of the Lord.” Hence, the beneficial results of the labours of the Apostles everywhere—labours which consisted in a continual conflict with Jewish prejudices, and misconceptions of the Law and the Prophets, and in exposures of the gross and senseless idolatries of the Gentiles. Hence, too, the benefits we largely derive from the apostolic epistles, which abound in connected and elaborate trains of reasoning—in exposures of dangerous errors, doctrinal and practical, and admonitions against these in the various forms which they assume among men.

If we do not find, in the discourses of our Saviour, so much of the controversial element, it is because it was the peculiar province of the Great Teacher simply to enunciate those great fundamental truths and principles, which it became afterwards the duty of the apostles to elaborate and defend. He became, therefore, the “Light of the world”—a Divine Instructor, speaking as no man ever spoke—“a Teacher sent from God,” speaking *God's words* as the means of man's spiritual enlightenment and salvation. Nevertheless, even in his case, we find that the necessity for discussion or controversy was not wholly wanting. It was he, who, when only twelve years of age, seems to have employed the Socratic method with the Doctors in the temple. It was he who put the Sadducees to silence by means of simple but irrefragable arguments, drawn from the facts and truths of the Scriptures. It was he who hesitated not to unveil the hypocrisy, and to expose the false reasonings, and worldly views and principles of Scribes and Pha-

risees. And if *he* was thus often compelled to employ the logic of controversy, and to endure the "contradiction of sinners," we need not be surprised that the ministry of the apostles was so much occupied with discussion, or that it should have been urged as one of the important qualifications of an *overseer*, that he should "be able by sound doctrine, both to exhort and to convince the *gainsayers*," and to "stop the mouths" of "unruly and vain talkers and deceivers." But it is unnecessary to press this matter, which must be clear to every reflecting mind. Who does not know that all the great reformers of the world were controversialists, and that they encountered and overthrew evils of their times with the weapons of logic and of truth? Who does not see the necessity of controversy from the simple fact, that even the question, whether controversy is necessary or not, is one that can be decided only by means of controversy?

While, then, discussion is thus to be regarded as lawful and necessary, it may become either a good or an evil, according to the nature and circumstance of the case. The objections which are so often made to controversy, are founded upon its abuses. Needless and accrimonious debates have brought discredit upon controversy in general, and led many to denounce it altogether, as though they could secure truth in an unquestioning and lifeless inactivity, or gather up the pearls of knowledge upon the sandy shore, without having the trouble to buffet the waves of the ocean or penetrate into its dangerous depths.

That much of our religious controversy is, in fact, needless, cannot be truthfully denied. An excess here, is, indeed, to be constantly apprehended, from the very constitution of man himself, presenting, as he does, so many points of diversity, and manifesting so strongly, and so universally, the disposition to contend. When Basil Hall called to see Napoleon at St. Helena, he interested the Emperor greatly in giving him an account of a visit he had just made to some of the South Sea Islands. Among other things, he related to him that upon one of these islands he found the people utterly destitute of any kind of weapon. "How, then, do they fight?" instantly inquired Napoleon, much surprised, and quite incredulous that any

people could be found on earth who did not fight. Nor was the judgment and experience of this acute observer at fault, for, at least, in a wider sense, there are none who do not fight. Disagreement and contention in some form exist everywhere. If a war be for a time suspended in the tented field, there is seldom, if ever, an armistice in the political or the religious contest. Religion, indeed, has almost always been a principal element in wars. Its introduction among men could not, with such beings, fail to give rise to contention, and this was so fully anticipated by the founder of Christianity, that he himself declared that he had not come "to send peace on earth, but a sword." Such, then, being the natural tendencies of things, and such the foretold results, it is important to guard against any needless argument or controversy, either by the introduction of unprofitable questions, or by an undue persistence and earnestness in regard to such as are lawful.

To determine when a discussion is proper or improper, is often a point of considerable difficulty; yet it is one which it is often highly important to have decided, in view of the peace of religious society—a peace which is ever to be diligently sought, though it can of course be permanently secured only beneath the reign of purity and of truth. It is the determination of this important question which constitutes the ground-work and the primary and original object of the religious reformation for which we plead, and a clear understanding upon this subject is, therefore, essential in the case of every one who is sincerely desirous of promoting the beneficial objects of this movement. It appears to me, however, from the revival of questions long since fully settled—the introduction of speculations which were to be wholly repudiated, and the laboured effect made by some to occupy the attention of the brotherhood with untaught questions and "debates of words"—that the distinction between matters of faith and matters of opinion, so distinctly drawn in the beginning, has become effaced in the minds of many, and that it may be advantageous, at the present moment, to consider this distinction, with special reference to some of the issues now pending amongst us.

R. R.

THE RESTORATION OF ISRAEL.

WITH many, the return of the tribes back to the land of their fathers, is but a *myth*. There is no divine warrant for such a conclusion : so I thought, and so I reasoned, but it was for want of a purer light or clearer view of the Divine Oracles. It is now a Divine faith ; God has said it ; it will and shall be verified. A few facts or statements only, can now be given in support of its truth.

1. The land of Canaan, with its special boundaries, was given to Abraham and his seed for an *everlasting possession*.

2. Balaam was directed to say of them, "From the top of the rocks I see him, and from the hills I behold him : lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii.)

Their entire history verifies this declaration. Napoleon Bonaparte tried to settle them in Paris and France in 1806, and though large promises were made of special favours, God had said nay, they shall not be "numbered among the nations."

3. Jeremiah thus wrote of them : "For I am with thee, saith the Lord, to save thee ; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee : but I will correct thee in measure, and will not leave thee altogether unpunished." Again, He will finally "restore them," and punish all their oppressors, and "Jerusalem shall be rebuilt" (Jer. xxx.) The 31st chapter is also full of his promises to return, and it would seem to be almost impossible to read carefully Zechariah xiv. and Ezekiel from the 31st chapter, without having a clear conviction of its truth.

The New Testament will furnish its proof. Our Lord, in describing the destruction of Jerusalem, and the sore punishments to come upon the nation, gives a limitation to their desolation—"And Jerusalem shall be trodden down of the Gentiles, (how long ?) until the fulness, or the times of the Gentiles be fulfilled" (Luke xxi. 24.)

It would appear that God's wrath is now poured out upon them in vindication of his promise, by Moses (Deut. xxviii.) There is, however, a time coming when their mourning shall be turned into joy. Paul may also be heard

in their defence : "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead ?" It is also expressly said, that blindness in part is happened to Israel, *until* the fulness of the Gentiles be come in ; and also, "that all Israel shall be saved" (Rom. xi.)

In view of such facts, Paul exclaimed with admiration, "Oh ! the depth of the riches both of the wisdom and knowledge of God : how unsearchable are his judgments, and his ways past finding out !" (Rom. xi.)

It is clearly stated in Ezekiel that God will gather both Judah and Ephraim, or the ten tribes, again, and make of them one nation, to be ruled by one king. In his 36th chapter, God promises for them a *new heart* and a *new spirit* ; in the 37th, he compares the whole nation to a valley of *dry bones*, but that they shall live again : "Say unto them, thus saith the Lord God, behold I will take the stick of Joseph, which is in the hands of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them *one stick*, and they shall be *one* in my hand ; and say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land ; and I will make them one nation in the land upon the mountains of Israel ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

No period in their past history can answer to the above statement. No union of the twelve tribes has ever taken place. God says that they shall be converted and never again separated, and that David, in Christ, shall be their king ; and that the "heathen shall know that I, the Lord, do sanctify Israel when my sanctuary shall be in the midst of them for evermore" (Ezek. xxxvii.)

Great changes have come over the nations of Europe in their favour. Let us note their history in England. Towers

says that the first mention of them in England was in A.D. 740. During the reign of Richard, in order to avoid cruel and shameful treatment, they took possession of the castle, and finally destroyed themselves, their wives and children, to the number of 500. In 1210 he caused all the Jews to be seized, and their goods to be confiscated.

When Henry III. was upon the throne, the Jews were more kindly treated, but were required to wear two stripes of cotton as a mark of derision ; but he too soon robbed them of their wealth. In 1291 they were banished from England, and the edict of Henry IV. lasted about four centuries, and no Jew could visit England except at the risk of his life.

Lord Cromwell was petitioned by many persons in England to allow them to return, and though he was in favour of it, the people rebelled. They were not allowed to go back until Charles II. Since that they have been in England. In 1753 a bill was carried through Parliament, naturalizing the Jews who had remained three years in the country without an absence of over ninety days. It was sanctioned by the crown, but public sentiment forced its abandonment. What do we now find to be their condition ? They have one of their men in Parliament, in despite of all prejudices ; and, over-ruling all law against it, God is working now in their favour. "God moves in a mysterious way." His hand, though unseen, is nevertheless occupied in their favour. As he raised up Cyrus to destroy Babylon, without his knowledge, so is he now at work disposing the nations to remember Israel and Judah, the seed of Abraham. The great work began visibly in the nineteenth century. The Emperor Francis I. of Austria ; the Grand Duke of Baden, in 1809 ; the Duke of Mecklenburg, in 1812 ; the King of Bavaria, in 1813 ; issued ordinances, admitting their Jewish subjects to civil rights ; so has the late King of Prussia.

In 1832, Mehemet Ali took possession of the Holy Land, and allowed them to live in it ; and it is said, that from ten to forty thousand settled in Hebron, Tiberias, Saphat, and Jerusalem. What is now their condition and prospects ? The indications of their return to Jerusalem are really astounding, as the fol-

lowing statement from the newspapers will indicate :—

RETURN OF THE JEWS TO PALESTINE.—To the student of the Bible and church history, there are few current subjects of more absorbing interest, or deeper significance, than the events now almost daily transpiring, which point to the repossession by the Jews of their own land. The tide of progress, after a lapse of centuries, may be said to have fairly turned in that direction ; and the prayer long offered by that chosen, but now scattered people, that "Judah may be saved and Israel dwell securely, and that the Redeemer may come to Zion," is undoubtedly hastening to fulfilment. The Sultan of Turkey is encouraging Jewish emigration to Palestine, and is offering to sell them as much land as they choose to buy, and it is said has even expressed his willingness to dispose of the Mosque of Omar to them, which, it will be recollected, stands upon the very site of the Jewish Temple, on Mount Moriah. This mosque is one of the Mohammedan's most celebrated shrines, being scarcely inferior, in national importance, to those of Mecca and Medina. Politicians and statesmen look upon these indications as a legitimate consequence of the liberalizing influence of Mohammedan intercourse with Christians, and so they may be ; but to the reader of the yet unfulfilled pages of Revelation they also point to what, as it respects the Jewish nation, "prophets and kings" have long waited for, "but died without the sight." That the Mosque of Omar should be in a fair way of passing into the hands of the people to whose fathers the site on which it stands was once given in an everlasting covenant, is what no reader of secular history, fifty years ago, could even have dreamed would ever come to pass. Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners. That mighty revolutions will follow in the wake of such an event, is probably as certain as that the Jews will return at all ; at all events, affairs in that immediate region of the East must ere long become an engrossing theme among the nations of the earth. An able discussion of this vast theme, and the steps towards the fulfilment of prophecy as they transpire, will constitute a prolific field for the religious press ; and those evincing the greatest familiarity with the subject, will doubtless find their enlightening disquisitions sought after with avidity. The foreign correspondents of those journals would do well to give particular attention to this subject. The Presbyterian of the present

week alludes to it, and promises more in the future.

Great events are at hand—God is shaking Italy to its centre. The “Man of Sin” is in agonies. The people are aroused, and the “smoke of her torment” is now ascending high over all the world. Even the False Prophet has loosened his grasp over the Holy Land, and the Jews are invited back to its consecrated spots, its holy places. The great river Euphrates is fast drying up, and even the Mosque of Omar, which

has been so long consecrated to Mahomet, it would appear, has been tendered to the sons of Abraham. Can this be true? It is a marvellous interposition of God in their favour. Thank God that we have an able missionary in Judea, whose whole soul is full of love for Israel. The Gospel, with its power, is rapidly preparing the world for great changes. Speed on its progress, thou mighty Conqueror, until all shall own thy reign.

G. W. ELLY.

THE NINETEENTH CENTURY.

THE nineteenth century, though little more than half run out, will prove one of the most remarkable in the history of the world. As distance grows, many of what are now considered its great events will fade on the eye, like mountains afar off, and at length sink out of view. Time will fill up the letters which the sword has carved; new revolutions will throw down the barriers of existing empires; and some centuries hence the world will retain no trace of many who are playing the chief parts on its stage. The men who have immortalized themselves and their times, are those who, amid the din of machinery, or in retreats remote from the bustle of camps, the intrigues of courts, and the noisy combats of public assemblies, have studied the arts, not of war, but of peace.

When the world has lost almost all of Wellington but his name, James Watt will live in his inventions. His genius will continue through untold generations to subdue the soil and triumph over the sea—to employ the hands and fill the mouths of millions. Among many peculiar features of our age, one of the most remarkable is the expansive and the comprehensive character of its benevolence.

Our grandfathers, or great grandfathers, though good people, were content to live to themselves. Their religion was contemplative rather than active. To live a holy life, to rear a virtuous and pious family, was the height of their ambition. Their sympathies were confined to a circle so narrow, that they remind one of the story told of an honest countryman, who, away from home, attended worship in the

church of the parish where he happened to be. The preacher was a great orator; the audience was moved to tears—not so the rustic. He sat hard and stolid as the bench beneath him, and replied, when asked how he could sit unmoved by such a flood of pathos, “Oh, you see, I don’t belong to this parish.”

In olden times, what did not belong to the parish, the neighborhood, or the family, excited little interest. With exceptions hardly worth mentioning, the churches of Christ did nothing for the conversion of the heathen, either abroad or at home. Though there are now five vessels belonging to Missionary Societies sailing about their work in the Pacific Ocean alone, formerly no ships left London, Liverpool, Glasgow, or any other port, with missionaries among their passengers, and Bibles part of their cargo. Foreign, Home, City, Medical Missions; Sabbath Evening, Apprentice, Adult, Factory, and Ragged Schools; Bible, Tract, Pastoral Aid and Total Abstinence Societies: these and many other such are the growth and glory of our age.

Thus while the Sciences and the Arts have made unparalleled progress since heads now grey were black, and grown men were boys, the church has not lagged behind. Pressing forward in her high career, she has kept abreast of them in the race.

Another remarkable feature in our era is the acknowledgment and practical application of the power of union: of coöperation, as better than individual action. Separate the atoms that form a hammer, and in that state of minute division, they would fall on a stone with no more effect than snow-flakes.

Weld them into one solid mass, and then swung round by the quarryman's brawny arm, they descend on the rock like a thunderbolt.

Stand by the falls of Niagara, and as the waters, gathered from a hundred lakes, are rolling with the voice of a hundred thunders over the rocky precipice, fancy them divided into their individual atoms. They might gem with sparkling dew-drops vast tracts of field or forest; in clouds of gold, and amber, and purple, they might hang curtains around the gates of day; but where were the onward, overwhelming power of the majestic flood? Gone; and gone the vaunt with which a New Englander met the boast of a Neapolitan during a brilliant eruption of Vesuvius. The poor Italian had the glory of Vesuvius if he had nothing else, to boast of in his priest-ridden country. Directing the attention of his companion to the mountain as it shot up showers of fiery stones, and licked the sky with long tongues of flame, and poured streams

of glowing lava down its riven sides, he exclaimed, "You have nothing like that in your country." "No," said the other, with a nasal twang, but thrust sharp and quick as a rapier's, "yet I guess we have a bit of water that would put it out in two minutes." Now as it is with the combined power of matter, so it is with the combined power of men. They do in masses what they would not attempt, or attempting, could not achieve as individual units. Bravely and gallantly as our soldiers fought at Waterloo, I doubt if there were twenty men on that field who would have stood up singly for seven long hours to be shot at like targets; yet, massed in solid square and column how they stood! From morning to sun-down facing the foe, and budging not a foot, till night crowned their brows with victory! The wise man says that "two are better than one;" and our Lord illustrated the advantages of union when he sent forth his disciples two by two.

OPEN COUNCIL

LETTER FROM A. CAMPBELL.

Dear Brother Ainslie,—My wife solicits me to write you a few lines—a few words of congratulation at the success of the good cause—the cause of all causes the most interesting to the enlightened Christian: the progress of the *original gospel* amongst our contemporaries. In looking over the last *Harbinger* from England, we are quite exhilarated with the progress of the apostolic gospel in the Old World—especially in England and Scotland. It is indeed to us a cause of thanksgiving to the God of all grace, for his abundant goodness and grace vouchsafed to our brethren, through whose instrumentality so much has been achieved. We are indeed exceedingly gratified with the prospects before you from the past. From so many centres the light must shine more and more abundantly. We thank and bless the Lord for his abundant goodness and grace vouchsafed to the pioneers in the great work in Great Britain.

May the God of all grace continue to bless your labours in his vineyard, and multiply the fruits of your works of faith and your labours of love in his cause and kingdom.

In this New World its career has been to us truly wonderful. We have, through his grace, a rich and splendid harvest in our horizon. Sectarianism is annually losing its influence and power, and mani-

festing its weakness to withstand our plea for the restoration of primitive Christianity. It loses in every conflict which it creates. The let-alone policy is being annually more and more recommended by the more discriminating parties in the field. But this policy makes still more for the truth than against it, so that the sectaries are at their wits end. It is the Lord's doings, and wondrous in our eyes. The demand for labourers in the Lord's vineyard is, notwithstanding the hundreds now employed, waxing greater and greater every year.

Bethany College is being rebuilt on a large scale, and when completed, will be the finest and most capacious, and indeed the most splendid college edifice in the United States. About one half the building will be completed this year. Its entire front will be 420 feet, and its materials are of the most enduring quality. The architects say it will be the most splendid edifice in the United States. We will have in all respects the most capacious and permanent edifice in the Union. It is altogether the Lord's doings, and wondrous in our eyes. We send out annually some thirty evangelists into the field. But I am compelled to close.—In the hope of immortality, your brother in Christ,

A. CAMPBELL.

Bethany, Va. Sept. 17, 1860.

TEACHING CHILDREN TO PRAY.

SOME person called my attention to a letter addressed to me in the May number of the *Evangelist*, by a Brother "Missouri." This Brother "Missouri" has the advantage of me. I am out in these open and broad prairies, where he can *crack at me* under my proper signature, and without anything to shield me from his galling fires, and he is hid in the hazel-bush, or timber, under an assumed name, where I cannot hit him. I always like to see the mark or the game that I *crack at*. I never like to shoot in the dark. Nevertheless I will take one random fire at Brother "Missouri." Brother "Missouri" is in the dark, and doubts as to the *manner of training* children, it seems. "Some thinking it no harm for their children to attend dancing-schools, ball-rooms, shows, theatres," &c. If he means by *some*, the people of the world, I have nothing to say to them; their course is consistent: all of a-piece, whether they are trained in the schools of the Devil, or in some of his other schools, such as card-tables, race-fields, ten-pin alleys, saloons, gambling hells, &c. But I protest against any man nick-naming himself a Christian, who trains his children in the above schools of the Devil, or who has anything to do himself with such training, whether as pupil or teacher. Any Brother or Sister who permits his or her children, or the household over whom they have control, to visit such schools, ought first to be admonished and faithfully dealt with; and if he or she will not desist from such an anti-Christian course, he or she ought to be separated from the congregation by the knife of discipline. "Abstain from all appearance of evil;" withdraw yourselves from all such, for they serve their appetites, the flesh and the Devil, and not God. What concord has light and darkness? What concord has Christ and the Devil? What agreement has the temple of the Holy Spirit with idols? Come out from among them—be separated—touch no unclean thing. Be not conformed in this world—you cannot serve two masters. Christ will not have a divided empire—he will not be served by halves. When the Devil finds his pupils in his schools, he has a right to claim them, and take them when on his territory. Every master and owner has a perfect right to his own servants and property—and so has old master Diabolos. Give the Devil his due, we say; do not rob even the Devil.

But Brother "Missouri" wishes to know if my father taught me "to pray before conversion and obedience," and is it the duty of a Christian to teach an unconverted child to pray? I answer at a venture, yes. My father taught me to pray

both by his own example, in morning and evening devotions, and by precept. I thank him for it. So did my mother and grandmother teach me. So have I taught my children, and so has my wife taught them. I once returned home early in the morning. When I came in sight of the house the doors were closed; no one could be seen. I feared they were sick. I opened the door, and found my wife and children at prayer. I was greatly delighted. I joined with them. I wish all Christian mothers would do the same; for in this way did the Jews train their children. Read Deut. vi. 4, 5, xi. 17, 25. Study these chapters. Also Josh. 23rd and 24th chapters:—"As for me and my family, or house, we will serve the Lord." Read 1 Samuel. i. ii. The great and good men and women among patriarchs, Jews and Christians, and the great and good among old and modern reformers, were thus trained. For what should children pray? Pray to God to keep them from evil. From evil men and the devil. To direct their ways. "In all thy ways acknowledge him, he will direct thy paths" (Prov. iii. 6, 8, 17.) Pray to him for all we need. Pray to him for more faith—"Lord increase our faith"—more light, more grace; for all the blessings of this life. Moses, old Judge Samuel, and King David, Paul and Timothy, Cornelius, and John the Immerser, were thus trained. You say, "Pray for pardon of sins?" The creeds all say children have no sins in the plural, only one sin in the singular number, and therefore they need not pray for what they have not—*sins*. The gospel teaches men to believe, repent, and be immersed, for the pardon of sins (Luke xxiv. John xx. Acts ii. 38.) To use your language, there is "no harm" to pray for pardon of sins. But after you have said, God be merciful to me, a sinner—after confession and repentance, "arise and be immersed, and wash away your sins." Do you pray with and for your children every morning and evening? My sheet is full. Farewell, Brother "Missouri."

J. C.

June 30, 1860.

PRIMITIVE METHODIST BAPTISM.

BEING on a friendly visit, I availed myself of the opportunity, on the evening of the 9th, of hearing a sermon by a Primitive Methodist itinerant minister. After which a child was brought forward to be baptized, (christened) when the minister remarked, that "It was very unlikely that all should think alike upon the subject of baptism; that it was his opinion the time never would come when all would be agreed upon it." He also said, "There are many thousand persons in the world,

and no two of them think precisely alike; and as our difference in features does not unhumanize us, so our difference in opinion on the subject of baptism does not unchristianize us. It is a subject concerning which we should learn to bear and forbear." He added, "There is nevertheless something to be learned in baptism. It is designed to teach you (referring to the audience) more than this child; like all other ordinances, it is designed to teach us something about God, and to teach the parents of the child their duty to train it for God." He was very careful to impress upon our minds that it was a non-essential ordinance, and that to view it as being necessary to salvation, was to detract from the blood of Christ. He took the child into his arms, and sprinkled a few drops of water on its face, saying, "I baptize thee, in the name of the Father, Son, and Holy Ghost."

John the Baptist baptized in Jordan and Enon, because there was *much water* there. The Eunuch went down into the water, and came up out of it; but now half-a-pint of water in a basin is sufficient to baptize numbers." Jesus said, "He that believeth and is baptized, shall be saved." When the Eunuch asked, "What doth hinder me to be baptized?" Philip replied, "If thou believest with all thine heart, thou mayest." Now faith is altogether out of the question, our moderns having found out (to them) a more excellent way.

Allow me to ask, "By what authority doest thou these things, or who gave thee this authority?"

JAMES LEAVESLEY.

LETTER FROM AUSTRALIA.

BEECHWORTH, Victoria, Aug. 22, 1860.

GRACE, mercy, and peace be with you, and all who love the Lord Jesus Christ. I have no doubt but that my dear brethren at home and elsewhere, will always feel interested to learn of the progress of the truth in this far distant and important part of the world, particularly as a gold field, where the minds of men are so apt to be carried away in search of the uncertain and fleeting riches of the world. I purposed writing you more frequently, but our progress as a church has been so slow, I had nothing very cheering to communicate, and therefore I preferred being silent. But I have now the pleasure of informing you, that the cause of our dear Redeemer is beginning to prosper in our midst. Two young men, natives of Germany — Bro. Beck, from Hamburg, and Bro. Schlosser, from Hanover — made the good confession of the name of Jesus by immersion a fort-

night ago. They are both very intelligent and pious young men, who were led to our little meeting-house by the simple means of distributing the *Christian Advocate* on Lord's day; so, although we may not have talents to proclaim the Gospel publicly, we may all do something to advance the Redeemer's kingdom, should it only be in distributing tracts. Our young German brethren feel very desirous to spread a knowledge of Primitive Christianity among their own countrymen, and Bro. Beck has written to a Baptist minister in Hamburg about getting some German tracts sent out. I am hopeful that as the good seed is sown amongst our numerous German population, glorious and rich harvests will be gathered in to the praise and glory of God and the salvation of souls.

We had also the pleasure of receiving into our fellowship last Lord's day, a sister newly arrived from England. We number now 16 members, and some who lately witness our order will, we trust, put on the Lord Jesus in the appointed way laid down in His Word.

Owing to the migratory nature of our population on a gold field, a number of brethren who have met with us are now scattered over the colony again. But I am happy to inform you, some of our brethren residing at Chittin new gold-fields, fifteen miles distant from Beechworth, now meet every Lord's day to break the loaf. Oh! how much reason have we to thank God and take courage. For nearly two years my partner in life and myself could meet with only one sister to hold fellowship with us. We knew the cause was the Lord's, and we realized his promise, "Wherever two or three are gathered together in my name, there am I in the midst." We regret the removal of our esteemed Bro. Hutchinson, son of Bro. Hutchinson, of Dumfries. He is still in the district, and we may see him occasionally, but, for the present, he is deprived of the inestimable privilege of meeting with brethren on the First Day, to observe the institutions of the Lord's house, and to build each other up in our most holy faith. I beg to unite with many of my brethren, in expressing my gratitude to our Heavenly Father for the recovery of your health, and I pray that you may be spared for many years to labor in the vineyard of the Lord. What a glorious hope we have, if faithful unto death. These vile bodies of ours shall be fashioned like unto the glorious body of Christ, and shall wear a crown of glory that fadeth not away. But my sheet is full. I must bid you for the present adieu! Yours in the hope of the Gospel,

JAMES INGRAM.

QUERIES AND REPLIES.

THE GOVERNMENT OF THE CHURCH.

A MUCH-esteemed correspondent and sister in the church of Christ writes as under:—"Divisions among brethren are great stumbling-blocks to the world and to young converts. If what is called the one man system in church government is wrong, certainly a democracy is ten times worse, and opposed to all growth in the body of Christ. It strikes me, that the elder's office is not understood. It has become merely nominal. With whom is the ruling power deposited? Is it with the people and young converts in their ignorance? Or where is it? Do point it out to us."

The above interrogatories, it must be admitted, are pointedly placed before us, and certainly they are of so much importance, and involve consequences so serious, that satisfactory replies cannot be given to them without reflection. The church of Christ is not a democracy in the sense in which Webster defines it, viz. a form of government in which the supreme power is lodged in the hands of the people collectively, or in which the people exercise the power of legislation. Such a form of government, as we know from history, has obtained both among the ancients and moderns; but legislation of this character, or indeed of any kind, is not required, and cannot be admitted within the church of Christ. Jesus, when arraigned before Pilate, emphatically declared, "My kingdom is not of this world;" and he subsequently added, "All authority in heaven and on earth is given unto me." Here the government of Christ's church is clearly laid down, for he ascended up on high, and took his seat at the right hand of the Father in heaven, when the angelic hosts were commanded to worship him. Jesus, therefore, is the only Saviour, Ruler, and Lawgiver in His church. Now it must never be forgotten, that the laws of Christ are supreme; they extend even to the secrets and motives of the hearts of all those who are truly converted to him. We have this plainly stated in Jeremiah xxxi. and Hebrews viii.—"I will put my laws into their minds, and write them in their hearts—I will be to them a God, and they shall be to me a people. They shall no more teach every one his brother, saying, Know thou the Lord, for they shall all know me from the least unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sins will I remember no more." In these we have portrayed, then, the subjects of whom Christ's kingdom is composed, or his church on earth, in whom, and over whom, Christ, as the anointed of

the Father, is to dwell and reign for ever more. This he does by his Word, and through his Spirit, which, in the first instance, was promised specially to his Apostles, and to his faithful followers who were found collected in an upper room in Jerusalem on the first Pentecost after his ascension. Having thus seen who is the Legislator in the church, we will next endeavor to ascertain with whom the government of the church on earth is deposited, and the manner in which it should be exercised. J. W.

THE "CALL" OF MINISTERS.

Do you consider that ministers are called, or have a special call, as did those to whom allusion is made in Gal. i. 15, Heb. v. 4, Rom. x. 15?

The disciples of Jesus are all called—"called out of darkness"—"called in one hope"—"called with a holy calling." And Simon, surnamed Peter, addressing the brethren, says to them all, "As you have received the gift, so minister." A special call to enable a brother to be liberal, would be as needful as a special call to qualify a brother to be a speaker. Gal. i. 15 refers to the apostleship which was given to Paul; and Heb. v. 4, with its connections, compares the old and new high-priesthood, and has not the slightest reference to the position, office, or work of any man in Messiah's government. As to Rom. x. 15, there is no call either mentioned or implied. D. O.

THE HOLY SPIRIT

Will you let us hear from you on this topic, namely, Do we in saying the Holy Spirit is God, speak intelligently and in accordance with the Oracles of God?

The expression, "God the Holy Spirit," is frequently employed; but this form of speech was coined long after the entire Oracles of God were given to man. To "speak as the Oracles," is very different from speaking in this style. An Apostle has declared, that "God anointed Jesus with the Holy Spirit;" but to put this in the modern language which is now so repeatedly employed, and say, "God anointed Jesus with God the Spirit," would be much more in accordance with the oracles of some sections of Hindoos, than with the Oracles of God. Such an expression, therefore, as the one to which our querist refers, is not in accordance with the Oracles of God. D. O.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c.

THE SPIRIT OF WORSHIP IN ALL AGES: *being Thoughts on Worship and Ordinances, commended to the Prayerful Consideration of all Christians. By One who seeks to find in all some Points of Union in the Tree of Life.*

SUCH is the title of a pamphlet which has been sent to us for serious consideration, and which truly deserves investigation on the ground of its own merits. It is evidently written by a devout and gentle-minded man, who empties upon us no vials of wrath and malediction, but who blows through a silver trumpet, in calling us to follow on towards the deeper and higher life in which he certainly believes. He has an eye for the perception of spiritual good, wherever such fruit is made manifest, and in such a field we have no desire to be behind him in the recognition of things which are true, pure, and imperishable. In faithfulness, however, to the cause of God and of truth, it will be necessary to expose some principles in his development, which are as far removed from sound Philosophy, as they are from ancient Christianity, and, by consequence, perilous to the well-being of man, present and eternal.

The errors of this writer are all the more likely to prove seductive and ensnaring, owing to the sweetness of his spirit and the blandness of his voice; but though the nightingale should sing to us from the hemlock bush, or the branches of the deadly night-shade, we must not be led by the melody to feed upon the poison. Our author rightly begins by speaking of worship as the recognition and adoration of the Eternal One, and as the sequence of faith; and then he thus proceeds:—"But faith is based on revelation, and is indeed so intimately connected therewith, that in one sense, the spirit of faith and of revelation may be said to be one and the same thing; for faith cometh by hearing, and hearing by the word of God; and whether we regard this as spoken of the outward word, or of that MORE INWARD WORD wherewith God speaks to us by his Spirit in the heart, the consequence is equally the same." As Baron Cuvier or Professor Owen could

tell from a single bone the structure and habits of the animal to which it belonged, and determine the age in which it lived—so from the "*more inward word*" of our author, we can ascertain the school to which he belongs, and the pasture in which he ruminates. This, however, shall not prejudice us against anything which he has been moved to deliver.

I. We have some acquaintance with the divine Logos, the everlasting Word, which was from the beginning with God, and which in the fulness of time was made flesh and dwelt among us, that we might behold his glory, the glory of the only begotten of the Father, full of grace and truth, shining into the moral darkness of this world with true, essential light from the countenance of God. And we know that a time is coming, when the same Being will appear in righteousness, the faithful and true one, with his eyes as a flame of fire, and on his head many crowns. As he proceeds with his armies in the work of retribution and recovery, it will be seen that he wears a vesture dipped in blood, and that his name is called the Word of God. We acknowledge him as King of kings and Lord of lords, having indefeasible right to all sovereignty and dominion in the empire of nature and the kingdom of grace.

II. We have some acquaintance with the testimony concerning him, the Word which is incorruptible seed, which liveth and abideth for ever. "For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth for ever, and this is the word which by the gospel is preached unto you." We have some knowledge of this glorious Gospel of the blessed God, made known to all nations for the obedience of the faith—first spoken, then written, and preserved to us inviolate in its integrity by the gracious providence of God. It has lost none of its ancient power in the revolution of the ages, but with the majesty of age has still unimpaired the freshness and bloom of youth. Given by divine inspiration, it is still able to save our souls, and

build up the child of God in maturity and elevation of character.

III. We likewise have the privilege of knowing something by faith and deep-rooted consciousness of that Holy Spirit, the Paraclete, the Comforter. Through the sublime and significant media of fire-like tongues and rushing wind, the invisible Spirit came down to energize the body of Christ, and fill with life divine that temple, the stones of which were quarried from the ruins of our nature. It is the privilege of each obedient believer to have that Spirit bearing witness with his own spirit to the fact of sonship and final inheritance; and it is our happiness to know, that "if the Spirit of him that raised up Christ from the dead dwell in us, he that raised up Christ from the dead, will likewise quicken our mortal bodies by his Spirit which dwelleth in us."

Of these three things we know something (though, alas! far too little); but of the author's "*more inward word*," to speak theologically, we know nothing, and wish to know nothing. It is an alien, with neither manly voice nor honest face; and whenever it gains an entrance into any house, it leads away the inmates from their moorings amid solemn realities, into the shadowy land of dreaming mysticism, where the richness of life is wasted among phantoms.

Our author then proceeds to consider the history of Cain and Abel, looking on their offerings as the first recorded acts of worship in holy writ. "Cain's spirit was not accordant with his offering, the bent of his mind was not towards God, his heart was not right in the sight of God, and therefore God, who seeth the intents of the heart, accepted him not. Abel's spirit, on the contrary, was inclined towards God, not only at the time of his offering, but previously, and probably to a great extent uniformly; the state of his heart was fairly and correctly expressed, and represented by the deportment of his worship, and on that ground God accepted him, and testified that his life pleased him. We are too apt to look upon the offering of Cain and of Abel as that one act in their lives which was pleasing or non-pleasing to God: whereas the acceptance and non-acceptance on the part of God was nothing more than a sequence—a consequence of the

previous spirit of their lives for probably a considerable time. And it was not merely because one brought of the firstlings of the flock, and the other of the fruits of the ground, they were either accepted or rejected, for it is most likely that each brought of the best of his individual possessions, intending to shew thereby the greatest mark of external respect; and had Cain's spirit or life corresponded with that act of worship, there can be no doubt that God would have accepted his offering equally with that of Abel, though it differed in kind." In a foot-note our author concedes that the spirit of faith in Abel led him to *select* a lamb as the most appropriate sacrifice he could offer, in the shedding of whose blood he *might* have seen a type of the future sacrifice of the spotless Lamb of God on Calvary. There never was a worse managed case, and our author, notwithstanding the boldness of his affirmation, shews some faltering by the character of his foot-note. The only lesson which he deduces from the history is this—that we have in the account the characteristics of *true* and *false* worship, the difference only lying in the fact, that the one was an ungodly man, the other a holy one; therefore, the blessing and the curse. Some of our readers will be much inclined to smile over the discovery made by the writer. He has arrived positively at the conclusion, that the worship of ungodly men is not acceptable to God; but that if they draw near to him with their lips, while their hearts are far from him, they will only receive condemnation. This is unquestionably true, but surely not original, and it was scarcely worth while to announce it so gravely among people already in full conviction. We have never met with a professing Christian who would break a lance in controverting such a statement. It does not, however, follow that the writer has correctly perceived the true state of the case in the difference between Cain and Abel. On the contrary, his affirmation that Cain would doubtless have been accepted had he been a righteous man, notwithstanding the character of his offering, is a very dangerous statement, being equally false and unreasonable.

No man could naturally divine that the shedding of blood would be an ac-

ceptable way of approaching the Holy One. There must by moral necessity have been teaching from heaven on the question. And indeed holy scripture does not leave us in ignorance on the matter. It says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous; God testifying of his gift: and by it he being dead yet speaketh." Faith must have testimony to rest upon, and it is thoroughly manifest that Abel rested with child-like simplicity on the testimony of God—not making a *selection*, as our author imagines—but reverently following the prescribed method. Cain, the "*will-worshipper*," made a selection, approached the Lord as if man and nature remained in their primal state, as if there had been no actual ruin, and no prospective redemption. No righteous man, in the Bible sense, could have brought such an offering; neither could it have been acceptable to God, if he had possessed the holiness of a saint, and the brightness of an archangel. His offering might be gathered living from the soil, and be fresh and fragrant with the dew of heaven upon it, but the "*will-worshipper*" could not be justified. The result was condemnation, followed by sullen rancour, by consuming hatred and malice, by murder, remorse, and the life in death of the outlaw and vagabond.

The second part of his work proceeds to review the moral history of those Gentile nations mentioned by Paul in his Epistle to the Romans. Thus he delivers himself:—"It is indisputably clear also that this law, now referred to, was not only orally or traditionally handed down from one to another, but that it partook also of an '*inwardly imparted character*,' and was in fact an internal manifestation of the grace and spirit of God revealed to each, and capable of being honored or despised by each: hence, 'Because that which may be known of God is manifest in them, for God hath shewed it unto them.'" Again, "For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts

the meanwhile accusing or else excusing one another.'" Our readers will perceive from this extract, that the *inward word* has come back again. Ah, sirrah!

I. Perhaps we can get further into the matter by inquiring into the condition of these lost and God-abandoned nations, somewhat more carefully than our author has done. It is a great mistake among the half Deists who teach Natural Theology, to suppose that man in entire ignorance of the invisible world, would gradually find out God by his own researches. It would be an endless sail on a black river, spirit calling upon spirit, and god upon god, without any final satisfaction or solid resting place. But the Godhead never laid upon man such tremendous labor, or sent him on such an awful journey. In the beginning he walked and talked with man as a Father with his child, and afterwards secured by the longevity of the Patriarchs the accurate conveyance of the holiest divine traditions.

II. Besides the authoritative and impressive teaching of venerable men, there was the standing witness of Creation, the visible harmonies of nature always bearing testimony to eternal power and Godhead—not of an originating kind—that was not required; but powerful, varied, and affluent in giving strength and confirmation. Notwithstanding the strange howl of the Atheist, we feel deeply in this antechamber of the Eternal, that our dwelling-place, roofed over with stars and ramparted with rocks and mountain bulwarks, was not built by the devil or any infernal god. It is with its spreading corn-fields, and waving forests, and rushing rivers of life and fertility, so thoroughly adapted to the physical, mental, and moral nature of man, that we cannot help feeling that man and the great house came from one benevolent Author. Though nature is sometimes darkened by storm and eclipse, and mutters or thunders with penal voices, yet the broad impress of beneficence is in the structure, and in the wonderful provisions.

III. There was the consent of their own understanding, which is formed by God for the perception and reception of truth, the temple of the human spirit being adapted for the kind of ser-

vice which is to be celebrated in it. During what may be called the war of the giants, while our English philosopher Locke was shaking down the hoary fortress of innate ideas—and the great German Leibnitz was endeavouring to defend it—Locke insisted that there was nothing in the spirit which had not passed through the senses, and Leibnitz replied that there was nothing in the spirit save the spirit. A curious phrase, but still full of meaning. The men were both right, each from his own stand-point. Man has such a determinate peculiar nature, that he can deal with facts in a way which is impossible to the other beings and things around him. There is no disorder in the solar system or stellar worlds, because material things simply obey the iron impulses of necessity or force impressed upon them from the beginning. The birds and brutes made to be taken and destroyed, obey an instinct somewhat finer, but equally blind. But man, the free agent in the image of his Creator, occupies different ground. There is a spirit in man, and it is the spirit of the Almighty which giveth him understanding. There is kingship in his constitution, in his power of marshalling facts, and arising up into the knowledge of laws and principles.

Hence these people under consideration being human beings, must at one time have given their consent to the great spiritual reality which they afterwards wished to forget. The knowledge of God was conveyed by tradition—testimony from father to son—supported and ratified by the power and benevolence shining in Nature—consented to and endorsed by the understanding, the conscience, the moral nature of man. "Deep called unto deep"—grand old voices, like choral harmonies, made sublime music for God, and confluent rivers of heart-shaking testimony rolled in one direction. Notwithstanding all this, when the people's hearts were darkened by the love of sin—the practice of unrighteousness—they forsook God, and He gave them up to their own depravity and delusions. The consequence was, a state of things dreadful beyond all adequate conception. But notwithstanding all this, our author's *more inward word* quite slips away, so that we are not able to hold it. Let us try if we can find it in the elements

which make up by their union what we call conscience.

I. Man is evidently separated from, and distinguished above the beings around him, by his power of perceiving moral law, and feeling that he is under moral government.

II. He has both the power and the habit of trying himself and others by the moral law which he recognizes, and of forming estimates and moral judgments concerning the nature of action.

III. He has a susceptibility of painful or pleasurable emotion consequent upon the judgments which he forms.

These simple elements form that composite power which we call conscience. There is in this way built up in the soul of man an invisible judgment seat—a solemn, secret, and dread tribunal, where man often trembles at his own bar. Many a poor wretch, vainly flying over deserts and continents in search of peace, finds all his labor vain, for he carries with him that mysterious tribunal from which there is no escaping, and the judicial process is for ever going on. But still we discover nothing of this *more inward word*, for be it borne in mind, that a man's conscience is not always a safe oracle, but is regulated by the faith and knowledge of the individual; and both these may be dwarfed and sullied by weakness and superstition.

We recommend our author, as he is evidently a man of leisure, to look into a wonderful book—the "Holy War" of John Bunyan. There he will discover that after the great Prince Immanuel had reconquered the famous town of Mansoul, he confirmed my Lord Understanding, the old Lord Mayor, in his former office; but Mr. Knowledge became Recorder of the town, in room of Mr. Conscience. "Then did the Prince call the old gentleman, Mr. Conscience, who formerly had been the Recorder of Mansoul, and told him that as he was well skilled in the law and government of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his master's will in all earthly and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all laws, statutes, and judgments of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues—to the

civil and natural duties ; but thou must not attempt to presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai, my Father, for those things knoweth no man, nor can any reveal them but my Father's Secretary only." Thus speaks the fine old Baptist, and he well knew what he was writing about. Unless the great Secretary, the Holy Spirit of God, reveals to him in his living word the things which belong to God and the eternal state, Mr. Conscience, who has no *inward light* on such matters, will lead us into all sorts of mire and pollution, without any feeling of remorse. Before we dismiss Mr. Conscience, we may once more address him in the language of the old author : — " Wherefore, Mr. Conscience, although I have made thee a minister and a preacher to the town of Mansoul, yet as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar, and a learner, even as the rest of Mansoul are. Thou must, therefore, in all high and supernatural things, go to him for information, for though there be a spirit in man, this person's inspiration must give him understanding. Wherefore, be humble, and remember that the Diabolonians who kept not their first charge, but left their own standing, are now made prisoners in the pit ; be therefore content with thy station. I have made thee my Father's vicegerent on earth in the things which I have mentioned before. And take thou power to teach them to Mansoul, yea, and to impose chastisements upon them, if they shall not willingly hearken to thy commandments. And, Mr. Recorder, because thou art old and feeble, therefore I give thee leave and license to go when thou wilt to my fountain, and there to drink freely of the blood of my grape—for my conduit doth always run wine."

Even so ! And by that bright fountain, that precious wine, we will try the remaining portion of the writer's pamphlet. "To the law and to the testimony : if they speak not according to that word, it is because there is no light in them."

In the third division of his work, our author proceeds to review the time when Christ came into the world, and nailed to the cross the ordinances that

were against us, establishing the New Covenant. But surely the author is aware, that up to that time the old ordinances were most solemnly binding. All kinds of temporal ruin, by fire, by famine, by war, and by judicial death, came on the chosen people when they departed from the appointed temple service, or from any of the statutes of God. Perfectly true it is, that such service was hateful in his sight, if rendered by men whose hands and hearts were unclean with blood, robbery, and licentiousness. But as we have already intimated, there is no true service rendered by insisting so much upon a matter which all grant by heart and by speech. Our author refers to the fact, that some portions of the Jewish law were given on account of the hardness of their hearts, and he argues from that, if we had more preparation of heart, and lived more closely in communion of spirit with God, the less need there would be of external rites and ceremonies whereby to approach unto him ; and he finally draws the conclusion, that the necessity of ceremonial worship arises from a corresponding departure in spirit from the living God. Alas ! with what confusion even good men are environed in this imperfect state. There is a measure of truth in the statement of our author, but such a narrow and limited range of vision, that he seeth not whether his reasoning would lead him. Yes, dear Sir, departure in spirit from the living God rendered all the external ordinances necessary — not merely Baptism and the memorial Supper, but likewise the more sublime ordinances with which these bring us into contact. The incarnation — God manifest in flesh — was an ordinance or appointment of God, rendered necessary by the departure of the human spirit from the living God. So was the Great Expiation, by which guilty man has reconciliation and redemption. So was the resurrection of the Holy One from the prison of the grave, when he was declared to be the Son of God with power, and gave proof that he was the resurrection and the life. And there are in Germany many theologians who occupy ground similar to that occupied by our friends at home. They assume the same standing in reference to Incarnation, Atonement, and Resurrection, which our English mystics assume in

reference to Baptism and the Lord's Supper, viz. regard to these ordinances is no longer necessary to the salvation of man. They have, in common with our English friends, discovered some transcendental method of rising from the ruins of the fall, and modes of holding fellowship with God, better than those which he in his wisdom appointed. Which of them stand in the greatest danger, it is impossible to say, for all these great realities, whether they be the ordinances which rendered salvation possible, or the ordinances by which we enter into the enjoyment of that which has been procured, have come to us on the same divine authority — are delivered to us in the same Canonical Book—attested by the same monuments and seals.

Let us glance at a few samples of divine teaching on these respective points. "Who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow : of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philip. ii.) — "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi.) — "So the antitype baptism doth also now save us : not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ" (1 Pet. iii.) — "For I have received of the Lord that which I delivered unto you ; that the Lord Jesus, the same night in which he was betrayed, took bread. And when he had given thanks, he brake it and said, Take, eat ; this is my body which is broken for you : this do in remembrance of me. For as often as ye eat this bread and drink this cup,

ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. xi.) Can any human being assign a reason why we should receive the Apostle's teaching on the Incarnation and Passion, and reject it on Baptism and the Supper ? How very solemn is the ground which the Apostles occupy, for the One who had all authority given to him said, "He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me." In view of such standing John declared, "We are of God : *he that knoweth God heareth us* : he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 Eph. iv.) Yet in the face of such declarations, our author exclaims, "We cannot doubt that some, perhaps many, did arrive at such an advanced state, as not to need any external means of learning the knowledge of the will of God : that they did attain to that *more excellent way of dwelling* in love, which is dwelling in God, by which they *saw to the end* of all ministrations, except such as were purely spiritual, and acting immediately in and on their own spirits. And if they did continue to observe any *outward* institutions, it was only in deference to their brethren, who had not yet arrived so far." 1st, We would greatly desire to have a list of names, or at least to get some further information concerning that unique band of men, who were exalted into a more advanced state by forsaking, in spirit or in conduct, the appointments of the Lord Christ, and the teaching and example of his inspired Apostles. Surely they led the forlorn hope, and perished to a man in their onslaught against the city of God ! But if our author can rescue them from oblivion, by all means let us have another chapter in our chronicles for this saintship of an abnormal character. 2nd, We could greatly desire more light on that kind of love and fellowship with God, which consists in disobedience to his known will. It appears to us a dangerous road, by no means leading to the Palace of the Great King, but quite in a contrary direction—towards the confines of darkness and despair. Our Lord taught,

"If ye love me, keep my commandments;" and John the Beloved, in defining love, says, "*This is the love of God, that we keep his commandments.*" All other kinds of love, however pretentious and plausible, are spurious and hollow, false and ruinous to body, soul, and spirit. 3rd, We have likewise a strong desire to hear something more concerning those *ministrations* which are *purely spiritual*. What are they? And how do such ministries get into contact with man, who is clothed with a *body of flesh*? The great blunder of our author and his friends, consists in forgetting that man is not a bodiless phantom or unclothed spirit, but an organized being, who requires, by the necessity of his nature or constitution, external ordinances, which may, by faith in the divine testimony, connect him with the unseen.

Our author then proceeds to argue, that as in our Lord's case, his knowledge was *immediately* derived, the worship he came to set up must be affected thereby; and he argues that *our* knowledge may be derived immediately from God by the operation and indwelling of his Spirit in the heart. To which we reply, first, that he forgets that our Captain was God manifest in the flesh, all the fulness of the Godhead bodily dwelling in him; and consequently, though we participate in his spiritual nature, we cannot take his supernatural standpoint in knowledge or in power. Second, we beg to remind our author that the information which the Holy Spirit has for us, is delivered unto us by prophets and apostles—where there is fulness unbounded—depths which have never been explored. As to inward light, in one sense the light of the Sun is *inward*, for it must get in before it enlightens; but it will neither enlighten a blind man nor glorify the bottom of a coal mine. So the greater light of God's word is inward, after it gets in: "*The entrance of thy word giveth light.*" But all these lights must first shine *externally*, and be received through proper organs.

But the most astounding argument employed by our author is founded on a passage in the book of Revelation. "*And I saw no temple therein,* for the Lord God Almighty and the Lamb are the temple of it." On this our author remarks—"Is it not, therefore, clear

that those who are being made meet in this world to dwell and worship in that city, will, as they advance in their progress, be prepared more and more to dispense with any other temple service than that of the Lord God Almighty and the Lamb, and thus anticipate in degree their final, their eternal inheritance?" In short, they are to leave behind them the first principles, the external ordinances, even if divinely appointed, and rest in silent contemplation.

Surely men of good common sense are most likely to feel, that the best preparation for a higher life may be found in the earnest discharge of the duties of this—that fitness for a more sublime dispensation may be most assuredly realized by the joyful use of the ordinances which belong to the dispensation under which we live. But our author and his friends are not willing to be regulated by good sense. Let us try his argument a little further. "It is generally supposed, for instance, that the spiritual body will require no food." Proceeding on that supposition, would it be well to approximate to that condition, viz.: to prepare for the celestial by famine and emaciation? Must we turn anchorites, dig our roots in the forest, and drink our liquor from the ditch? Again, it is certain that the holy ones who rise in the resurrection of the worthy in the age of glory, "neither marry nor are given in marriage, but are like unto the angels." Now should it be our ambition to approximate to that? Must we prepare for glory by *celibacy*, and play over again the old criminal game in which nature took vengeance on disobedience to her laws? If we could manage this, it would at least have one advantage—by bringing this dispensation speedily to an end; and then, perchance, something better might supervene. Again, on the same ground let the author try his method, by paying attention to another clause in the context of his favorite passage—"And the city had no need of the Sun, nor of the Moon to shine in it, for the glory of God did lighten it." Seeing this is so, would it not be well for our author and his friends to seek preparation for such a condition, by doing as much as possible *without the light of the Sun and Moon*? This would give them darkness, in ad-

dition to silence ; and surely with such a congenial alliance the great work of spiritual preparation would move on in most stately and effectual stages. But it is time to be done with this. The author, if acquainted with his Bible, must be well aware that if the Jew had abandoned the temple service, and the ordinances of Judaism, in order to prepare himself for the higher economy which the prophets had predicted, he would have perished without mercy. And the mode of dealing with Christian ordinances, to make ready for the inviolable world, which our author recommends, is more criminal, though it may not bring temporal ruin, the sanctions of the dispensations differing so widely.

It is by no means certain that our author has apprehended any part of the passage in Revelation. It was never designed to teach us that there will in that state be no ceremonial worship—no great gatherings, with audible and rapturous celebration. It only teaches that there will be no narrow, circumscribed temple, where all are holy and sanctified—the whole city being the external temple, with God and the Lamb as the peculiar and never-fading splendour. As for *external* acts of homage and worship, if our author had read a little closer—a little more of the context—he might have seen, that besides the glorified within, there shall be *saved nations outside*, who, from time to time—kings and people in harmony, as they walk in the light of the great city—bring their glory and honour to the gates in fealty and adoration.

We wish that our author had looked a little more into the Book of Revelation for the spirit and form of worship, for reverence and triumph embodied in something like ritual and ceremonialism. As he has made an incursion, almost a *rail*, into the future, as shewn in the Apocalypse, we will follow him into that book for a more legitimate purpose. The fourth chapter gives us some information concerning four and twenty elders, who surely represent redeemed humanity in some shape ; and they fall down before him who sitteth upon the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, "Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast

created all things, and for thy pleasure they are and were created." The fifth chapter informs us concerning a multitude who fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation ; and hast made us unto our God kings and priests, and we shall reign on the earth." And then, after such key-note is struck, all voices, angelic and human, continue—even nature becomes vocal with praise—and the voices say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The seventh chapter brings before us a multitude which no man could number, standing before the throne and the Lamb, clothed with white robes, and having palms in their hands, and crying with a loud voice—"Salvation to our God which sitteth upon the throne, and to the Lamb." They came, as we read, out of great tribulation—washed their robes and made them white in the blood of the Lamb : therefore are they before the throne of God, and *serve him day and night in his temple*. The fourteenth chapter gives some account of one hundred and forty-four thousand first-fruits, undefiled and guileless before God. And with voices of glory like meeting waters and harpings of inconceivable joy, *they sing a new song* before the throne, which no man can learn who is not of their consecrated company. The fifteenth chapter brings us to a sea of glass mingled with fire, where the people who have been victorious over the Beast and his mark, stand on the sea of glass, having the harps of God. "And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty : just and true are thy ways, thou King of saints." Now whether our author and his friends are doing the best they can to prepare for ritual of such an order—for continual service in hymns, and songs, and harpings before the throne—I leave them to judge. We earnestly desire that our author may be among those who are

victorious over the Beast, and that he may have a voice among those who sing the song of Moses and of the Lamb; but we can assure him, with full conviction, that weariness in the service of this dispensation is no preparation, and that the right way to be furnished is by reverential and joyful obedience to those ordinances which are binding in our own age. It will be useless and vain to approach and say, "Lord, Lord!" if we have not done the things which he commanded.

REVIVAL OF INFIDELITY.

If the work of God can be revived, so can that of the Devil. If the progress of Christian truth can become more rapid, so, also, can the efforts to spread Infidel falsehood become more bold and numerous. Joseph Barker, as a sort of chief apostle from Satan, has re-commenced in England his crusade against the truth, and *avowed* disbelief is "looking up." He has just concluded a public discussion at Bradford with Thomas Cooper, which, when printed, we hope to review.

Mr. Cooper has since written—

"The arrival of Joseph Barker from America has given new life to unbelief, and to this hardest, foulest kind of unbelief. During my pilgrimage over the land for two years and a half, and the essay of one year and nine months in London which preceded it, I seemed—until Joseph Barker returned—to be experiencing less and less struggle. If opposition were ever offered, if the invitation to state objections were ever accepted, the procedure on the part of sceptics was so timid and faint, and the disposition to object or oppose seemed to be growing so feeble—that I began exultantly to hope the time was at hand when I should lay aside altogether my present mode of labour, and go through England simply preaching CHRIST daily, and calling men together for prayer and praise. My heart often overflowed with joyous anticipation that I should so be allowed to spend the closing years of my life, and then, from the threshold of holiest employ here, step into the rapt worship of the choir assembled around the everlasting throne. But, it is not God's will: the battle for which his all-wise permissive Providence has prepared me is not over yet; it may even last to the end of my life, although God may prolong it for many years. Until this man came back, the champions of scepticism presented no front of either

defiance or defence, but feebleness. Holy-oake's health was sinking, and his advocacy of unbelief was characterized more and more by restraint. The older advocates of Owenite scepticism had either died out, or gone quietly into trade or some retired mode of living. Southwell had gone to New Zealand, and Robert Cooper, the professed Atheist, had become a *poorly* little "gentleman" and a "silent man," in consequence of having a little income left him by an old sceptical pawnbroker. It is true the "tall, impudent, good-looking lad," Charles Bradlaugh, whose bladder-pate delights in grandiloquently styling himself "Iconoclast," had stepped into the arena of contest, declaring himself a Spinozist, and "a part of all things," and all that. But he was nobody—that is to say, he was *no person*, but only "a part of all things;" and his boyish prate could not do much harm, although it was dealt forth with very loud impudence. It was the return of this man from America which "raised the Devil"—in plain English. Everywhere, sceptics are now all-exultant expectation. "The man has come who will speak out," they say; and they mean to support him. Subscriptions are being made to furnish him, once more, with a steam press. At present, he deals forth unmitigated Atheism weekly, in *The National Reformer*, a paper started at Sheffield, but now published in London. When he gets his own steam-press, his means for consummating his purposes will be still more commensurate with his will. This man is not what he was when he left England for America a few years ago. The only times I ever saw him in my life before the meeting last week at Bradford, was once in 1849 and once in 1850. He was then sceptical, like myself; but he was neither Atheist nor Materialist. He listened to my eulogy of the moral beauty of Christ, while I lectured at Leeds; and declared himself immensely gratified. Ten years have made no easily describable difference in both of us. God has graciously drawn me towards himself, pardoned me, and filled me with humble love to the Redeemer. Poor Joseph Barker has gone farther and farther away from God. He began to proclaim open Atheism in America, and was hooted, execrated, and his life threatened, on account of it. He went thither expecting to get large possession of land, and be rich. He has lost his money, and come to England again from necessity; but he has come back with all his Atheism in his heart, and a vengeful desire to inflict blasphemy on the minds of all his fellow-creatures who reverence God. Disappointment has not only soured him, but rendered him diabolical in his purposes towards religion. He thirsts to appeal the minds of Christians

with his daring accusations of God ; to strike them dumb and drive them out of hearing by his hideous blasphemies. He dilates on every instance of suffering there is in the world—he strives to collect into one withering focus all facts that can scorch a poor weak soul that clings to God's goodness—he determines to depict the world as one vast pig-sty, dung-heap, lazaret-house, and slaughter-field combined, and to hold up this picture as the only true one—he pushes it forward, determined you shall see nothing else ; and he croaks and howls alternately that this is the only world, and it is a horrible world, and the God that made it must be a horrible God, if there be one. And then he goes on to say there is no God. He threw away the first part of the proposition he had to maintain at Bradford. He renounced the words, 'That it is foolish and presumptuous to deny the existence of God and the reality of a future state,' though they were his own. He declared he would never use them more ; but would, on the contrary, maintain that the folly and presumption lay with those who would continue to maintain there was a God and a future state. He seemed to be stripping up his sleeve and baring his arm for a full and fearful fight with his Maker ; and I expect him, henceforth, to commence a warfare for defiant Atheism such as he has never yet attempted. Thousands of ardent young spirits are likely to enlist themselves under the black banner of this Yorkshire Belial. The men of the West Riding seem to be in special danger. They are great admirers of boldness and outspokenness, and much prone to imitate those who exhibit these qualities. The man who "hits th' right nail o' th' head" is their favorite always ; that is to say, the man who most boldly expresses their own thoughts. Now, this principle of discontent with God's world, of accusation of God's wisdom and goodness in its arrangements, has been rife for a long time in many minds ; but the discontent was only muttered or grumbled ; they could not gather courage to tell it aloud. I fear the courage will not long be lacking now. Joseph Barker's shout of defiance against God will find a fearful echo in the hearts of many of them, if I am not mistaken. The challenge to prove that God exists, to clear his holy government of the foul aspersions they will cast upon it, will soon be heard more loudly ; it will come upon the ears of Christian ministers in our hives of industry, and make their hearts ache with agony. Shall the challenge be met ? Let Christian friends sift the question among themselves, and for themselves. My part is taken. I cannot quit my work. I am ready to encounter Barker, or Holyoake, aye, the whole host gathered together, at any time

or place that can be agreed on, in defence of God's existence, his moral government, man's rightful responsibility to God, and the certainty of a future state of rewards and punishments. I will not meet any man to discuss the 'Divine authority of the Bible,' if the man avows his belief that there is no Divine authority in the universe, for that would be a sham fight. The clear battle of Belief against Unbelief is the only battle in which I feel I can consistently join ; and I am ready to enter on it anywhere, in spite of all the horror of hearing and feeling to which it may expose me."

Shall it be met ? Certainly ! Will truth be worsted in a fair combat ! It never has been, and never will be. But Mr. Cooper has promised several articles upon the question—"How ought the challenges of Sceptics to be met if we accept them ?" What Mr. C. will favour us with remains to be seen. In the meantime, so far as we are concerned, we say in answer to their challenges—

1. They shall have equal space in our periodicals, providing that in each instance they secure to us the same in papers devoted to their cause.

2. We shall hold ourselves prepared to lecture in reply to their lectures.

3. Public discussion we shall rather seek than avoid ; but under such arrangements that believers are not made to support Infidel priests. Either the public halls must be open free, the disputants, or their friends, paying the cost in equal parts ; or, if a charge for admission be made, then the expenses only paid from the proceeds, and the remainder given to some benevolent institution. If it be objected, that "Infidel lecturers must be supported," the answer is—Let Infidels support them as Christians support those who preach the Gospel. Leave them to their own disciples for support, and they will soon seek a more lucrative trade. A Secularist priest is advertised to preach (next week) "The Gospel of Secularism ;" but no one can hear it "without money and without price"—the common people must pay 3d. and the better sort can have reserved seats on higher terms. We have at least this consolation—that in preaching the other Gospel (which is a Gospel) those with whom we act, open a hundred places every week, and ask not one penny from any one who is not fully with us.

4. Ready for fair and full discussion, we shall avoid increasing the attendance at their lectures by not accepting the offered *ten minutes* at the close.

The debate following the lecture is to many the more attractive part, and they pay for admission, when but for that they would not attend.

5. Lastly, We urge that it is the duty of every believer to avoid paying for admission to lectures, the profit from which is to support the cause of the avowed enemies of Christianity. Unless, in the case of one who intends to lecture in reply—who will then need to hear them—it should be a settled point, that not one penny shall the priests of Infidelity have from us. D. K.

A MODERN EVANGELIST.

THE following has gone the round of the papers—

"BAPTISM OF THE REV. H. GRATTAN GUINNESS.—The Rev. H. G. Guinness was baptized on Saturday evening last, in Somerset-street chapel, Bath. After singing and prayer, Mr. Guinness gave an address to a crowded and attentive audience. He said that for five years the subject had occupied his attention, and that he had come at length to the conclusion that only believers in the Lord should be baptized. During his public ministry he had been asked to baptize infants and adults; but he declined the former because he considered it to be unscriptural, and the latter because he had not himself been baptized on a profession of faith. After reading to his audience the various portions of Scripture which refer to the mode, the subject, the design, and obligation of baptism, he strongly urged believers in Christ not to plead ignorance of this important matter, nor to permit indifference, or prejudice, or pride, to keep them from the delightful privilege of being buried with him in baptism. After prayer he was baptized by Lord Congleton. Mr. Saltan, of Bideford, then addressed the meeting on the subject of earnestness in seeking and securing the blessings of the Gospel. Mr. Code brought the interesting service to a close by prayer."

In all directions Mr. Guinness has been hailed as an acceptable Evangelist. For two or three years he has been preaching in season and out of season, and during the whole time he has been unable to do the work of an Evangelist in accordance with the Lord's instruction—"Go ye, *disciple* all nations, bap-

tizing them into the name of the Father, the Son, and the Holy Spirit." Infants he would not baptize, because unscriptural subjects—adults he declined, because himself unbaptized! We honor him for obeying the truth, but if so long convinced that infant baptism is unscriptural, and, therefore, not Christian, why was his obedience so long delayed? Surely it becomes us to be a little less tardy in obeying the Saviour's commands—more especially when we are calling others to serve him. But what will Mr. Guinness do now? Lord Congleton, we understand, is with one of the Plymouth-Brethren parties. This may indicate an advance on the part of Mr. Guinness in some particulars, but it does not lead us to hope that he will observe the line drawn by the apostles between the baptized and the unbaptized.

BAPTISTS IN AMERICA.

"The Baptist Almanack for the year 1861 has made its appearance. It contains, as usual, statistics of value and interest to Baptists. From the table of 'Grand Total of Regular Baptists in North America,' we learn that the number of Associations in the United States is 576; number of churches, 12,371; ordained ministers, 7837; licentiates, 1115; baptized in 1859, 72,086; total, 1,020,442. The number of Baptists in Nova Scotia is 13,057; in New Brunswick, 7703; in Canada, 13,715; West India Islands, (estimated) 36,350; making a grand total in North America of one million and ninety-one thousand one hundred and sixty-seven Regular Baptists. Of other denominations that practice immersion, the almanack sets down the Anti-mission at 60,000; Freewill Baptists, 59,791; Six Principle Baptists, 3000; Seventh Day Baptists, 6577; Church of God, or Winebrenarians, 13,800; Disciples, 350,000; Tunkers, 8200; Mennonites, 36,280. If these are added to the above, it will make one million six hundred and eighteen thousand eight hundred and fifteen who give in their adhesion to immersion."

The word *Baptist* is often used to denote an immersed believer. Well, it is something to read of approaching to *two millions* of such in the United States of America. But what a motley group—"Regular Baptists"—"Freewill Baptists"—"Six Principle Baptists"—"Seventh Day Baptists"—"Winebrenarians," &c. Then there are

the 350,000 "Disciples," who can at least say—there were men in the days of the first church, including the Apostles themselves, who were called Disciples of Christ, and why should there not be such now! Which of the other bodies can say the same of its name?

"WISE TO WIN SOULS."

THE following reprinted in *The Freeman*, from the *New York Examiner*, may furnish a lesson to the reader. What can one poor man do! Let him try, and who can say what will be the result. It is also a pleasure to know, that the so-called Baptist churches alluded to are much nearer the New Testament order than most churches of the same name in this country.

"Almost forty years ago, a young man of humble extraction, and who had been a servant in a German family, in the Grand-Duchy of Oldenburg, left Germany for England. He resided in that country for several years, and was brought to the knowledge of the truth while there. At length, accompanied by his wife, a pious and highly intelligent English lady, he returned to Germany, and located himself at Hamburg, as a bookseller, keeping, in addition to his other books, a depository of the Lower Saxony Tract Society, and of the Edinburgh Bible Society, and impelled by his love of souls, occasionally going out into the vicinity with Bibles and tracts as a colporteur. He was connected with the English Independent Church in Hamburg, and was regarded as a useful and active Christian. But God had something more for him to do than simply to keep that little bookshop in Hamburg. An American Baptist clergyman was visiting Germany, and often dropped into the book-store, where were to be found religious books. He had frequent conversations with the bookseller on subjects connected with the advancement of Christ's kingdom, and at length became a confidant of the anxieties which filled his breast. He felt that the Scriptures required him to be baptized on the profession of his faith; and he believed also that God had called him to the work of the ministry. Some five or six others, like himself, were convinced of the truth and necessity of believers' baptism. The American minister examined the bookseller and his friends carefully as to their faith and doctrinal views, and being satisfied, baptized the little company, seven in all, and constituted them as a church, the

first Baptist church in Hamburg, and ordained the bookseller as their pastor.

"Thus commissioned to labor for Christ, this poor man, now in the vigour of manhood, determined to devote himself wholly to the work. He visited from house to house—he distributed Bibles and tracts—he preached wherever he could obtain an audience, and converts in abundance followed his preaching and conversations. These, after careful examination, he baptized, and the little church soon became so large, that he was obliged to rent a large hall, over his store, for them to meet in. This activity and zeal roused opposition. He was summoned before the magistrate, and fined and imprisoned once and again, for preaching God's Word.

"Then came the great fire, which destroyed more than one fourth of the city. Hundreds and thousands were rendered homeless. Many were injured or sick, and the property of others was exposed to depredators. Thieves and plunderers abounded. The missionary—for the Missionary Union had aided in his support—had not long before hired the whole warehouse, in which was his depository and the hall where he preached; and these he now threw open, and brought thither the homeless, the sick and wounded, and the exposed property of his fellow-citizens, and he and his family and the members of the little church ministered to the necessities of these recipients of their charity.

"Prejudice and hostility were disarmed by this exhibition of Christian charity. The Senate of Hamburg, by several decrees, granted them the privilege of worshipping God unmolested, and expressed its approval of their noble conduct in the emergency.

"Twenty-six years have now passed since the baptism of that bookseller—the Rev. J. G. Oncken; and now, as a result of his labors, and those of his associates, converted mainly under his preaching, there are sixty-five Baptist churches, and 756 preaching stations in Germany, in which 120 preachers and Bible-readers labor constantly; 8000 baptized believers are now members of these churches, besides a still larger number, who have either emigrated to other countries, or gone home to rest above; sixty-five Sunday schools, attended by 1200 children, are held every Sabbath; and 12,000 Bibles and 450,000 tracts are annually circulated. Such is the work which a single active, zealous, devoted Christian, with God's blessing upon his efforts, has been able to set on foot. Who will imitate his example?"

ITEMS OF NEWS.

BIRMINGHAM.

Since our notice last month we have taken the large hall at the Odd Fellows, Temple-street, (the smaller room was at first occupied) at a yearly rent of £64 for the Lord's-day. We have several small meetings at houses during the week, which are found very advantageous. I have this month immersed seven, and several baptized persons, who have been some time out of fellowship, have been received. This week I have delivered addresses upon the Primitive Churches and Primitive and Modern Preaching in Leamington. Next week I expect to take the Birmingham Secularist in hand.

D. K.

DUNDEE.

Since I wrote last month, two men have been immersed and added to the church. We are moving along harmoniously, and our prospects are encouraging.

On Lord's-day last, we had a visit from our esteemed Brother Thomas Brown, from Cupar, who delivered two excellent addresses during the day, one on the "*Original Gospel*," and the other on "*The Bible against Modern Revivalism*," to large audiences. The powerful and animated style in which they were delivered, completely rivetted the attention of all present, and we trust, will be the means of dispelling the fogs of mysticism and superstition by which many here are enveloped, through the false teaching of our modern revivalists. He completely exposed the fallacy of the doctrines of such teachings by referring to the revivals recorded in the New Testament, such as was on the day of Pentecost, &c.; and asked the reason why the same response, as given by the Apostle Peter, was not now adhered to, viz.; "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Happy they who know the truth!

Our Brother Brown is very zealous in his efforts in making known the truth in the villages in Fife near his residence, and is intending to proclaim the Gospel there on Lord's-day evenings during the Winter.

We received this week a letter from our venerable, and highly-esteemed Brother A. Campbell, of Bethany, Virginia, congratulating us on the success and progress of the apostolic Gospel in England and Scotland; also of the new buildings of the College of Bethany. You will please insert the letter in the *Harbinger*, which, we have no doubt, will be read with interest. Brother Campbell appears still quite active, and as zealous as ever in the cause of truth.

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We hope he will be spared for many years to come. How few have spent such a valuable and useful life as he, and his rare abilities as a scholar, writer, and public speaker cannot be surpassed, which has given a great impetus to original Christianity, both in this country and in the United States. Do you not think, Brother Wallis, the brethren in this country might give him a cordial invitation to visit us again? What say you to this? Time is short, and if the brethren desire it, it will require to be done speedily. Many, I am certain, would rejoice to see him and hear his voice again!*

J. G. AINSLIE.

October 14, 1860.

SEQUEL TO THE REPORT FROM SCOTLAND.

According to the promise contained in my note to the Annual Meeting, I beg to inform the brethren that the arrangement then spoken of as "pending," was soon after cordially and pleasantly completed.

This fact speaks for itself, as to the good terms on which the churches in Scotland, generally, and I, stand towards each other; and renders it quite unnecessary for me to notice, in detail, the remarks of the Dundee office-bearers, in the October *British Millennial Harbinger*. Their letter, suffices it to add, must have been dictated under a decided misapprehension of the state of affairs in Scotland; and as it does not profess to have been authorized by any church, furnishes no occasion for my penning a word which could either pain their minds, or annoy the readers of the *Harbinger* by the obtrusion of matters in which they are not concerned, and regarding which they are, of course, in no position to form a judgment.

J. B. ROTHERHAM.

LANGLEY (NEAR MARLBOROUGH).

We have great pleasure in announcing, that since we contributed to your Items of News, we have added five to our number by immersion, and have a good prospect of further success.

R. MUMBY.

TREDEGAR.

About twelve months ago, four brethren from Merthyr Tydvil and Aberdare removed to the above place, and met for worship in one of their houses. Shortly after we had the pleasure of adding another sister through immersion. Three

* No one would more rejoice than myself to see and hear Bro. Campbell again; but the question of slavery still presents itself, and might be obtruded, if not in Glasgow, yet in other places; and perhaps, too, by some of our own brethren.—J. W.

brethren and one sister from the Particular Baptists also joined us; and one who had been a member with the Primitive Methodists obeyed the Lord in baptism, and was added to our number.

A Sunday school was established, which is attended by adults, and affords favourable opportunities for enquirers. Failing to engage a convenient public room, we betook ourselves to open-air preaching, and took our stand on the Market-square, where large audiences listened attentively to the advocacy of Primitive Christianity one Lord's-day after the other, occasionally interrupted by the unpropitious weather. At these meetings large numbers of tracts have been distributed, obtained, some at a small cost, others gratuitous from Brethren Milner (Edinburgh) and Owen (Wrexham); who, no doubt, rejoice with us in the hope that eventually the seed thus so freely and extensively sown, will bear much fruit, to the glory of the Giver of all good. Notwithstanding these efforts, we feel the lack of a brother or brethren able to speak English, the majority of the inhabitants being English speaking people. Through a misfortune, we were greatly grieved at being deprived of a visit from Bro. King when in this part. However, we have been much cheered with the presence of our beloved Brother E. Evans, who came here on the 29th September, and remained for eight days, during which time we held ten meetings; three in the open-air, three in a public hall, and four in houses, our brother speaking at each. The brethren have been

edified and strengthened by this visit, and we trust that his labours without will be productive of good. If circumstances would but have allowed him to remain with us for a few months, we feel persuaded it would have been the means of drawing many to embrace the New Testament order. It is a source of regret that Bro. E. or another of like spirit, were not situated in this very populous district, where thousands continually perish for the lack of knowledge, and many professed Christians are dissatisfied with the present state of things, and only wait for a helping hand to guide them to the old paths.

But meantime, let us, brethren, according to means and abilities, "earnestly contend for the faith once for all delivered to saints." Oh! that we might feel as we ought for the Heathenism of our land, then would we, indeed, endeavour to send out and sustain faithful brethren to spread abroad the glorious light of the Gospel; and God's blessing would attend our labours in "turning many from darkness to light." Let us "abound in the work of the Lord, knowing that our faith shall not be in vain in the Lord." W. WILLIAMS.

WIGAN.

We gratefully acknowledge the power of God in the conversion of thirteen persons, who have been immersed into Christ since our last report. We have also had five restored, some of them after an absence of many years. J. COLLIER.

FAMILY CIRCLE.

LITTLE FAULTS.

If some religious people keep their faults to the last, it is because they have all their life imagined that religion was not intended to interfere with "little things;" that is, with small points of manner and character. We get from our religious principles what we use them for, and no more. If the power of a renewed will is not brought to bear directly upon our little faults, they will increase even while the religious character deepens and improves. There is no fault so small that it will disappear of itself. I often wonder that believers should be content to carry with them to the grave the lesser evils of a fallen nature. If we shall one day be restored to the perfect likeness of our glorified Redeemer, shall we put a limit which God has not put to the degree in which, even in this world, the wonderful change shall be wrought upon us, as we advance in all the graces of the Christian character?

PEACE OF MIND.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure he knows both, and that he will not fail to comfort and support me under them, whatever may be their character.—Addison.

OLD AGE.

How beautiful is old age ! The Sun is ever brightest when it is about to sink below the horizon, and hide its radiant brow behind the curtains of a peaceful sleep. It is in the evening that the nightingale sings its sweetest songs, and it is Autumn time that Nature is brightest and most beautiful ; how can it be, then, that the sunset of life should be less joyous and cheerful than its meridian ? Everybody says that old age is an evil, and everybody believes it, too ; for the words have been drilled into the mind a thousand times ; but how many have found that " the fear of ill exceeds the ill we fear," and that the enjoyment of life suffers no diminution from the increase of years.

Age is a mighty thing. It has triumphed over the trials of life, and flushed with victory it awaits its reward. From bloodless lips, the youth, as he sits gazing into the wrinkled features and lack-lustre eyes before him, hears the experience of the past ; he is warned of the shoals and quicksands of life, and directed to the noblest channels, and heeds the warning. Thus age is mighty again, for into the hot blood of rising generations it sends its own genius and directs its course.

Age is holy—it is the sanctuary of well spent lives—it is the temple at the top of the ladder of existence, where tottering limbs and wearied hearts may find repose, whence they may look back without regret upon the great world they are so soon to leave with smiles of encouragement to those who are still struggling amidst the stormy waves of fortune, and then turn and gaze with yearning eyes upon the portals of that wondrous spirit realm that will soon unfurl, and give them entrance to the glories of the Lord.

HOW TO MEET SLANDER.

A BLACKSMITH having been slandered, was requested to apply to a Court of Law for redress. He replied with true wisdom, " I will never sue anybody for slander ; I can go into my shop, and work out a better character in six months, than I could obtain in any court in a year."

POWER OF EXAMPLE.

THE lives of men oftentimes convince more strongly than their words ; their language may persuade, but their lives command.

PATH OF SAFETY.

It is one of the worst errors, that there is any other path of safety, besides that of duty.

THE " LIFE OF FAITH."

IN the course of his address delivered to the students of the Edinburgh University, Mr. Gladstone thus spoke of " the life of faith :"—

" I know that among you there are always many who are already, even in their tender years, fighting with a mature and manly courage the battle of life. When they feel themselves lonely amidst the crowd — when they are for a moment disheartened by that difficulty which is the rude and rocking-cradle of every kind of excellence — when they are conscious of the pinch of poverty and self-denial — let them be conscious, too, that a sleepless Eye is watching them from above, that their honest efforts are assisted, their humble prayers are heard, and all things are working together for their good. Is not this the life of faith, which walks by your side from your rising in the morning to your lying down at night — which lights up for you the cheerless world, and transfigures all that you encounter, whatever be its outward form, with hues brought down from heaven ?"

WORKING AND THINKING.

It is no less fatal error to despise labor when regulated by intellect, than to value it for its own sake. We are always, in these days, trying to separate the two ; we want one man to be always thinking and another to be always working, and we call one a gentleman and the other an operative, whereas the working man ought always to be thinking, and the thinker ought to be working ; and both should be gentlemen in the best sense. As it is, we make both ungente, the one envying, the other despising his brother ; and the mass of society is made up of morbid thinkers and miserable workers. Now it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two cannot be separated with impunity. All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellency of achievement.—*Ruskin*.

USE OF TIME.

LEISURE without learning is death, and idleness the grave of living men. It was a brave saying of Scipio, and every scholar can endorse it, " That he was never less alone, than when alone." I pity those who spend their time in doing nothing, or worse than nothing—who are always idle or ill employed. Rise early to your business, learn good things, oblige good men ; these are things of which you will never repent.

THE VATICAN.

THIS word is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of twelve hundred feet in length, and a thousand feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II. a few years afterwards, gave it up as a lodging to Peter II. King of Arragon. In 1305, Clement V. at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as a regular palace and residence of the Popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world. The library of the Vatican was commenced fourteen hundred years ago. It contains forty thousand manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the old masters; and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than seventy thousand statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be endurable as the love of beauty and genius in the hearts of their admirers.

TIME.

TIME is the most solemn inheritance to which every man is born heir who has a life rent of this world—a little section cut out of eternity and given us to do our work in—an eternity before, an eternity behind, and the small stream of life between, floating swiftly from one into the vast bosom of the other.

THE FULNESS OF CHRIST.

THE fountain has not the less water for the vessel it fills, nor the sun the less light for that which it gives forth to the stars; so the Lord Jesus Christ has never a whit the less fulness for what he gives forth unto his saints.

FAITH.

OF all graces faith is the root grace, and if this die you will find your graces languish. Your hope, love, fear, patience, humility, and joy, can never outlive your faith.

A DOUBTING HEART.*

"WHERE are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore.

O doubting heart!
Far over purple seas
They wait, in sunny ease,
The balmy Southern breeze,
To bring them to their Northern home once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or morn.
O doubting heart!
They only sleep below
The soft white ermine snow,
While Winter winds shall blow,
To breathe and smile upon them soon again.

The Sun has hid its rays
These many days;
Will dreary hours never leave the earth?
O doubting heart!
The stormy clouds on high
Veil the same sunny sky,
That soon when Spring is nigh,
Shall wake the Summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O doubting heart!
The sky is overcast,
Yet stars shall rise at last
Brighter for darkness past,
And angels silver voices stir the air.

Lieth our loved ones cold
In church-yard mould:
To die so young! ah! sad untimely fate.
O doubting heart!
Them shall the Saviour own
Before the great white throne;
And both, not one alone,
Shall smiling wait thee at the eternal gate!

* The last stanza is original; and added to the foregoing by E. S. TENNER.

DECEMBER, 1860.

HUMAN HAPPINESS.

A CERTAIN *Doctor of Laws*, who lived some three thousand years ago, minus only one hundred and fifty years, wisely said :—"Of making many books *there is no end*, and much *reading* (or much *study*) is a weariness of the flesh. Let us, then, hear the conclusion of the whole matter : Fear God and keep his commandments ; for this is the whole *duty*—rather, the whole *happiness* of man," or, perhaps, the whole *profit* of man.

The question which he propounded to himself was not *what is the duty of man*, but "*what profit has a man of all the labours which he taketh under the Sun ?*" He gives his own experience, then throws down the gauntlet, with this challenge :—"What can the man do who cometh after the King ?" Even that which has already (or formerly) been done. He, however, discovered—that "there is an excellency in wisdom, more than in folly"—"that wisdom excels folly as light excels darkness."

But after a long recital of his own experience, he comes to the following sage result :—"Let us hear the conclusion of the whole" experience of my life—of the whole matter in debate ; "*Fear God, and keep his commandments ; for this is the whole happiness of man.*"

Our Common Version misrepresents Solomon's conclusions. He was not writing a dissertation upon the *duty* of man, but upon the *happiness* of man—or, as he calls it, "*the good*" of man. What is that *good*—that *summum bonum*, as the Romans called it ;—"the chiefest good"—*felicity*.* What, then, is that happiness which a man should pursue all the days of his life ? This is the question submitted to every man for examination and decision. Does it

consist in the luxuries of the festive board—the splendours of apparel—the equipage of kings and princes—the regalia of royalty—or in the splendid ensigns of autocracy ?

By no means—not in all these combined. Pope, the mellifluous poet, sings :

"All fame is foreign, but of true desert ;
Plays 'round the head, but comes not near
the heart ;
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas ;
And more true joy, Marcellus exiled feels,
Than Cæsar with a Senate at his heels."

An enlightened understanding, a good conscience, a pure heart, a philanthropic spirit, a pious and virtuous life, are worth more, so far as true honour and true happiness are concerned, than all the wealth of a Lydian Croesus—than all the genius of a Milton—than all the wisdom of a Grecian Solon—than all the heroism of the Macedonian Alexander, who is poetically said to have wept, forsooth, "because his arm was hampered, and had not room enough to do his work," to crown his ambition, and place him on the pinnacle of fame.

What singular and anomalous phantasms sport in the brains of Adam's monomaniac sons and daughters ! A large proportion of them pursue some *ignis fatuus*, some phantasm, some vain fantastic appearance, something imagined ; or, as Shakspeare says :—"All their interim is like a phantasm, a pleading or a hideous dream."

The Bible earnestly read and studied is the only cure for all mental diseases. It contemplates all mankind as naturally pre-disposed to frequent head-aches and heart-aches, which no earthly remedies can even mitigate, much less effectually cure.

There is but one balm of Gilead, and but one Physician there who can suc-

* The Greeks called it *eudaimonia*, *happiness*—the fruitfulness of good.

cessfully and infallibly heal this otherwise fatal and incurable disease.

Not a man in a thousand has an adequate conception of that monosyllable *sin*. In its inception, in its progress, in its consummation, it has murdered man. It has subverted angels, principalities, and powers, and even attempted to dethrone Jehovah, and to annihilate the dominions and powers of the celestial spheres and empires. Anarchy and ruin, even everlasting destruction, are inscribed upon its blood-stained banners, and written upon the hearts of the confederated hosts in league against the Lord's anointed.

These are not the disconsolate imaginings of an alienated reason, or the dreary forebodings of a diseased mind. They are *in cumulo*, the wages of sin, and therefore inevitable. "The soul that sinneth" must, therefore, inevitably die.

Christians rejoice that we have a second Adam. He, too, is a representative person—the most splendid representative personage ever seen in the whole area of the universe. The idea of a *representative* personage was not, indeed, originally in human creation. Originally, in the full import of this word, there was not one representative person in the universe. There was, indeed, no necessity for a representative person anterior to the creation of man. And, therefore, *this* emergency or necessity arose from, or out of, the creation of Adam in the image of God. He was created a representative personage. He was both a representative of his Creator, and a representative of all that were in his person. He was an image of God. But what is an *image*? It is not enough to say it is a *likeness*.

God said in the preamble to the creation of man:—"Let us make man in our image after," or according to, "our likeness; and let them (not *him* alone, whom he then created) have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creep-

ing thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, a male and a female created he them. And God blessed them, and God said to them: *Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, over the fowls of the air, and over every living thing that moveth (or creepeth) upon the earth*" (Gen. i. 26, 27, 28.)

We shall now, with all deliberation, take up this theme, and analyze it as though we had never read or studied it before.

But, as yet, we have not the subject fully before us. We shall, therefore, hear Moses in other statements besides those already copied. In the second chapter, he again resumes the subject, and adds as follows, verse 7th:—"And Jehovah God (or the Lord God) formed man of the dust of the ground, and breathed into his nostrils the breath of life," or of lives, (*ruach chaiyim* is plural, indicating the breath of lives—*animal, intellectual, and spiritual*.)

There is, therefore, a plurality of *personalities* in humanity, as there is a plurality of personalities in Jehovah—or in absolute Divinity. We have the first, second, and third personality—in both Divinity and humanity. This is the essential idea of society. There is society in God. There is society in the angelic nature. There is society in the human nature.

The essential idea in all rational and moral natures is society. Without society the idea of happiness is inconceivable. A human being must have society, agreeable society, in himself. So must an angel—and so must Jehovah.

Hence, we read, "*In the beginning (from eternity) was THE WORD, and THE WORD was with God, and THE WORD was God.*" He was in the beginning with God. He became flesh—a man—and dwelt in man, and amongst men. All Divinity, all spirituality, and all

humanity, were concentrated in him. He is an effulgence—"the brightness of the Father's glory," and the express manifestation—or *image of his person*, the upholder of all things in creation's area.

Humanity so *conceives* of the God-head, or the Divinity. But no man can now, or can hereafter, entertain within his mental area, or comprehend in his finite spirit, a being that never began to be—who inhabits eternity—who fills the immensity of creation's area—and whose sublime oracle of himself is uttered in *five words* indicative of incomprehensibility. And these *five words* are only two words once repeated. Need I say they are—"I am that I am." Take out the middle term, and what remains? "*I am, I am!*" "Moses," said he, "when any one asks you by what authority do you act? Who commissioned you? Say to him so interrogating you—I AM has sent you. I AM THAT I AM has sent you." Here man stands speechless—Ocherubim and Seraphim veil their faces and close their vision. In wonder unutterable, in eloquent silence enwrapt, they inquire no more. "Come, then, expressive silence, muse his praise!"

But humanity without Divinity, or Divinity without humanity, could not have been developed or appreciated in any realm of God's universe, so far as humanity can now penetrate the characteristics of either. We must study God in man, and man in God. Sceptics in Divine revelation, therefore, never can, by any conceivable instrumentality, ascertain the nature or character of God or man. Scepticism, in either case, is fatal to the science of God and to the science of man. The absolute sceptic is, therefore, in the condition of a ship in the Atlantic, without logboard or logbook, without pilot or helm, without Sun, Moon, or stars, borne headlong by every breeze, until at last he founders in the waves; and according to his own theory of no God, no Saviour, no revelation, no hereafter, is lost for ever.

All sceptics, who ever read the Bible

with any discrimination, could they but commune with their own hearts, would find that the tap-root of their scepticism is planted, not so much in the sterility of their own heads, as in a cordial antipathy against the restraints and prohibitions which it enacts against the cherished indulgences in sensuous or immoral passions, appetites, and lusts. These occasionally war against their own convictions, but ultimately passion triumphs over reason, conscience, and all the moral sensibilities of their nature, and they become an easy prey to passion and temptation.

"Resist the Devil, and he will flee from you," said the Apostle James, just now eighteen hundred years ago—and it is as true and potent to-day, as it was at the time he wrote it. The lusts and passions of our nature often triumphantly war against reason, conscience, and the noblest instincts of our nature. Hence, the necessity of the Christian armour which Paul so eloquently details, and enforces upon our attention. "*The shield of faith*" is only a defensive weapon, but the "*sword of the Spirit*" is especially offensive, and it is exceedingly sharp, and all potent to wound or kill the adversary. But to keep the armour bright, we must watch and pray—praying always with all prayer and supplication in the spirit, and watching thereunto with all *perseverance*, and supplication for all saints—our fellow-soldiers in this good fight of faith.

But we may now be asked what is our theme? Was it not *human happiness*? Yes, human happiness. But in making an excursion through the whole volume of the Patriarchal, the Jewish, and the Christian Bible, we could not find the word *happiness* once. Strange! passing strange, the word *happiness* is not found once within the whole area of the inspired writings! No! in the English Holy Scriptures, Common Version, the word *happiness* is not once found! There is, therefore, no *happi-*

ness in the Bible — Old Testament or New! Be not startled, courteous readers. "Strike, but hear me."

We have the substantive *good* ninety-two times in Holy Writ. We have also the adjective *good* eighty-two times. Still, some will say—"this is not happiness in fact or in form." It, however, is indicative of that which contributes to what we call happiness. Nay, indeed, it is paramount to happiness.

The root of the English word happiness, is *hap*—which originally was equivalent to the word *chance*. But *happiness*, in our present currency, indicates agreeable sensation—physical or mental.

Happiness is, with some, pleasing emotions or sensations. It is neither good luck nor good fortune. *Felicity* or *blessedness* makes a nearer approach to it. *Self-enjoyment* is, we presume to think, the nearest approach to it. But there are degrees of self-enjoyment. The highest degree of self-enjoyment is, in our conception, the nearest approach to the current idea of happiness, at least from our stand-point.

But our conception of self-enjoyment and that of our readers may, indeed, be quite different. *Self* is a very interesting and a very common topic. "A man's self," says Alexander Pope, "may be the worst thing to converse with in the world." We have, in our area of vision, some two hundred and twenty-five words in our vernacular, of which

the first syllable is *self*. And a goodly number of dissyllables of which it is the last. It is, therefore, a sort of an *Alpha Omega* word in the self-dignifying nobles of the living world.

Still, it is an incontestible fact, that self-complacency is an essential element of a happy man. A man who cannot approve himself—or his course of conduct towards himself, his Creator, Redeemer, and his fellow-man — cannot possibly be a happy man. In other terms, he must possess a good conscience as respects his conduct towards his Creator, his Redeemer, his brethren in Christ, the wife of his bosom, his children, his servants, and all mankind, in all his relations to them, natural, moral, and religious. Such is the high price of *human* happiness, truthfully so-called. The more relations we possess, or in which we stand to heaven and earth, and to all their tenancies, the higher rises the price of happiness; and, also, the higher rises the happiness itself.

Such, in a few words, are our conceptions of human happiness. I was going to say *Christian* happiness. But a Christian is a man — and a Christian man is the only man that be regarded in the Supreme court of the universe as a happy man. We have, *animally* considered, happy men, happy horses, happy oxen, happy mules, and even happy asses. But no *man* can be happy, but a truly enlightened Christian.

A. C.

INTERNAL EVIDENCE.

READER, our title is elliptical. We mean by it those evidences of the truth of Christianity which exist in the Christian. These are its elevating, purifying principles in his soul. This is truly internal evidence, for the Christian alone is conscious of it. The world may see it in the conduct which results from its influences, but it exists in the disciple, and is in him a spring-head of joy and comfort. Still, it may be in him, and

to him, a sealed fountain. For the sake of the Christian, therefore, we ask his attention to this internal evidence. We wish him to see, that in the proportion as he permits and enables the Gospel to operate in his heart, in the self-same proportion does he obtain evidence of its truths, for his satisfaction and confirmation.

And the evidence is truly of a praiseworthy character—far more valuable to the

disciple than all the philosophical arguments for Christianity which encumber the library shelves of the learned. Let us examine it. All then will confess this a truth, that the system which can give man the means for subduing his passions, and for preserving his soul in a pure and happy state, is, to him and for him, a perfect system. This Christianity does by its instructions and motives. By the former it lays before man the true state of his heart, shewing him that selfishness and sensuality, in their diversified forms, are his governing principles. The Gospel does this for the purpose of causing him to see and feel how much below his rank and dignity he lives — how unfit for that immortality for which he sighs—and how unqualified for the company of God and the angels, which, notwithstanding his depravity, he believes to be the consummation of bliss and happiness. It also declares that love and holiness ought to be the presiding spirits in his soul. This it does that he may see and feel how refined, exalted, and spiritualized he must become, in order to obtain eternal life, and a seat at God's right hand.

By its motives, the Gospel holds out the strongest inducements to man to subdue the natural, and exalt the spiritual, in his nature.

Now the man who has surrendered himself to the guidance of the Gospel, will have the consciousness, if he reflect, that its instructions and motives are divine. Thus, when he thinks upon the state of his heart before he believed, and thinks, too, upon the present tendencies of his nature, and compares them with the Bible description of the carnal mind, he is assured that the portraiture is by a divine hand. Its divinity becomes evident, because it is not only the deeds which enlightened but unregenerate men have perceived to be wrong, that the Bible denounces, but also those acts which the most advanced civilization would never, by it-

self, have perceived to be pernicious. Thus Christianity forbids actions to be done that are positively right in themselves, because of their tendency to wound a brother's mind. See Rom. xiv. 15, 1 Cor. viii. 8-13. It also condemns those thoughts, desires, and states of mind, declaring them to be corrupt and abominable, which the wisest Christian, before his conversion to God, never dreamt to be so vile and blighting. In fact, the Christian has to make some progress in divine knowledge, before he clearly comprehends and realizes the truth of the inspired declarations on this subject. But the truly-enlightened disciple does see and feel them too. Elevated and purified in thought and sentiment, he now discerns the grovelling earthly nature of his former ideas and feelings, and as clearly sees the exalted, divine character of those inspired by the Spirit of God.

Here, then, is a proof to the disciple, that the sacred book lays open, by divine inspiration, the by-paths, labyrinths, and hidden springs of the human heart; and by the same inspiration shews that it can, and how it can, be made a dwelling-place for Deity. Hence it is in vain to tell a reflecting Christian, that the Bible-philosophy of human nature is not from a divine source.

Again, the disciple finds, on reflection, that the motives of the Gospel bear the impress of divinity. Contemplated in their origin, nature, and tendency, he perceives their infinite superiority to the motives which actuated him when in the world.

It is human nature in its wants, ideas, and manners, either in the man himself, or in his fellow-creatures, which originates all the motives in the carnal man. Yes, they spring from this source, and they rise no higher. But it is God, in His power, mercy, and love, who originated the motives of Christianity. These are of two classes — the inducements to action, and the principles of

action. God's blessings, as the gift of His Son, the forgiveness of sins, along with the promises and threatenings, are the inducements; and the fruits of the Spirit, as love, joy, peace, &c. are the principles. The disciple feels the wondrous difference between the worldly and Gospel motives; he feels that the authority and power of the latter are far greater in his mind than the former. Hence the motives arising from the love of life, from hunger, and from the love of riches, three of the greatest in human nature, have had to succumb to those of Christianity. Disciples, hear this proved by the words of one of your brethren (2 Tim. iv. 6-8, Phil. iii. 8, iv. 11-13.)

Again, the difference in the nature of the two classes of motives is clear and convincing. Those of the world are essentially temporal. There is not a motive in it which looks beyond this present state — not one that impels its professor towards an object beyond the regions of time and sense. But Gospel motives point to an imperishable state. They urge to the possession of realities which are spiritual and eternal, and at the same time exert a salutary influence over the Christian in his selection and use of earthly objects. Hence their sphere is not only the future and invisible; they have great power in the present and actual. In the mind of the Christian they control the motives of human nature, preventing them from becoming sensual and riotous, and elevating them to their true position.

The disciple, on reflection, will know and feel this superiority of Gospel motives.

Again, the tendency of human motives is to make man sensual and selfish. Every time they are indulged, they struggle for further indulgence; and every indulgence carnalizes the mind. The enlightened man knows, when he was under their influence, what struggles they made for absolute power; and this power he dare not

permit them, because he knew they would jeopardize all his interests. For the sake of these he often had to restrain them, and to reduce them to subjection, after they had impelled him to riotous or selfish deeds. Among the restraints for them, are a kind which arise from the antagonism existing amongst the motives of human nature. This antagonism, be it remembered, was not implanted in man by the Creator; it has arisen from the dethronement of reason by the motives, and their seizure of the reins of government. It then being the case with them as with most rebellious subjects, that they are at times compelled to check and control each other. Hence the Christian will remember, that he had to curb his vanity by his pride — his sensuality by his shame — his riotous desires by his selfishness — his anger by his fear. And this, his experience, is the state of mind and life of carnal men.

But the tendency of Gospel motives, both in their inducements and principles, is to purify and spiritualize the heart. And in their case, it is the Christian who has to struggle to obtain for them absolute power; and from their workings in him he is persuaded, that their despotism would be his freedom — that their absolute reign in his soul would result in his perfect happiness here, and eternal life hereafter. Instead of their power endangering his interests, he knows that the natural consequence of this would be the advancement of his welfare. And these motives being guided and controlled by the Word of God, work in harmony with each other. Hence, then, the Christian has evidence within himself, that the Gospel principles and inducements are infinitely superior to those of human nature.

And let Christians consider what a change the instructions and motives of the Gospel have produced in their lives, and how they have promoted the welfare of themselves and connections.

Here is a disciple who, by nature, is vindictive. When in the world, he never forgot an insult or injury. If possible, it was instantaneously avenged; if not, it was kept in mind till a favorable opportunity came for retaliation. In consequence of this disposition he was a malignant neighbour, a dangerous friend, and a dreaded relative. But, becoming a Christian, the Gospel taught him the vileness and fearful consequences of his disposition, and by its motives impels and enables him to subdue the vindictive spirit. He now sees and feels the hellish nature of the temper, and keeps it in check. As the result, he is happier, his connections are free from apprehensions, and in himself and in his circle he is a blessed and elevated man. Now if he reflects, he will be indubitable evidence to himself, that the Gospel is divine. So the man whose selfish spirit and covetous habits have been subdued by religion, and a renovated heart prompting generous deeds established in their stead, has, in his own change, irresistible proof that the renovating power is not of man but of God.

But again: Christians, in these and all other instances, will sometimes have to struggle hard to keep the Gospel ascendant in their souls; and sometimes, perhaps, be overcome for a short time by their old passions. Then will follow remorse and mortification of heart.

Now this struggling, this remorse, this mortification, are themselves proofs of the holiness and power of the Christian system. Yes, Christian, the very wrestlings to keep down the impulses of your nature, prove that there are within you a number of pure and holy principles. For there was a time when you did not struggle to forgive your enemies—when you did not fight hard

to be generous, benevolent, and holy; and as the accomplishment of these purposes is the perfection of man, it follows, that the system which now prompts and aids you thus to struggle is a perfect one. And there was a time when you felt no remorse, no vexation, at being vindictive, selfish, or at indulging in any other evil passion; and the fact that you do so now, is proof that there are super-human principles influencing and operating in your souls.

In order, however, that this internal evidence may be clear and strong within the Christian, he must daily crucify the flesh, with its affections and lusts, and daily cultivate the fruits of the Spirit.

Listen, then; in proportion as we are guided in thought and deed by the Gospel, in the same proportion we shall have within us irrefragable evidence of its truth.

To use the words of Jesus—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Our course, then, is indicated, if we would stand in these days of apostasy and atheism. Those who pursue it, shall "hold on their way;" but the idle and careless in the Christian life are in danger of losing their "little faith." It is to be feared there are many in this state, and hence that there are many who have not convincing evidence within themselves, that the Bible is the Word of God; and hence, that there are many in danger of falling a prey to infidelity. "But, brethren, we hope better things of you;" and that better things may proceed from you, be advised to possess, by a holy heart and life, full evidence that your religion is divine.

Bulwell.

W. J. DAWSON.

He who will not improve two talents, shall never have the honor to be trusted with five; but he who improves a little, shall be trusted with much.

We should choose a friend endued with virtue, of a sweet and obliging temper of mind, and a lively readiness in doing good offices.

SEARCH THE SCRIPTURES.

THE searching of the Scriptures has been, and will be, a topic on which many have and will write and speak, but which may, nevertheless, be dwelt upon again and again, without fear of lessening its importance in the minds of hearers or readers. In fact, the absence of that thorough research of Scripture, which is to be noticed amongst the whole Protestant as well Romanist body, is to be ascribed to the want of repeated exhortations to the duty, the privilege, and the right of every man to search the Scriptures. If, in the following remarks, any impulse should be given, either to those holding the faith in Christ, or to those of opposite views, whereby they may be led to look more closely into the Jewish or Christian records, an end will be attained tending to the profit of all parties concerned.

Let us first consider the teaching of the Scriptures on this subject.

Recalling the time when the Head of the Church, bearing the burden of men's sins, walked upon this earth, we hear him thus speaking to the Jews—"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." In this manner pointing out to them the witness which his Father had given to them, as to the truth and cause of his coming into the world to save men. By this standard they could test the reality of his statements as to his mission from God, and the truthfulness of his life as to his obedience to the law given by Moses. This testimony is still available to all, so that all may freely be convinced respecting the character and purpose of Christ's manifestation. It becometh, then, every man to search for his own conviction the Jewish records, so that he may perceive the unison between the testimony on the one hand, and the life of Christ on the other.

In another passage of Scripture, Luke xvi. 29-31, we have placed before us by the Saviour a truth, that if the Jews would not be persuaded by Moses and the Prophets, they would not be persuaded by any other means. From this we may fairly conclude that if men, like the Jews in the time of Christ, will not hear the testimony of the Scriptures concerning the kingdom of Christ, they

will not, like the Jews also, be persuaded by other influences. And not only can this conclusion be drawn, but one of far greater importance, namely, that no other means will be given than those already in the possession of men for their guidance, and for a testimony concerning Christ's kingdom; therefore, the necessity of searching the Scriptures is rendered the more apparent.

In the account of the Acts of the Apostles, we have a memorial and an example set before us, which should excite our emulation as well as admiration. It is recorded by the Spirit, that the Jews of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." We have here commended by the Spirit men who, receiving the words of inspired men, yet thought it necessary to test the truth of their assertions by a searching of the Jewish Scriptures. If, then, inspired men had their statements tested by uninspired men, it ill becomes any man, naming himself a Christian, not to test the statements of uninspired men of the present day. It would be well for all to imitate the example of these Jews, and instead of depending upon the words of any man, or body of men, to depend alone upon the records of truth.

The Apostle Paul, in his second letter to Timothy, sets forth the usefulness of Scripture in strong terms. He states that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, completely fitted for every good work." According to this statement—which, although Paul's, is Paul's under the direction of the Spirit—the Scriptures are available for every purpose for which the Christian, during his stay on earth, may require them; therefore, any other support said to be necessary for the maintenance of the Christian, or Christ's system, is not needful. Any other writings must be submitted to the test of the Scriptures, and rejected or received according to the measure of their agreement.

Leaving the testimony of Scripture, and seeking the opinions of men as to the necessity of searching them, we are

constrained to state, that the most notable writers of the early Christian church, to the commencement of the fifth century, urge, advise, and solicit the attention of men to the sources of light and truth. And even amidst the darkness of the Latin reign, gleams of light are discovered, proving that some men still held firm to the records of the Spirit. Passing, however, these records of history, and recognizing the claims of the Lollards, the Moravian brethren, the Huguenots, and the Waldenses to be heard on the question, we would more particularly direct our notice to the opinions advanced by the Romanist, the Established, and the Nonconformist professing Christian bodies.

In order to shew how far the liberty of searching the Scriptures was and is regarded by the Church of Rome, we cannot do better than notice the manner in which the Jansenists were treated by the Pope. The Jansenists in France held opinions which men in these days would call evangelical. They were, in fact, Protestants sheltering themselves from persecution under the cloak of Roman Catholicism. Prior to the reign of Louis XIV. of France, they had increased largely in that country. As soon as that monarch began to reign, the Jesuits, who had been obliged to succumb to them previously, gradually regained strength, and at last succeeded in obtaining a bull from the Pope, which condemned the principles held by the Jansenists. This bull, known as the Bull *Unigenitus*, issued by Clement XI. in 1713, contained a condemned proposition, held by the Jansenists, which runs as follows:—"It is useful and necessary, at all times, in all places, for all sorts of persons, to study the Scriptures." No Christian can say more, nor can he be content with less; therefore, there can be no union between the Christian and Rome.

The teaching of the Established Church of England can be best gleaned from its writings. The first sermon in the First Book of Homilies is entitled, "A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture;" a portion of which we give in the following sentences. "Therefore, forsaking the corrupt judgments of fleshly men, which care not but for their carcase; let us reverently hear and read Holy Scripture, which is the food of the

soul. Let us diligently search for the well of life in the books of the New and Old Testaments, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation." "Ignorance of God's Word is the cause of all error, as Christ himself affirmed to the Sadducees, saying, *that they erred, because they knew not the Scripture.*" "The humble man may search any truth boldly in the Scripture without fear of error, and if he be ignorant, he ought the more to read and to search Holy Scripture, to bring him out of ignorance." "And those things in the Scripture that be plain to understand, and necessary for salvation, every man's duty is to learn them, to print them in memory, and effectually to exercise them." So far, then, nothing can be plainer than the expressed opinion of the Church of England.

We cannot do better in enunciating the opinions of Nonconformists, than by giving the statements of two of that body. The first is the Rev. J. Cumming, D.D. In commenting on the church at Berea, in his readings on the Acts of the Apostles, he thus writes: "But some would say, Why, the result of this exercise of private judgment must be universal heresy; for surely if the laity are to bring an Apostle preaching to the Scriptures, and to test all by God's written Word, the result will be shocking: they will fall into divisions, disputes, and heresy. The exercise of private judgment has been the root of all mischief. But the record is very different; the historical fact proves the reverse: for it is added, 'Therefore, many of them believed.' What *therefore*? Because they searched whether these things were so, therefore they did not fall into heresy, but therefore they believed—"many of them; and honorable women," who were so audacious as to search the Scriptures, to see whether these things were so when an Apostle preached."

Our second writer is the Rev. F. Wayland, D.D. who, in his Sermons to the Churches, as given in the *Baptist Messenger* for May, 1859, page 126, thus writes:—"The laws of the society of Christ control the conscience." "They are found in the New Testament, and consist of the precepts which have been committed to us by Christ and his

Apostles. "But it may be asked, Who shall interpret for us the precepts of Christ? We answer, Christ has appointed no interpreter. He has told us that *every one* must give himself unto God. The New Testament is a message from God to every individual, and every individual, seeking the truth in humility and prayer, is an interpreter unto himself. He must, in the fear of God, learn from the written revelation what God requires of him; and, so seeking, he will be taught all necessary truth."

The foregoing, it is presumed, will be sufficient to shew that the generality of professing Christians agree in recommending the utterance of the Saviour, "Search the Scriptures." Although condemned by the Church of Rome, is this liberty, in its fulness; yet the priests of its appointment can permit those persons in its communion to read it whom they think are fit. The question, however, which arises in the mind, when looking at this matter, takes a form somewhat as follows: How is it, though these different bodies point out the duty of searching the Scriptures, that we see so great a want of compliance in their members? We will endeavour to point out a, if not the reason. For this purpose we will take the Church of England as a medium, whereby we may obtain a solution.

The third constitution, of the constitutions and canons ecclesiastical of the Church of England, reads thus:—"The Church of England a true and Apostolical Church.—Whosoever shall hereafter affirm, that the Church of England by law established under the King's Majesty, is not a true and apostolical church, teaching and maintaining the doctrine of the apostles; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance and public revocation of this his wicked error." See also succeeding constitutions. We may only stay to say, that establishment by law of man and law of Christ, are two different things.

It has been shewn elsewhere that this church exhorts men to study the Scriptures, but it seems that it has, at the same time, a mental reservation; for, should any man, after studying the Scriptures, come to a different conclusion than this church by law establish-

ed, he would *ipso facto* be turned out of the church. But thanks be unto God, that men are to be found who search the Scriptures, without troubling themselves about churches by law established expelling them, so long as they get nearer the law of Christ.

It is this principle of conformity to the opinions of the church, in defiance of the conscience of the man, that interposes a greater or less obstacle to the free search of the Scriptures. If the advice of these bodies was given fairly, it would be done after this fashion—"Search the Scriptures, but take care that the result of your search is complete agreement with our opinions."

This is the prominent feature of the Church of Rome, from whom it was transmitted to the Church of England, and from thence scattered amongst the Non-conformist bodies of this country.

When men generally take this lesson to heart, and search the Scriptures diligently, to see whether these things are so, they will have less need to be told of their deficiencies. Their dependence upon men who have been trained in a systematic theory, or course of preconceived notions, will be then little indeed. The true college for Christians is the church of Christ. Provision is made in the system of Christ for meeting the requirements of its members, so that all may be edified, and increase in the knowledge of the glorious Gospel of Christ. The leaders of Christ's flock will and must, if there is any vitality in Christ's system, spring from the body of the church. The position of that man who, possessing knowledge, or the mind for acquiring knowledge, and yet will use neither for the benefit of the members of Christ's church, will not be envied when he renders an account of the deeds done in his body to his Master.

Strive, then, brethren—search the Scriptures—emulate each other in the good work—resist every one who takes from you the privilege which Christ has given you, of searching for the truth as it is in him. "Ask, and it shall be given: seek, and ye shall find; knock, and it shall be opened unto you." Opened to you as it is not opened to trained schismatics, who, upholding systems, forget Christ and his laws. Let it be said of every true church of Christ meeting in this land, "They search the Scriptures, depending not on men, fol-

owing not blind guides, but the inspired Oracles of God ;" and the result will be, a silent but strong movement in the cause of Christ. In conclusion, if any think lightly of this searching of the Scriptures, or of the gospel therein

contained, let them recall the words of the Apostle Paul, "Though we, or an angel from heaven, preach any other gospel than that which ye have received, let him be accursed."

HENRY BRITAIN.

RELIGIOUS CONTROVERSY.—No. II.

"But foolish and untaught questions avoid, knowing that they do gender strifes, And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient: in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth" (2 Tim. ii. 23, 24.)

WE have seen that, in the present condition of man, controversy is a necessity. When confined to its just measure, and to its legitimate subjects, and conducted in the right spirit, it is eminently useful in the defence and maintenance of truth. On the other hand, if not thus restricted and guided, it becomes an evil of great magnitude, creating interminable discords, enmities, and strifes. That religious controversy had grown to be such an evil, was decided in the very beginning of this religious movement; and it was the primary object of those engaged in it, to devise some plan by which religious controversy could be restrained within proper limits, and by which the scandalous strifes and divisions of religious society, engendered and perpetuated by these abuses of controversy, could be amicably terminated. They endeavored, therefore, to discover some common ground of union for believers; some basis of fellowship and fraternity upon which all might be brought together, without doing violence to the conscience of any one, or compromising a single valuable truth. The basis they found in the Bible, correctly interpreted in conformity to the established laws of language; and it was, therefore, proposed to discard everything in religion but Bible things, and to agree to call Bible things by Bible names. In other words, it was determined that nothing should be regarded as a matter of faith or duty, unless there could be produced in its behalf a "Thus saith the Lord," either in express terms, necessary implication, or approved precedent. Everything thus sanctioned by Scripture was to be received as settled — as a matter of faith, hope, or obedience. Everything not thus sanctioned, was to be re-

garded as a matter of opinion—a matter in regard to which there was to be no controversy or disputation, each individual holding his opinions as private property, and being at liberty to form and entertain whatever views he pleased in relation to all such subjects of thought or inquiry.

This overture for peace and union, it is well known, has met with a success which, for the time, is without example since the first planting of Christianity. It has thus succeeded, not only because it is so obviously proper in itself, and so well calculated to reduce to their just insignificance the principal subjects of religious dissection; but, because, as an immediate result of taking the Scriptures as the only guide, it has shewn clearly what Christianity was at the beginning, and the Gospel has thus been again presented to the world in its primitive simplicity, and with all its original power to save. The importance, then, of adhering steadfastly to the great principle of this religious reformation, and of keeping it constantly prominent, will not be questioned by any of its friends.

It seems to me important to dwell upon it, at the present, especially, as it is difficult to account for the zeal manifested in the defence and propagation of certain views or opinions amongst us, except on the hypothesis that their advocates have wholly misconceived, in one or more important respects, the light in which opinions are regarded in the Reformation, or the essential nature of opinions themselves. Some would seem to labor under the mistake that the Reformation, in rejecting all human opinions, thereby intends to assert that said opinions are *untrue*. No such position was ever taken. The re-

jection of opinions was not based upon their *falsity*, but upon the simple fact that they were *opinions*. They might be either true or false — in some cases they must be true; (for contradictory opinions are both rejected alike, yet if one be false, the other, in some cases, must be true) still, *as* human opinions, and destitute of the authority of Divine revelation, they can form no part of the basis of the present Reformation. One individual may *think* that the dead are conscious of happiness or misery before the resurrection: another that they are wholly unconscious. One or the other of these opinions must be true, yet neither can be a matter of faith, nor a subject of disputation, nor a test of fellowship, according to the principles of the Reformation. The same may be said with regard to all opinions about unrevealed things, past, present, and future, whenever they involve the only possible alternatives. But some seem to have supposed that the Reformation denounces *all* opinions as *false*, and to have been led, under the influence of this mistake, to endeavour to establish the *truth* of the favourite notions they hold on various subjects. These persons labour in vain, however; for could they ever satisfy the minds of *all* that their opinions are true, these would not, on that account, be at all less worthy of rejection as a part of the basis of Christian union. Let such individuals, then, enjoy their opinions in peace, under the assurance that the Reformation does not concern itself at all about them, nor deem them even of sufficient importance to question their correctness. The *subjects*, indeed, to which these opinions relate, may be of the highest importance; but the opinions themselves, as such, must ever be wholly valueless. It is highly probable, that out of the multitude of conjectures and opinions entertained by the pious respecting the state of things in Eden — the nature of angels — the coming of Christ — the future state, &c. — many may be found correct hereafter, when the facts shall be made known by authority, or realized by experience. As, at present, however, it is impossible thus to verify them, and they constitute no part of revelation, they are to us all equally apocryphal. A knowledge of the things to which they relate is doubtless wisely withheld from man in his present state,

as being to him *now* either practically useless or actually injurious, however important or necessary it may be hereafter. All such speculations, therefore, upon the principles of the present Reformation, are to be laid aside, upon the simple ground that we have, at present, nothing to do with them; that all such "secret things belong to the Lord our God; but those things which are revealed belong unto us and to our children for ever."

There is, however, another mistake, much more common, and much more difficult to avoid than the one of which I have spoken, and that is, the confounding of matters of opinion with the things of faith. It is not always an easy task to discriminate between a matter of opinion and a matter of faith. It is, indeed, always easy to ask, "Does the Scripture teach it?" But it is not every one that can give a true answer to this question. To one, it will appear to be clearly taught in Scripture: to another, the contradictory is equally clear from the Bible. A third may derive, as he thinks, from the same authority, a view of the same subject differing from both the others. This is, in fact, the actual state of affairs in religious society, and it is obvious that there can be no unity of sentiment established until the causes of this diversity can be removed; and in order to be removed, they must first be clearly comprehended, though it must be admitted that even a clear knowledge of their nature will sometimes prove insufficient, for who can remove the errors of the *heart*? Who can teach rectitude to the perverse and stubborn *will*? Nevertheless, it will be useful at least to point out the chief sources of existing evils, and to direct the reader to the remedy proposed in the present Reformation.

In the former case, we have supposed opinions to be truly recognized as such, and their defence to be undertaken because their truth is supposed to be challenged. Here persons acknowledge no limitations to their investigations. They regard themselves justifiable in pushing their inquiries wholly beyond the bounds of revelation, and as committed to the proof of the theories they advance. Of this character are the bold speculations concerning the Divine *essence* — the covenants of eternity — the nature of

the human soul—the state of the dead &c. in the discussion of which, men rely upon human reason—upon philosophy, metaphysics, physiology, but not upon the Bible. In the present case, however, we have opinions which are mistaken for matters of revelation. Men honestly suppose the Scriptures to teach doctrines diametrically opposed, and in defending them, they oppose scripture to scripture, and authority to authority. A thousand questions are started, of which it is taken for granted the Scriptures treat, and in the discussion of which, they are quoted, when, in reality, the points at issue have never been mooted, much less decided, in the Bible, and when the passages adduced from it have relation to matters widely different from those to which they are thus misapplied. In not a few cases of this error, too, there is a blending of opinion with faith—a perversion of the truth actually revealed, by some opinion incorporated with it, and sustained, as before, by some false gloss, or misinterpretation of Scripture. In these, and many other cases, it is sometimes difficult to distinguish truth from error; and faith, or genuine Scripture knowledge, from human opinion. For the most part, however, a *pure version*, and a *correct application of Scripture*, will enable the lover of truth to detect such fallacies, and hence the present Reformation, in requiring Scripture proof for everything belonging to faith or duty, requires that Scripture *shall be correctly understood and applied according to the established laws of language*. The analogy of faith being observed, and the Scripture being made its own interpreter, all difficulty and misapprehension in these cases will speedily be removed, at least so far as all important matters are concerned. In regard to these, there is so great an abundance and variety of evidence, that the sincere inquirer after truth will find it easy to distinguish the wheat of Divine revelation from the chaff of human opinion-

ism. It is chiefly in those cases, where the Scripture affords but little evidence, that any real difficulty arises. These, however, are happily cases in which minor points only are in question, in regard to which Christians may well exercise that patience and forbearance with each other which becomes their profession.

In order, then, to find a proper answer to the question, What do the Scriptures teach? it is only necessary to study them in the right spirit and with the necessary diligence. He who has learned to renounce himself—his own theories—his self-confidence—his ambition and his egotism: he who leans not to his own understanding, but commits himself unreservedly to the guidance of God's Word, and meditates therein day and night, he it is who will find that word able to make him "wise unto salvation" and "thoroughly furnished unto every good work." And, finally, when a proper answer is thus found to the question, What do the Scriptures teach? in reference to any given subject, we are at once enabled to discriminate between this revealed truth, and any opinions which may have been associated with it. This discrimination being made, there is at once an end of controversy. The ascertained sense of Scripture settles what is to be believed, and opinion, deprived of all authority, sinks at once into insignificance. It is the Bible that can alone be the basis of a true religious reformation. It is the Bible, which, though once chained in the monastery at Erfurt, had power to set the soul of Luther free, and issuing forth from the prison of the cloister, to shed its light abroad over the nations—it is the Bible which has power to free itself from the shackles which Protestant opinionism has since imposed upon it, and to resume its original and rightful authority over the hearts, and lives, and consciences of men. R. R.

THE DISCIPLES—WHO AND WHAT ARE THEY?

A SHORT time ago, a document well stored with incorrect statements relative to the Disciples, penned by a clergyman of the Presbyterian church, was

published in *The Commercial*, a paper which appears at Huron, Michigan. To this document Bro. D. OLIPHANT responded in the articles which we append.

RESPONSE I.

One month ago, an epistle appeared in *The Commercial*, touching the people who take the name, "Disciples of Christ." The epistle was written, I am informed, by a gentleman who ministers as a clergyman, and signs himself C. S. Being one of the much-spoken against Disciples, you will perhaps allow me to note down sundry items pertaining to the Disciples, soliciting your readers to compare the utterance of Friend C. S. with what is thus offered.

1. The brethren who are termed Disciples, instead of rallying round a famed man as their founder, take pleasure in hearkening to Jesus, as their Divine Founder and Leader. Speaking of the Disciples, Mr. C. S. is pleased to say, that "the founder of this sect was originally a Presbyter, but withdrew from that church in 1812." The Lord Jesus was never, I believe, a Presbyter, in the usual sense of the term; and never, therefore, withdrew from the Presbyterian church either in 1812 or any other year, previously or subsequently.

2. As the Disciples of the Redeemer were made and preserved originally without uninspired formulas, but were born and nourished through the love and legislation of Christ through inspired ministers, the Disciples in this century, as in the first century, accept the form of sound words given by inspiration, without the aid of words of man's wisdom formulated into a confession.

3. Believing that there were no denominations, or diverse bodies of Christian worshippers, when the Gospel was first heralded to the nations, but all were one body, under the government of one Lord, the Disciples aim so to stand upon the original ground, and so to work under the Chief Captain, as to induce all true and teachable men to reject partizan teaching and customs, and unite upon the common salvation of the Divine Head.

4. If, then, the Disciples are a sect—thereby signifying a partizan people—as Mr. C. S. intimates, it is very foreign to devoutly cherished purposes, and adverse to every avowed principle.

5. With reference to what is usually styled regeneration, the Disciples read in the standard creed, that those who heard Christ preached, who believed in

him, who thereby were "pierced to the heart," and who repented of their sins and put on Christ—thus showing a changed mind and heart, and entering a changed state, in order to an amended life—were at first accounted the new created in Christ; and such persons in this age are regarded by the Disciples as the people who follow Jesus, by following the apostles, "in the regeneration," or dispensation of the new creation of which he is Lord, Head, and Hero. Mr. C. S. writes these words. "Orthodox denominations believe in a change of heart, or scriptural conversion; the Disciples believe no such thing." This statement, which fails to carry the essential element of truth, may have been made, let me hope, in charity, from lack of knowledge, and not from want of candor.

The gentleman engages in the task of drawing a comparison between the Baptists and Disciples, not omitting to advertize the superior article of orthodoxy which distinguishes the one, and the discount or counterfeit which characterizes the other. I incline to review this comparison, believing that it may pay cost; but, for reasons satisfactory to myself, it seems proper to put my notes upon this part of his epistle in a separate chapter, in the form of a letter solely consecrated to this purpose, with the full conviction that heavenly wisdom purifies and unites men, while earthly wisdom is both carnal and divisional.

RESPONSE II.

While giving a heedful ear to the comparison or contrast Mr. C. S. draws between worshippers calling themselves Baptists, and worshippers calling themselves Disciples, I am induced to make a twin inquiry. Are we favoured in this country with a standard of model people, and are the Baptist friends this standard people? And if the answer be affirmative, follow it not that all who are unlike these model neighbours are to that extent astray, and all who are like them to that degree exemplary? How would such a position suit neighbour C. S.? for it is said he is identified with the brotherhood of Presbyterians, wherein may be found as reliable orthodoxy as America can boast: yet how wide the difference between them and Baptists.

"I affirm," says the reviewing friend, "I affirm that there is a *great difference* between the doctrine and faith of the Baptist denomination and those of the so-called Disciples." No question of it: provided we have in our eye, not a Hebrew of the Hebrews, but a Regular so intense that he is more Baptist than Christian, as a specimen of the "denomination" to which my friend refers. I, for one, desire a wide margin to intervene between popular Regulars and Regular Disciples. But those Baptists we read of, who lived and who died to the Lord Jesus, and all brethren Baptists at this date who imitate them as they imitated Christ, are such friends as take the same creed, obey the same Redeemer, possess the same spirit, and have the same reformatory aim as the friends called Disciples. They are substantially one people, and whether all know it or not, they are fervently engaged in the one work of reform under Messiah.

"The Disciples make baptism by immersion a saving ordinance," says neighbour C. S.; and then he adds, "Neither the Baptists nor any other evangelical denomination hold such doctrine, but have charity to believe that one may get to heaven without immersion." [Concerning reaching heaven without immersion, I speak not now.]

Quite true, the Disciples teach that every institution ordained by Jesus is saving. God perfected the world of naturals and the world of spirituals by putting in them saving ordinances. A non-saving ordinance the Lord never made. Any ordinance, therefore, that is not saving, is not from heaven. Daylight is a saving ordinance, and the light from above, as it shines in the government which is of grace, is, I am happy to know, saving. Preaching, prayer, the feast entitled the Lord's Supper, liberality in giving, as also faith and immersion, are, in their appropriate places, the Disciples believe, divinely suited to save. Without fee or reward, I could freely give my right, title, and interest in all non-saving ordinances to those who may need them. Such are of no service to any Disciple, as far as is known to me.

It is affirmed that Baptists do not hold that baptism is saving. Some of them, no doubt, strip to a skeleton, having a form without the power, and

grow lean in attending to what possesses no grace of God. Others manfully avow, with the author of salvation, that faith and the obedience of faith, by an initiatory burial and resurrection with Christ, are joined inseparably, in order to full participation in the present salvation. With the greater number of Baptists, this ordinance saves a man from alienship or non-membership; for they count no one a member with them, nor give him a place at their altar of communion, until he adds to his faith immersion. So far, at least, it is a saving ordinance with very many friends called Baptist.

Let me not spend too much of the reader's time in asking what is meant by the expression, "baptism by immersion." There are pious men who tell us that baptism signifies sprinkling. But "sprinkling by immersion" would not be such English as a scholar could approve. Pouring is given as a correct definition. Try that. "Pouring by immersion." No correct friend would be willing to father this expression. Then there are perpendicular people who gravely say that baptism means immersion. But to speak of a man being "immersed by immersion" is like telling us of one who is wedded by wedlock or buried by burial.

The Disciples, he says, "require of their candidates for immersion only a simple trust or reliance on Christ." He testifies that Disciples believe not in a change of heart, requiring only simple reliance on Christ. I would be pleased to know what friend C. S. means by these statements. Does he intend to signify that reliance on Christ, whether simple or compound, is possible *without a change of heart*? Did he ever find a man relying on Christ whose heart was NOT CHANGED? At this moment memory does not call up a contradiction more palpable in two statements so near together as that now noted. First, it is stated that Disciples believe not in a change of heart. Next, it is affirmed they require reliance on Christ. Is there any other friend in this or any other county who will hint that a man can rely on the Lord Jesus, and remain unchanged in feeling, unchanged in purpose, unchanged in heart, unchanged in life?

Another picture appears: "Baptists have their creeds, bonds of union, and

church discipline." And then it is affirmed, "THE DISCIPLES HAVE NEITHER." My pen must not pause to criticize "*neither of three*," for it is not the grammatical correctness, but the truthfulness of the statement that I desire to test. Popular Baptists have creeds—not one, but two; the Bible forming one, and articles drawn up by themselves forming another. The Disciples are satisfied with one creed, drawn up, arranged, perfected, signed, and sealed for authoritative reference by the living Spirit. So soon as it is ascertained reliably, that a perfect creed calls for an imperfect creed to aid it, the Disciples will follow the example of devout neighbours, and secure a second creed. But to say the Disciples have no creed, when the Sacred Writings are received as such, demands a boldness of utterance, or shows a degree of non-information seldom exceeded.

Friend C. S. assures the community, that the people he opposes are without a bond of union. He omits the proof. Let me exercise the right of a Disciple of Jesus in calling for the evidence. Truth, pure from the mint of inspiration, moulded and clothed with heavenly love, once united the Disciples of the Lord. The love of Jesus constrained them. The law of Jesus was their joy. Then, indeed, love was law, and law was love; and these constituted, and do now constitute, the union bond of Disciples.

Of church discipline the Disciples have none, says Mr. C. S. Does he mean the Lord's disciple—the disciple appointed and approved by Jesus? Church discipline sounds quite too much like what is heard in a city upon seven hills, in a super-orthodox spot in Europe. The church over in that quarter, exercises very robust discipline.

Witness its pungent correctives in prisons and inquisitions, shaped and controlled by tallest and broadest orthodoxy. But the Lord, in his word of truth, speaking as he does by his servants, the Apostles and Prophets, furnishes admonition, warning, and reproof, and thus guides His own people as their condition may require. With such discipline the Lord's Disciples are indeed blessed.

One word upon the charity that certifies men into heaven without submission to Christ's institutions. This is a chapter of things that Disciples have allowed to remain untouched. The Christian ordinances, one and all of them, minister the blessings of the redemption now enjoyable; a redemption, it is true, that points with a hopeful eye to a more perfect redemption. To partake at the Lord's table in order to enter heaven, or be immersed to secure the salvation "yet to be revealed," would be as unauthorized as the devout effort to substract total depravity by a ceremony from an innocent babe. Should it be conceded that millions may participate in the salvation embraced in the coming state, without attending now to one ordinance of the Christian religion, or without even knowing the name of Christ, the position is still tenable, that salvation proposed by Jesus in the present state, can only be enjoyed by those who yield to it as divinely offered; and it is equally tenable to affirm that only those who continue to live the life of faith, have the happiness to be able to prove their eternal salvation.

May Heaven's favor rest abundantly on all who love Jesus supremely. For the truth, the entire truth of God, carrying with it purity and unity,

D. O.

OUR WANTS.

NEVER since the dawn of the current Reformation has the cause been in as good a condition as it is at the present time. Wherever the brethren are living in peace, and faithfully attending to the ordinances of the Lord's house, they are fast rising in the estimation of the people. Indeed, men of the world, in many localities, regard us as being far in advance of the denominations by

which we are surrounded. Wherever the gospel is proclaimed in its ancient purity, by faithful and devoted men, for a sufficient length of time, sinners are seen bowing to the authority of Jesus; and many are forsaking their human platforms, and taking their stand with us upon the foundation that God has laid in Zion. Nearly everywhere there is a desire on the part of the masses to

hear the plain story of the cross, and the truths elicited by A. Campbell and his associates have modified, to a wonderful extent, the views and practices of nearly all denominations. We have grown to be a great people — we have performed a great work—we have no cause for discouragement. But it would be arrogating too much to ourselves to say that we have arrived at that state of perfection required by the Word of God. We live in houses of clay, whose foundation is in the dust; we are surrounded by wicked men, and we are subject to the temptations of the great adversary of souls. Consequently our progress towards Christian perfection is somewhat slow, and the necessity for exhortation and practical instruction is urgent. Permit me, then, dear brethren, to call your attention to some of our wants.

I. *We want more personal piety.* The body of Christ is made up of individual churches, and each church is made up of individual members. And, consequently, the body at large must partake of the character of its members. As a people, we cannot be characterized for piety and devotion, without piety and devotion on the part of our members, as individuals. Then let every member of the body of Christ, into whose hands this article may fall, instead of murmuring against others, and finding fault with them for a want of piety, begin with himself, and ask himself the following questions: "Do I realize as I should, that it is in the Lord that I live and move and have my existence, and that all my temporal blessings flow from him? Am I impressed as I should be with a sense of my own sinfulness and reliance on Jesus? Do I adore and reverence the Lord, and is my heart filled with gratitude to him, in view of his condescending mercy and his works of benevolence towards a fallen and guilty world? Do I habitually engage in prayer and thanksgiving, and do I take delight in meditating on the goodness of the Lord, the sacrifice of Jesus, and the beauties of the great plan of redemption? Is my place in the Lord's house regularly filled; and when there, is my heart in the services, or am I only a careless spectator? Do I possess that ardent devotion to Christ, and that unwavering attachment to his cause, that characterized the early Christians,

and led them to follow the Saviour at the sacrifice of all earthly enjoyment?"

My brother, or my sister, if you can answer these questions to the satisfaction of a conscience enlightened by the Word of God, you have only to hold fast your fidelity, and to press forward in the way of holiness. But if not, it is high time for you to awake out of sleep.

II. *We want a greater effort on the part of parents to educate their children in the Christian religion.* The minds of children are more impressible than those of older persons, and the impressions made upon the mind in childhood are more permanent than those made at a more advanced age. In proof of the latter position, I refer to the well-known truth, that old persons often relate with great facility incidents that occurred in their childhood, while incidents that occurred at a later period have been entirely forgotten. Youth is the seed-time of life, and whatsoever a man sows, that shall he also reap. Hence the great necessity of sowing in youth the seeds of virtue and piety, instead of the seeds of vice and immorality. Alas, how many young men are seen walking the streets of our large towns and cities, dressed in broad-cloth, with pipes and cigars in their mouths, who have, most unhappily, apparently no object in view save the gratification of the senses and passions! In childhood they were permitted to be governed by passion, and the intellect and heart were neglected; and now the mind is uninformed, the conscience slumbers, and the passions reign predominant. It seems to be almost impossible to bring to bear upon their minds the saving influences of the Gospel, and consequently their case seems hopeless. We, as a people, have adopted the correct principle that persons do not become Christians in a moment, by a miraculous influence of the Spirit; but that the work of conversion is effected by means of the word of truth, and in harmony with the laws of our nature. When those who hold the doctrine that conversion is wholly the work of the Lord, and that all means on the part of man are unnecessary, neglect the moral training of their children, it is not to be wondered at; for their practice is in harmony with their theory. But is it not strange that persons who believe that the Lord con-

verts men through means, neglect the use of those means, and yet expect the work to be effected? Brethren of the Reformation, turn your attention to the moral culture of your children. Inspire them with a love for the Lord's Word, the Lord's-day, and the Lord's house; and teach them honesty, industry, and politeness. By politeness I mean not elegance and precision in the ball-room, nor yet ease and gentility in the parlour—although the latter I would not depreciate—but I mean such conduct as is required by the golden rule, and always characterizes the true gentleman, whether he is among the rich, the fashionable and the gay, or the poor, the oppressed, and the afflicted. If you wish to see your children immoral, clownish, and inhuman, when they shall have grown up to be men and women, let them do as they please in childhood. But if not, instruct them and bring them under wholesome restraint.

III. *We want more of the spirit of self-sacrifice.* Many members of the church act upon the principle that every man has a right to do as he pleases, regardless of the will of the Lord. They seem not to think that they are required to make sacrifices of their time, their property, and their ease, for the advancement of the Lord's cause, and for the glory of his name. They seem to think it all well enough for persons to spend their time in the service of the Lord when they have nothing else to do, to give of their means for the support of the Gospel when all their own wants are supplied, and to attend the house of the Lord when they feel to like it; but the idea that Christians are required to make sacrifices for the cause of Christ, seems never to have entered their minds. Many seem to have lost sight of the great truth, that the Christian religion was founded in sacrifice—even the sacrifice of the wealth, the honors, the happiness, and the life of the Son of God. Though he was rich, yet for our sakes he became poor; he took upon him the form of a servant, and made himself of no reputation. In the Garden of Olives his soul was exceedingly sorrowful, even unto death; and on the rugged cross he gave his life a ransom for sinners. O, thou Son of God, thou Saviour of men, didst thou drink of the bitter waters of affliction and sorrow, that we might satiate our sin-

ful desires in pleasure, and ride through the world on the current of popularity! Didst thou leave thy glorious habitation, and endure that awful agony, and die that shameful death, that we might sail to heaven on flowery beds of ease! No! we are required to perpetuate and sustain our holy religion by sacrifice—the same means by which it was brought into existence. If we would follow Christ we must deny ourselves—if we would reign with him we must suffer with him—and if we would gain immortality, and be where the ransomed of the Lord shall for ever dwell, amid scenes of surpassing beauty and objects of the highest pleasure, we must walk in the footsteps of those holy men who followed the Saviour through evil as well as good report.

IV. *We want more unity of feeling and action on the part of some of our preachers.* The Saviour, in that dark and gloomy hour when the sins of the world hung heavy upon him, turned his attention to the sorrow-stricken disciples around him and prayed for their unity. And then, with an eye to the future interests of the church, and a heart overflowing with benevolence for the world, he prayed for the unity of believers in every age and every clime. This prayer surely includes preachers of the Gospel at the present day. When a number of men engage in any great work, unity of purpose and of action is indispensable in order to success. In unity there is strength; but in division there is weakness. We have engaged in a great work—we have endeavoured to elevate the Bible to its proper position in the minds of our fellow-men; and, because we have been united, our efforts have been crowned with unparalleled success. And if the Reformation ever triumphs over every opposition—and I believe it will—it will triumph through the unity of its advocates. The preachers of the Reformation have, with great ability and zeal, for more than a quarter of a century, proclaimed to the world the great necessity of unity among the people of God, and the all-sufficiency of the Bible to effect and perpetuate that unity.

But, brethren, the Bible will not perpetuate unity among us unless we follow its teachings, and possess that spirit of love and forbearance that it enjoins upon us. We should receive one ano-

ther without regard to differences of opinion, and be careful not to preach and magnify our opinions and parade them before the public to the injury of the cause, but preach the word of the truth of the Gospel. And, finally, we should all walk worthy of the high vocation wherewith we are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. Let us turn our weapons of warfare against

the great adversary of souls, and labor for the upbuilding of the saints and the conversion of the world. Behold! the fields are now white for the harvest, and the laborers are few. Thousands are ignorant of the way of life, eternal ruin threatens them, their only refuge is in the Lord, and their only hope of escape is in the Gospel of his grace. Then, let us publish abroad the message of life and salvation while it is day, for the night cometh in which no man can work.
J. W. L.

BENGEL ON BAPTISM.

MANY brethren will feel obliged by having collected the notes of this famed critic on Baptism. The following extracts are believed to include all his more striking remarks on this subject.

Mat. iii. 6.—“At the baptism of repentance men confessed their sins; at the baptism of Christ they confessed Christ.”

Mat. xxviii. 19. — “*Into the name.* This formula of baptism is most solemn and important; in fact, it embraces the sum of all piety. [Note.] At the baptism of Christ Jesus Himself, the Father, the Son, and the Holy Ghost manifested themselves. The entire sum of saving knowledge and doctrine is bound up with baptism; and all the ancient creeds and confessions of faith, are in fact a periphrasis and working-out of this incomparably momentous formula of baptism.”

Mark i. 7.—“*To unloose the latchet.* We usually make fast our shoes with buckles, the ancients with thongs or strings. John seems by this proverbial saying, perhaps unconsciously, to make allusion to the baptism of Jesus, so as to express this meaning: I am not worthy to unloose His shoe-strings, much less to impart baptism to Him. For the shoes also, as well as the garments, used to be taken off when a person was to be baptized.”

Mark x. 38.—“*The cup, the baptism.* To drink this cup was difficult (as often death itself is taken in the act of drinking.) *Baptism* also, among the Jews, was a thing to be shuddered at, inasmuch as the whole body was dipped in a stream, however cold. Accordingly, by both words, the passion of Christ is denoted: by *the cup*, His inward pas-

sion; the cup is therefore placed first: by *the baptism*, chiefly his external passion. He was *distended* inwardly with his passion (referring to *the cup*; He was *filled* with the cup of anguish): He was *covered over* (as a person baptized is with water) with his passion. Moreover, both are appropriately employed; for they who take the sacraments, are partakers of the baptism and the cup of Christ (1 Cor. xii. 13): and the baptism of Christ and our baptism, as also the Holy Supper, have a close connection with Christ's passion and death, and with ours also.”

Mark xvi. 16, “*And that is baptized.* Whosoever once believes, is wont to receive baptism. *He who believeth not*—those who did not believe, did not receive baptism.”

Luke iii. 3. — “*Jordan.* A river suited for baptism in.”

John iii. 3-4. — “The sense here is: That opinion of thine, Nicodemus, as to Jesus is not sufficient: it is needful that you absolutely *believe*, and submit yourself to the heavenly ordinance, even *baptism*. Compare Mark xvi. 16, ‘He that believeth and is baptized shall be saved.’ This was the doctrine necessary for Nicodemus.” “*Water* denotes the baptism of John into Christ Jesus, verses 22, 23, which baptism the colleagues of Nicodemus, by omitting, v. 1, despised the counsel of God (Luke vii. 30).” “The necessity of regeneration primarily, and of baptism secondarily, is here confirmed.”

John iii. 23.—“*Many (waters.)* So the rite of immersion required.”

Acts viii. 38. — “*What doth hinder.* He was prepared and eager to submit himself to whatever even yet remained

to be done. *Faith* within, and *water* without, were ready (were here.) *To be baptized.* Therefore he had heard from Philip as to *baptism.*"

Acts x. 47.—"*Water.* He uses the term *water* for *baptism* by *tapeinosis*, (less expressed than is implied.) When the greater thing has been given, that which is less is added by the giver, and is not despised by the receiver. He does not say, They now already have the Spirit; therefore, they can do without the water. They are not circumcised, and yet they are baptized. Therefore the footing on which baptism stands is much higher; compare chap. xv. 8, 9, which passage shews they were not to be circumcised; and yet Peter considered they ought to be baptized."

Acts x. 48.—"*He commanded.* He did not baptize with his own hands; there were others present to whom that office could be becomingly delegated; ver. 45. Compare 1 Cor. i. 17. (Ver. 15, 'Lest any should should say, I baptized in my own name.')

Acts xxii. 16.—"*Why tarriest thou?* Quickly, saith he; strive to pass from a state of grief to a state of peace. *Wash away:* receiving baptism."

Rom. vi. 3.—"*Into his death.* He who is baptized puts on *Christ*, the second Adam; he is baptized, I say, into a whole *Christ*, and so also into his death; and it is the same thing as if, at that moment, *Christ* suffered, died, and was buried for such a man, and as if such a man suffered, died, and was buried with *Christ.*" Verse 4, "*We were buried with him.* The fruits of the burial of *Christ.* Immersion in baptism, or at least the sprinkling of water upon the person,* represents burial—burial is a confirmation of death."

Gal. iii. 27.—"*Ye have put on Christ.* *Christ* is to you the *toga virilis*. [Note: Among the Romans, when a youth arrived at manhood, he assumed the dress of a full-grown man, which was called *toga virilis*.] You are no longer estimated by what you were—you are all alike in *Christ* and of *Christ*: see the following verses. *Christ* is the Son of God, and ye are in Him the sons of God. Tho. Gataker says, 'If a person were to ask you to define a *Christian*, I would give him no definition more rea-

dily than this: a *Christian* is one who has put on *Christ.*'"

Eph. v. 26.—"*Might sanctify.* Sanctification is derived from the death or blood of *Christ*; compare Heb. xiii. 12: *cleansing*, or *purification*, as we shall see presently, from baptism and the word. * * * And the mentioning of the *bath* [λουρῶν, *washing*]* and the word is urged conjointly, although the word is to be referred to the term *cleansing*. The cleansing power is in the word, and it is put forth through the *bath* [*washing*.] *Water* and the *bath* are the vehicle: but the word is a nobler instrumental cause. *By the washing with water* [lit. *the bath of water*] by the word. A remarkable testimony for baptism; Tit. iii. 5, in [by] the word. Baptism has the power of purifying owing to the word, John xv. iii."

Col. ii. 11.—"*The putting off of the body*—a mild definition of death. It is different therefore from baptism: it is the circumcision of the heart; it is death spiritual, in a good sense, whereas baptism is compared to burial." Verse 12. "*In baptism.* As death is before the resurrection, so in this third or middle term of the comparison, baptism naturally precedes mature (full-grown, faith."

Titus iii. 5.—"*The washing of regeneration, and renewing of the Holy Ghost.* Two things are mentioned: the *washing of regeneration*, which is a periphrasis for baptism into *Christ*; and the *renewing of the Holy Spirit*. * * * This regeneration and renewing takes away all the death and the old state, under which we so wretchedly lay, and which is described ver. 3: 2 Cor. v. 17."

Heb. x. 32.—"*Being enlightened,* i.e. immediately after φωτισμῶν,† i.e. *Christigu* baptism, ch. vi. 4. In baptism, *Christ* is put on: *Christ* is the light, therefore the light is put on in baptism. *Enlightening* denotes that further accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigour of the New, in the case of those who were baptized. This was the first entrance into Christianity: baptism was the means of salvation in the case of those who were properly fitted for

* "Great men are not always wise!"—J. B. R.

* These notes, in brackets, are by Bengel's Editors.—J. B. R.

† "Illumination."—J. B. R.

it.* I am of opinion, that these divine ordinances, even in theory, are not so highly esteemed as they ought to be. In the very baptism of Christ, His holy human nature was magnificently *enlightened*. He was previously the Son of God; and yet the power of the Divine testimony to His Sonship, at His baptism, long affected Him in a lively manner. But as man consists of body and soul, so divine ordinances have this double relation. We must therefore make no separation, [between the ordinances and the grace] nor [on the other hand] is the glass to be taken for the liquor it contains, nor should the sheath be grasped instead of the sword."

1 Peter iii. 21. — "Ὁ καὶ ἡμᾶς ἀντί-
τυπον. The relative *ο*, which, stands in the place of *ὕδωρ*, *water*; and has ἀντίτυπον added to it as an epithet; but the substantives, *baptism* and *asking*, ["*answer*"] are put in opposition to it. — *νῦν*, now: at this time, which is in other respects an evil time. — *σῶσει*, *saves*, brings us forth from the destruction of the whole world, and of the Jewish people. There is a reference to *were saved*, ver. 20. Peter shews that, as in former times there were some who perished through unbelief, and others who were saved through faith, so altogether in the New Testament there are some who are saved (as in this passage); others, on the contrary, who perish, ch. iv. 4-6: that they both experience, though in different ways, the efficacy (power) of Christ; which very thing has special force to bring forth the godly from the wicked, and to confirm them in patience. — οὐ σαρκὸς, *not of the flesh*. He declares why and how far baptism has so salutary an effect. There were baptisms also among the Jews; but they were such only as purified the flesh, and to this their efficacy was limited: even now the flesh is washed in baptism, but the washing of the flesh is not that in which baptism really consists, nor does it (baptism) save, so far as it is [i.e. in respect of its being] *done by the hand*: compare Eph. ii. 11; but so far as it is *the asking* ["*answer*"] of a good conscience. The word *σαρκος*, *of the flesh*, is emphatically put first, and the *putting away of impurity* is ascribed to *the flesh* [i.e. "the flesh's put-

ting away of impurity."] (Accordingly, it is not said, *the putting away of the filth of the flesh* [as Eng. Vers.]); and the conscience is opposed to *the flesh*. συνειδήσεως ἀγαθῆς ἐπερώτημα, *the asking of a good conscience*, Dan. iv. 17. SH'ELTA* (parallel to which is PITHGAMA, a judicial decree, Heb. DABAR) in the Septuagint in this one passage. But SHAAL and DARASH† are often rendered by the same word, ἐπερώτω. The Greek Scholia have this: ἐπερώτημα, τούριστον, ἀπαθὼν, ἐνέχυρον, ἀπόδειξις, *an earnest, a pledge, a proof*. There is no doubt that the Apostle has reference to the Hebrew SH'ELAH.‡ It is the part of the godly to *ask*, to consult, to address God with confidence; but it is the part of the ungodly not to ask him, or to ask idols: Judges xx. 18, 23, 27; 1 Saml. x. 22, xxiii. 2, 4; Isa. xxx. 2; Hosea iv. 12; in all which places the Septuagint has ἐπερωτᾶν. Therefore it is *the asking of a good conscience* which saves us; that is, the asking in which we address God with a good conscience, our sins being forgiven and laid aside. Compare ver. 18; Heb. x. 22. This asking is given in baptism; and it is exercised in all acts of faith, of prayers, and of Christian life; and God always regards it as worthy of an answer. Compare Deut. xxvi. 17, 18.—δι' ἀναστασεως, *by the resurrection*: constructed with *saves*. Comp. ch. i. 3, 21."||

* "Prop. question, petition." Ges. Eng. Vers. "demand."—J. B. R.

† SHAAL, to ask; DARASH, to seek.—J. B. R.

‡ SH'ELAH, request, petition, prayer.—J. B. R.

|| There is much that is good and suggestive, along with something confused, in these notes on 1 Pet. iii. 21. Bengel is clearly in favor of translating *eperoteema*, "asking." This is a great advance. But he appears to interpret the words, "of a good conscience," as *that which asks*. How much more simple and obvious, to regard "of a good conscience," as the *genitive of object* denoting *that which is asked*. In this latter way two good points are gained; (1) harmony is preserved with the negative member of the parenthesis, since the words "of the filth of the flesh" are manifestly the *genitive of object*, i.e. "the filth of the flesh" does not "put away," but is *put away*; so a good conscience does not *ask*, but is *asked*. (2) By thus regarding a good conscience as *asked*, and, since God always regards it (this asking) as worthy of an

* And what but *faith* "properly fits" for baptism?—J. B. R.

John v. 6. — "*By water and blood.* The water signifies baptism, which John first administered; hence called the Baptist, and sent to baptize in water for this reason, that Jesus might be manifested as the Son of God. John i. 33, 34. Moreover baptism was also administered by the disciples of Jesus: John iv. 1, 2; Acts ii. 38, &c. The blood is certainly the blood of one, and that Jesus Christ, which was shed at his passion, and is drunk in the Lord's Supper.—*Jesus the Christ.* Jesus, who came by water and blood, is by this very fact pointed out as *the Christ*. * * *But in water and blood.* He not only undertook, when he came to baptism, the task of fulfilling all righteousness,

answer" received in baptism, it is readily perceived how the Apostle, by his parenthesis, *guards, illustrates, confirms, (not explains away)* his major proposition, *baptism now saves us, through the resurrection of Jesus Christ*. How does it save? Peter replies, "Because the *essence* of the ordinance is—not the putting away of the filth of the flesh (though 'even now the flesh is washed in baptism,' i.e. immersion) but—the asking of a good conscience toward God." Jesus' resurrection secures to such an asking an answer, and the answer is, salvation! Had Bengel said, "Therefore it is the asking of a good conscience which saves us; that is, the asking in which we (*coming to baptism*) address God for a good conscience, that our sins may be forgiven and laid aside," he would, I submit, have expounded more clearly and scripturally. Once more: instead of regarding *antitypon* as an epithet added to the relative "*which [water]*," is it not far simpler to consider it as an epithet added to the pronoun *us*? Winer (N. T. Gram. p. 550) so construes it. The order of the words favors it. The sense gains by it. *They, saved by water, were a type of us; we, saved by baptism, are an antitype of them.* Might not the entire passage be accurately rendered thus:—"Into which few, that is eight, souls were completely saved through water; which now saves us also, as an antitype, even immersion (not the putting away of the filth of the flesh, but the asking of a good conscience toward God) through the resurrection of Jesus Christ?"—J. B. R.

Mat. iii. 15, but He also completed it by pouring out *His blood*, John xix. 30; and when this was done, *blood and water* came forth from the side of Jesus Christ, being dead on the cross. The same chapter, ver. 34."

We have omitted from the above the following, which we present with brief comments.

Mat. xxviii. 19.—"*Discipulize—baptizing.* The verb *μαθητεύειν* signifies, *to make disciples*; it includes *baptism and teaching*; comp. John iv. 1 with the present passage."

This note is slightly ambiguous. If Bengel means to say, that the process of making disciples is accurately gone through by, 1st *baptizing*, and 2nd *teaching*, then we decidedly dissent. Had he said, "The work of *discipulizing*, while discharged mainly by, 1st, preaching the Gospel, (Mark xvi. 16. at the same time includes, 2nd, *baptism*, and 3rd, *teaching*," he would have commanded my unqualified assent.

In the same place Bengel broaches an idea which he thus repeats on

Acts ii. 38.—"*In the name of Jesus* * The Jews, as being already in covenant with God (the Father) by circumcision, were to be baptized in the name (*ἐν τῷ ὀνόματι*) of Christ, and to receive the gift of the Holy Spirit; the Gentiles, as being wholly aliens from God, were, according to Mat. xxviii. 19, to be baptized into the name (*εἰς τὸ ὄνομα*) of the Father, Son, and Holy Ghost."

But the questions arise: Can an interpretation of the "nations" in Mat. xxviii. which excludes the Jews be sustained, in the light of Luke xxiv. 47? Did circumcision introduce the Jews into the new covenant with God (the Father)? And—Did not the Jews, according to Bengel's own shewing, require to be baptized into the name of the Son and of the Spirit? Where finds he provision for that? This distinction, then, we cannot but regard as being fanciful. J. B. R.

Perth, Oct. 16, 1860.

EXHORTATION.

WE commend the following Essay to the especial notice of some of our readers. It was published some twenty-

seven years ago, by one who is now a father among the true Israel of God. and mighty in the Scriptures.—Ed.

WHAT do we mean by the word *exhortation*? Much depends in this instance, as, indeed, in all others, on affixing Scriptural ideas to Scriptural words. The current acceptance of this term must, like all others, be ascertained from an examination of all the passages where it is found. From a careful examination of these it will appear, that in the primitive age, the term *preaching*, in its full import, comprehended *testifying* and *exhorting*. Acts ii. 40, "With many other words did Peter testify and exhort, saying, Save yourselves from this perverse generation." To testify, is to adduce testimony or evidence in proof of the proposition; to exhort is to persuade, beseech, or excite persons to act in accordance with the truth, or fact, stated in the proposition. *Teaching* implied also the explanation, elucidation, and development of the meaning of a fact, a term, a parable, or a prophecy, and is also connected with exhortation. Hence preachers and teachers are occasionally in the practice of exhortation.

But that which is appropriately called *exhortation*, must be distinguished from teaching and preaching as a distinct and separate work. "He who exhorts," says Paul, "let him exhort." The exhortations which the Apostles delivered were to excite to obedience. They consisted of arguments, expostulations, and motives, addressed to the understanding, will, and affections, to move them in accordance with the gospel.

To prophecy was to speak by inspiration—to edify Christians by new oracles, or the exposition and application of those formerly delivered. It does not appear that prophesying and exhorting were the same work. Paul did not use them as synonymous. He contradistinguishes prophesying from exhortation (Rom. xii. 7, 8.) That the prophets and the prophesying mentioned in 1 Cor. xiv. were the same as exhorters and exhortation, does not appear so evident as to authorize the application of Paul's discourse to the Corinthians to the ordinary work of exhortation. The Prophets mentioned in the 12th, 13th, and 14th chapters of 1st Corinthians, were men possessed of spiritual gifts: and by the use of these gifts they edified, exhorted, and comforted the brethren; yet exhortation and prophesying are not the same thing, any more

than the gift of tongue. All are not prophets that word; but all men can exhort others. A were allowed to speak, but they were to "for the spirits of the subject to the prophets."

While, then, we agree that Christians in at proper times, and it may exhort one another authorized to apply the Prophets of Corinth wish to exhort their brethren in assemblies. Those who Prophets were "spirit men possessed of spirit all the brethren in apostles, prophets, or exhorters."

That prophesying did mean explanation of Scripture conceded without implying may expound Scripture the sense of Paul's discourses. All men are animals are not men. All Scripture, but all exhortation are not prophets. exhort, and may be called one sense, but all exhortation are not prophets. We cannot, premises before us, apply to the Prophets in Corinth members of any congregation all in any congregation it their duty to exhort.

Exhortation was a part of the cation of the Jews in worship; and after the Sacred Writings the synagogue gave either a special invitation to those they had any word of exhortation say it." Under this invitation and the Apostles synagogues (Luke iv. As exhortations were practiced either on the portions of or on some others read stood up, calling upon them to obey the divine precept always short and pertinent record could have occupied ten minutes.

The Apostles often Christians this duty. only in the public congregation the daily intercourse of

with one another, that this duty was to be practiced. (Heb. iii. 13.)

We have witnessed many abuses of this privilege. Indeed we have found not a few instances where the time of a congregation was wasted in listening to the most irrelevant and unedifying harangues, called *exhortations*. The brethren thought it was the duty of all to say something; and they spoke like those who were discharging a duty which must be done as necessary to complete the ancient order of things. When a person rises to speak for the sake of speaking, he can seldom edify a congregation. But it is not the duty of any one to speak who has not something to say worth hearing. All cannot be teachers, speakers, or exhorters; there must be some to listen and learn. No one is commanded to speak who cannot edify; for edification is the object. Nobody is all eye, ear, or tongue. "There are many members in one body, but all members have not the same office." All are not exhorters, all are not prophets, all are not apostles.

Experience will soon decide who can speak to edification and comfort. And it is the duty of those who preside to see that this privilege is not abused. If not used it cannot be abused. The principal abuses which we have noticed are the following:—

Doctrinal debates have been introduced under the plea of exhorting one another. A brother rises to give his views of some passage of Scripture. Another supposes he has not got the true meaning of it, and then gives his exposition; the first replies, a third shows his opinion, and in the evening the president decides who was right. Thus the church merges into a debating school.

Denunciations against heretics. A brother rises and bewails the divisions found in Christendom—accuses the Pope, the Episcopalians, Presbyterians, and Methodists; denounces the clergy and the creeds, and refutes the errors of Cerinthus, the Gnostics, or John Calvin. The church listens, and is as much edified as if she heard the wars of the Jews, or the adventures of Telemachus.

Sermons to the unconverted. A brother thinks he ought to exhort sinners to repentance; and instead of edifying the church, addresses Deists, Sceptics,

and all the non-professors, some of whom are not, perhaps, present. This is wholly out of order. It is brethren who are to be exhorted, if the Apostles' doctrine of exhortation is to be our guide. No allusion to spectators is allowable, or in order, when any one exhorts the brethren. Besides, such allusions leads the auditors to suppose that the exhortations are more intended for effect with them than for the benefit of the church.

Disquisitions upon words and phrases. This is the work of a commentator, critic, or translator, rather than an exhorter. Such disquisitions and criticisms are not often called for, even in the labours of those whose business it is to comment on Scripture, much less are they necessary in exhorting men to piety and humanity. Verbal criticisms and disquisitions upon language, unless from literary men, are always disgusting, and injurious to the reputation for good sense of him who indulges in them.

To call debates on the meaning of the Scriptures, denunciations against heresy, sermons to unconverted men, and verbal criticisms and disquisitions, *exhortations*, to Christians is a gross abuse of language. To persuade and induce the brotherhood to love one another, to keep all the commandments of the Saviour, and to follow peace with all men, and holiness, (without which no man shall see the Lord) is the great object of Christian exhortation.

One or two exhortations, if short and pathetic, after the reading of the Holy Oracles and the observance of the ordinances of the church, will generally be both acceptable and useful to the brethren; but the making of exhortation, in its too common acceptation, the business of the day, and inducing every one to take part in it as a necessary duty, appears to us the opposite extreme to having one man licensed to preach, and every other man silenced by law. The reading of the Holy Scriptures, prayer by the brethren, praise and the other acts of worship, in the absence of those who are qualified to edify the church, will be more profitable to the brethren and less injurious to the world, than such abuses of the privilege of exhortation as those before specified. "Let all things be done decently and in order."

ANNIVERSARY OF THE AMERICAN BIBLE U THE PRESENT CONDITION OF THE REVISION

THE condition and prospects of the Revision, naturally awaken solicitude at such a time. The Committee on Versions have met frequently during the past season. Their conferences have been patient, and their deliberations have all referred to the one great object so dear to every member of the Union, and to the measures required to hasten the work. Members of the Final Committee have been consulted. Between them and the officers of the Union there have been almost daily interviews, and this question is a mutual one with us: "*Can we do anything more than we are doing to urge our great work forward, more rapidly, to its completion?*"

Our chief anxiety now, is the apparently slow progress of the Revision. We expected to have Matthew (from Dr. Conant's hands) complete and widely circulated ere this. The Appendix to this Gospel has delayed it. Dr. Conant is working hard—very hard—day and night, that it may come forth in such perfection as will leave little to be done after him; and such as will give to our friends the fullest possible evidence of the thoroughness with which the revision is prosecuted.

The Appendix to Matthew, designed to accompany it in its first issue, is really an Appendix to the entire New Testament. No other of the kind will ever be needed. In this Appendix Dr. Conant classifies every case of the use of the Greek word *baptizo*, not merely where it occurs in the original sacred writings, but also in the writings of Greek authors, so far as they have come down to us. For more than a quarter of a century, he has been collating the examples, as his reading and teaching led him to discover instances of the use of this word. The authors whose testimony is analyzed in this Appendix lived, some of them from 200 to 300 years before Christ, others in the apostolic age, and others still along, down to the close of Greek literature. Dr. Conant is thus enabled to determine its use and meaning beyond a doubt or a peradventure.

This Appendix is designed especially for the millions who read the English language. Every example is fully trans-

lated into English. They may wish to test the quotations and translations at the foot of each page of the and page, and the language the original. So, while the means of criticism reader has the whole in own language. We have of the reviser, that the Matthew, may be confident to be ready for circulation by the first day of

Galatians, by Dr. H. mised by September first arranged to print it with

Mark is so far advanced to issue it in a few months is published, with the ment of the Final Committee

The First Epistle to Paul is prepared for critical examination in the June and July the *Monthly Reporter*.

The Second Epistle to Peter is to appear during the present year, to be followed immediately by the pastoral Letters.

In its eagerness to advance work, the Board has late obligations beyond its means, relying upon the co-operation of friends, and the sacred unpaid membership of the seemed to be already carried was possible, when we language engage the whole of Dr. time, and to compensate lucrative engagements induced to relinquish forcept the few hours a week him for his ordinary University. Besides this, the Board, acting, in July, authorized the on Versions to make arrangements another Hebrew scholar, American universities, to ing forward the work of sion more rapidly. The felt by the Board was the increase of expense. The ments will add £460 per previous liabilities. Yet, liberation, the necessity to all, and the authority, ment of this accurate sch

mously given. The Committee now have the matter in hand. Shall they go forward and perfect the arrangement? It needs but the hearty sympathy and prompt aid of our long tried friends to meet these burdens, and secure by them an immense advantage to the Bible Union.

We wish to hasten the Revision, and at the same time to make it as thorough as possible; and we cannot resist the conviction that the Lord, who has guided us hitherto, directs us in these new openings to go forward. In the case of one of the scholars now at our command, we felt that a refusal on our part would have been a refusal to improve a providential blessing. Its improvement would be a lasting benefit.

But our resources need to be immediately increased. Our treasury has been constantly overdrawn through the Summer months, and is now overdrawn nearly £200. It will require but little aid from each of our numerous friends

to make up this want, and keep all the wheels in motion. Our revisers must have their daily bread. Our printers cannot work without money. Our binders come every month for *their* compensation. Book publishers who have, by their agents, procured works from every corner of Europe to aid us, must be paid; and there is now due, for a recent very rare collection, about £120.

We now seem almost to be sweeping within the gates, to the possession of the great boon so long and so anxiously anticipated. Never before were we so near to the acquisition, in our own language, of a purer transcript of the Sacred Oracles. Help us, brethren, in this hour of hope! Help us in this toil! Help us *now*! For now we do greatly need your help. If only half the aid which each one is easily able to render were sent to us, our hearts would be lightened, and every department of the enterprise will advance with increased rapidity.

"THE BLIND IS DOWN."

So said a little girl whose father was speaking to her about the all-seeing eye of God. In the simplicity of her soul she thought, and to her earthly parent gave the utterance—"God cannot see me now, father, because the blind is down." The expression was simple, child-like, suggestive, and instructive. Children sometimes say very beautiful things. One who was asked about the greatness of God, said, "He is so large that the heaven of heavens cannot contain him, and he is so little that he can dwell in my heart." Another who was asked what the stars were, said, "They were little holes in the sky, to let God's glory through." But to revert to our heading. What darkness and blindness abound! There are many of the inhabitants of the world who act as though their understandings were darkened, and there appears to be no light in them. And of others it may be said, "If the light that is in them be darkness, how great is that darkness." Are there any who use the language of Eliphaz, in charging Job with saying—"How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not?" How solemn is the thought, that

the eye of God is constantly upon us! And though clouds and darkness are round about his throne, all the thoughts and affections of the children of men are exposed to his view. Such a simple thing as a window blind might conceal vice, and even murder, from the mind of man; but it is not so with Him of whom the poet has said,

"Almighty God! thy piercing eye
Strikes through the shades of night;
And our most secret actions lie
All open to thy sight."

God looketh upon the earth, and it trembleth; and he toucheth the hills, and they smoke; and in his presence they melt like wax. And before him the heavens are unclean.

We will now endeavor to notice a few of those characters who act as though they believed "the blind is down."

Are there no wolves in sheep's clothing? Look at that dangerous man with his two faces and his double tongue. What a miserable man! He is false to himself, and false to his friends. He smiles when he should frown, and frowns when he should smile. What a smooth tongue he has! How interesting, gentle, and kind he appears. What tricks

he plays with others, and what a wreck he makes of himself. His professions are all based upon a false foundation. He is a man in a mask. When full of wicked designs, he appears the most loving. He strikes a bargain with evil, and calls it good. When he enters the house of the Lord, his mission appears to be, to deceive the very elect. He is a living death, and must often abhor himself. He has lost all self-respect; he knows what condemns him, and looking through the disturbed medium of his own selfishness and wickedness, he endeavors to believe that all men are as bad as himself. His character is a blot, his language a lie, his heart a sink-pool for the worst of vices, while his lips are tipped with the semblance of truth. Poor, wretched mortal of gilded corruption; he acts as though he thought *the blind is down*.

See Mr. Fair's speech: how bland and obliging he is; with what ease and gracefulness he makes his promises. His words are as sweet as honey, and as smooth as oil. From such an exterior, who would not think that all was fair within? Mark that man; he is empty, hollow, and treacherous. He has deceived many by his fair promises. He will agree with two opposite parties; his motto is, that when at Rome he must do as Rome does. He often flatters himself that he is pleasing everybody. His propositions or suggestions appear to be very just, and he often seems to be actuated only for the good of others. He modulates his tones; he believes in the winning power of soft and gentle words. Beware of him; he will speak kindly to your face, and stab you in the back. Like the poor child, such a man acts as though he believed *the blind is down*.

We now speak to Mr. Make-excuse. "We did not see you at the lecture last evening." "Well, no," he exclaims, "I fully intended to be there, but a friend called upon me at the time, and I could not come." My friend, the blind is not down. We speak to Bro. A. or B. and tell him that we had a very interesting meeting on the Lord's day morning. We remark, too, upon the excellency of the addresses delivered, and how we felt our hearts to glow with unearthly fire while the Saviour's love and death were the themes of those who spoke. "Where were you, my brother?" And

the answer may be, "I felt rather unwell, and could not attend." To many of such it might be said, "Do not forget the blind is not down." Brethren, we write in love and affection, and we conjure you not to let anything short of absolute necessity keep you from the church. Be always ready to prove your love to Zion's King, by meeting with those who break the bread in memory of the body, and who drink of the fruit of the vine in memory of his blood. In the name of the Man of Calvary, let us have no excuses. We must all give an account. There is nothing which can hide us from the glance of God. It is impossible for *the blind to be down*.

"Yes, dear," exclaims Miss Talkative, who is speaking to a younger friend, "we are going to Mr. A.'s to drink tea. It will be so pleasant; they are very nice people indeed. But let me caution you a little. As I have said, they are nice people, but you must be very particular what you say before Mrs. A. for she is very much disposed to talk to others; so unless you are very careful what you say, you will very likely hear of it again. I only give you a word of caution, and be sure and do not say a word to her daughter. I hear she is rather clever, but I think she is very dangerous; so be careful, that's a dear." "I think," exclaims the uninitiated, "I would rather not go." "Oh, nonsense," exclaims Miss Talkative, "go, by all means, and you may depend upon it we shall enjoy ourselves." They desire and meet with a hearty welcome, an excellent repast is provided, and every effort is made to please and make them comfortable. But soon the work of detraction commences. Miss Talkative has quite forgotten all the rules of social propriety, and making herself by far the most conspicuous of the company, she feels perfectly free, in rather a loud tone, to express her judgment upon the talents and deficiencies of absent friends. Mrs. B. is disposed of quickly, as one of the proudest of her sex. Mrs. C. is cold, lifeless, and has no mind of her own. Mr. D. is a dandy, and Mrs. E. is a doll. Mr. F. is a brutish man, and ought not to be tolerated. Miss G. is all affectation, and her parents are as bad; "in fact," exclaims Miss Talkative, "they have spoilt their child." Here the generous hostess kindly asks Miss Talkative, "Have I

not seen you with them all ; and have they not treated you as a friend ; and would they not now ? I cannot but express my regret that you should have spoken of them in such an objectionable manner, and I think it would be more profitable to all present if some other subject were to form the topic of our conversation, for I must, even at the expense of being considered rude, affirm that I have found all the parties named to be very different from the opinions which have been expressed." Miss Talkative is somewhat perplexed. In many respects there is much in her character to admire, but this is her failing, and she belongs to that class who act as though *the blind is down*.

When we hear extravagant descriptions, everything is magnified. "I never saw it rain so hard before," exclaims one. "Oh ! the flakes of snow were as large as your hand." "This is the hottest day I ever knew," or, "this is the coldest." By such persons scarcely anything is referred to as it is. Twenty will be spoken of as forty, and an insignificant part as the half, or the whole. Defects in character are magnified, or, as the prejudice may bias, virtues are too highly extolled. From such parties it is next to impossible to get at the real truth. Let us not forget that the truth, the whole truth, and nothing but the truth, must be spoken, and that for every word we shall have to give an account.

"Yes ! yes ! you may depend upon it it is true," exclaims Mr. Talebearer, "I have heard it more than once ; you may depend upon it that it was said, and he will get himself into trouble for having said it. How shameful it is," continues this Mr. Talebearer, "to speak against persons in their absence ; he ought to have known better. I am told it in confidence, that he has been speaking evil of Mr. K. and of Mr. L. but be sure and do not say a word about it. I suppose it will be revealed in time, and then what a hubbub there will be ; but do not mention it to any one that you have heard a word from me, for I do not intend to have anything to do with it." Ah ! Mr. Talebearer, you are a miserable and very dangerous man—you have already done much mischief—you have not only said what you have heard, but you have tinged it with your foolish and wicked suspicions. Are

there no talebearers who act as though the blind was down ? Be careful, for the weal or woe of thy brother or thy sister may be in thy hands ; and never forget, that in offending one of the little ones you may offend Jesus. How quietly Mr. Talebearer sits ; his ears are wide open, and he drinks the whole draughts of slander, and to some statements which may have no foundation in truth, he exclaims, "Impossible ; is it really so ? It is worse than one could have expected. You surprise me, Mr. B." He (the talebearer) then utters a depreciating hint or two, which serve as pegs, upon which Mr. B. makes a few other remarks, and the poor talebearer treasures up all these falsehoods until his soul is full. He is heavily laden with misrepresentations and slander. Against his own wish or will he feeds upon deception. He has admitted a demon into his soul, and his spirit is burdened with all manner of abomination. Both are wrong—the talebearer and the talehearer. They have acted a disgraceful part—they have both deprived themselves of righteous judgment—they have estranged themselves from their best friends—they have been mutually at work in the dark, stabbing those who had neither the means of defence nor of explanation—they have acted as though they thought the blind was down. Surely it did not strike them that they were committing a grievous sin beneath the direct and piercing eye of God.

Young men, beloved in the Lord, beware ! This is a sinful world. The spirit of evil is abroad in the earth—temptations strong and powerful may present themselves. Pleasure, with her bland smile, may try to fascinate you from the path of virtue. Riches may allure. The world, the flesh, and the Devil may combine to involve you in ruin. Beware ! The gin palace is a licensed man-trap—the theatre may throw open its doors—the ball-room may glare with its attractive light—bewitching music may lead you astray, and false and fallen women may strive to lead you down to the chamber of death, and to the gates of hell. Should any, or all these temptations beset your pathway, do not act as though you believed *the blind is down* ; but remember the words, "Thou, God, seest me." Shun the evil and escape for your life. I have heard of a father

who was stealing corn ; but before he did so he looked all around, and seeing no one, he thought the way was clear ; his little boy, however, reminded him that he had not looked up ; he did so, and thought "Thou, God, seest me," and he went home a wiser and a better man. When he looked up he felt that *the blind was not down*.

Some time ago, a father told his little boy to carry a parcel, and leave it at a house on his way to the Sabbath school. To which the boy replied : "Father, I cannot on this day." "Oh ! never mind," exclaimed the father, "put it in your pocket, nobody will see it." To which the lad replied : "Aye, but father, God can see into my pocket." How full of teaching are these simple and truthful sayings !

The spirit of selfishness often leads to habits and phrases which invariably bring leanness into the soul. There are some very rich persons who are almost always pleading poverty. Ask them to give to a good and commendable object, and they will tell you they cannot afford it. They never recognize that divine truth, that "He who giveth to the poor, lendeth to the Lord." We do not mean to charge those persons who, when they speak of their poverty without being poor, of telling falsehoods with an intention to injure ; but we have heard quite enough of such conversations to feel ourselves justified in condemning them. Selfishness often prompts to falsehood—it dries up the generous feelings of the soul. The spirit of benevolence dies. A strange disposition to obtain money is excited, and there are many who speak about their estate as though God heard them not. What they say is not said in the light of the judgment-day. Such persons belong to those who act as though, with the simple child, they believed *the blind was drawn*.

In the infinite wisdom of His eternal

purpose, God hath wisely and lovingly concealed many things from us ; but it is impossible for us to conceal anything from Him. He is light, and in him is no darkness. Though clouds and darkness are round about His throne, they hide us not from the glance of His eye. Betwixt His Spirit and our spirits nothing can intervene, and we can only worship Him aright by doing so in spirit and in truth. The inspired writer said : "Whither shall I go from thy Spirit ? Or, whither shall I flee from thy presence ? If I ascend up into heaven, thou art there : if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea ; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me ; even the night shall be light about me : yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee." What a mercy it is that God can see us, and that he knows us altogether. Does not this conviction make the sinner stand in awe, while the humble believer feels self-condemned ? With a cherished sin there can be no secret prayer. The soul which persists in a course of wrong doing, may deceive both the church and the world ; but it can enjoy no real communion with God. Sin throws its gloomy shadows over all the prospects of the soul, and that spirit which might have been beautiful for the habitation of the Holy One, becomes a desolation and dreary home for serpents, and adders, and unclean birds, Thanks be unto God for His unspeakable gift. We are children of the kingdom, and heirs of immortal glory. Through Jesus we are living and hoping for pleasures which are eternal, and for joys which shall never pass away.

London.

J. I.

OPEN COUNCIL

AMERICAN CLERICALISM.

From this inland town of our mighty land, I send you a few words on a subject which has been weighing on my mind. Being quite alone here, I have always looked for the arrival of the *Harbinger*

with joy, because it reports the progress of the truth of God. Unable to assist this great work, it has been constantly on my heart, and I have rejoiced as I read of the increasing power of the British churches. But America has, I confess, been the place to which my thoughts have chiefly turned,

with fixed feelings of fear and hope. Fear, because I dreaded lest the rapid progress and great prosperity of our churches there, should produce the same sad results so often witnessed in the history of reformation; hope, because I trusted that the faithful teachings of men who were not hirelings, and therefore free to rebuke and exhort according to the Scriptures, would restrain evil tendencies, and preserve the church as pure as we can hope for in this dark world. It was, then, with great pain that I read Bro. Butler's letters, especially his last in reply to Bro. Coles.

Bro. B. evidently feels that he has no scriptural arguments on his side, and therefore very prudently avoids argument altogether. Yet not quite. In the beginning of his letter he has one *hence*. What does it connect? "The Scriptures are silent about locating and sustaining a brother to preach; *hence* this practice is not condemned." *Hence* also every other ecclesiastical absurdity not mentioned in Scripture is not condemned. I will not, however, trouble you with any remarks intended to refute the statements of the letter, but will, if you permit, shew cause why the system of paid pastors is, and must be, highly injurious.

Young men chosen for this office are sent to a college to be trained in certain branches of learning. The majority of these never become either learned men or deep thinkers. They are put into a position which, if it is to exist at all, requires both originality and extensive learning, and they feel that they have to assume what they do not possess. Hence clerical presumption, error, and bigotry. They are often inferior to members of the churches over which they preside in solidity of judgment and depth of piety, and yet they are the fountain of all teaching and exhortation. Separated from the usual duties of life, they are ignorant of its temptations, cares, and sorrows, and are therefore unfit to warn and comfort. Who has not felt, that the monitory voice, or the cheering encouragement of a MAN who has passed through the weary struggle of daily life, is worth a thousand made-up discourses on promises or threatenings, by a newly-fledged graduate, whose life has been spent among Arcadian bowers, Greek politics, or Roman victories? Far be it from me to despise true learning, or to undervalue the advantages resulting from an intimate acquaintance with the wondrous productions of the great of old, but I cannot admit that such knowledge can ever supply the lack of deep, personal acquaintance with God, as revealed in Christ, and that heartfelt reliance on his faithfulness, love, and power, which are only learnt amidst the pruning cares and vicissitudes of life's pil-

grimage. While, therefore, learning is esteemed valuable, let it be put in the same rank in the qualifications of Christian pastors in which Paul put it.

Again, the support of the paid pastor will chiefly fall on some of the wealthy members. Do we not all well know the consequences? Is the wealthy Mr. B. a spirit merchant? The parson drinks wine, and looks coldly on abstinents. Does Mrs. B. dress extravagantly, and lead others astray? The pulpit is dumb, and certain chapters are carefully avoided, lest they should offend pride and vanity. But it would be waste of time to shew examples of truckling to the faults of those on whom pay principally depends, since from the very nature of the present state of affairs it will happen. Now what an awful picture does this present. With what favor can God look on such a man or such a church? Will not their prayers be mockeries, and their efforts unblessed?

Have we not held and taught as a people, that the popular preacher's exquisite rhetoric, and the beautiful harmony of the practiced choir, and the elegant adornments, interior and exterior, of the highly finished chapel, are often in the sight of Heaven as the loathsome development of human vanity and sin? When, then, I read one of ourselves speaking of building "*attractive houses for the habitation of God*," my soul sinks within me. Brethren of America, has it come to this? Have ye yet filled your poor with bread, and covered the earth with missionaries, that you hear the world's Saviour and Lover order such investments as these? Shall it be said of you, too, that you thought God dwelt in temples of stone, while you have forgotten, nay, refused to seek for Him the living temples of redeemed, purified, and loving human hearts? Have you shown your reverence for Messiah, when, after thirty years of great success, you have hardly carried His name beyond your own land? If this cold state is to be perpetuated, the paid pastor system will do it effectually. But will no woe be visited upon those who refuse obedience to the Great Lord's last solemn command? The woes, agonies, and groans of a perishing world are ascending to Heaven, and are heard by Him whose eyes search all hearts, and who knows those who sigh and weep for the destruction of man.

It is with deep pain that I pen these lines, but the letter of Bro. Butler has troubled me greatly. Have our brethren in America forgotten the Great Laborer's address to the Ephesian elders, and the 12th and 14th chapters of 1 Cor.?

Christendom is now groaning under the influence of a bigoted and persecuting priesthood. From the day when the priests

procured the Lord's death, because he would take away their position, to this age, wherever this dangerous class distinction has obtained, they have been faithful to the instincts of their profession. Exceptions there are, of course; but Protestant or Papist, Episcopalian or Wesleyan, Baptist or Pædobaptist, this has been the rule. Shall we, against Scripture, reason, and the experience of ages, create such an order of our own will? Shall we exchange the simple, but weighty instruction of the experienced Christian, for the elaborated essay of the popular preacher? Shall we, too, say that the Statute Book of the Kingdom of Heaven is silent on a matter of the deepest practical moment, and leaves it to this ignorance and folly of man? Such a doctrine is very unpopular in certain schools. I thought we had escaped it.

Deeply convinced that the directions of the Holy Spirit, emanating from infinite love and wisdom, are fully suited to the wants of the church, and are given to preserve her from the dangers to which she is exposed, I would solemnly urge on our American brethren the fearful responsibility they are incurring, by altering the ancient laws, and appointing themselves a legislative council in the Kingdom of God. Before I heard of them I had learned from the Book of God, that the one-man system was opposed to its plain directions and its spirit. I was delighted when I found kindred minds, and yet more delighted with the information I obtained from their works—especially those of Bro. Campbell. I cannot believe that he approves of these things, and would hear his opinions with great respect. But if clericalism is to reign amongst us, I feel that the Reformation is at an end, and that the earnest well-wish-

ers for man must again hang down their heads in the bitterness of disappointment.

Wm. Cox.

Kyneton, Victoria, Aug. 24, 1860.

THE KINGDOM OF GOD.

IN the *B. M. Harbinger* for October last I read an answer of D. K. to E. E. Swansea, shewing when the Kingdom of God commenced, which, according to his judgment, was at the day of Pentecost. If it is not contrary to your practice, I should feel much indebted, if you would insert this question.

How are we to understand the Lord's teaching in Luke xxi. 25-30? He connects His coming as *Son of Man* in a cloud with power and great glory, with signs in the Sun, Moon, and stars—distress of nations, men's hearts failing for looking after those things which are coming upon the earth—for the powers of heaven shall be shaken, and *then* shall they see him come. Addressing His disciples, He continues—"When these things begin to pass, then look up, and lift up your heads, for your redemption (redemption from what?) draweth nigh." In the parable following, of the fig-tree, alluding, I judge, to the same period of time, He says—"So likewise ye, when ye see these things come to pass, know ye that the *kingdom of God is nigh at hand*."

Did these signs, &c. precede the day of Pentecost? Did men see the Son of Man come in a cloud with power and great glory? Did the disciples thus know that the Kingdom of God was nigh at hand?

E. PALETHORPE.

Claremont House, Combe Down,
near Bath, October 22, 1860.

QUERY AND REPLY.

THE CHURCH: ITS COMMENCEMENT AND GOVERNMENT.

IN continuing our notice of this subject, we can only reply in very general terms to the several communications which we have recently received. It is thought by some, that as John the Baptist came to prepare a people for the Lord, and as multitudes from Jerusalem, Judea, and the country round about, went out to be immersed by him in the Jordan, that he was very successful in thus preparing a large congregation who were ready to welcome the long-expected Messiah when he should appear in their midst. But what are the facts of the case? He came to his own land, and his own people (as a nation) did

not receive him; but to as many as received him, believing in his name, he granted the privilege of being the children of God; who derive their birth, not from blood, nor from the desire of the flesh, nor from the will of man, but from the will of God.

John received his commission from heaven, and was sent to the Jews only, who, as a people, had made void the law of Moses by their traditions; and therefore, had sinned against God in a sense and manner which none of the then Gentile nations could possibly do. Now the commission of John was, to proclaim the baptism of repentance for the remission of sins. But this could not be Christian baptism, for it was not baptism into the name of the Fa-

ther, Son, and Holy Spirit; and, moreover, it was restricted to the Jews. Those who accepted the conditions were pardoned, and entered into a state of righteousness or justification. In every dispensation of mercy, the forgiveness of sin has invariably been realized through some act of obedience on the part of the believing penitent. The instances of forgiveness on the part of the Saviour personally, can scarcely be regarded as exceptions to this rule. And Jesus is still the Author of the present and the eternal salvation to those who obey him.

It would seem that only some few of John's disciples became followers of Jesus previous to his crucifixion, and these received him as the Son of God, and the Great Teacher whose advent they had so long expected. The question has been asked, whether any females were baptized by John? We cannot positively affirm that there were, though it is very probable, for we read that the number of those who faithfully adhered to the Lord, after his resurrection and ascension, were about one hundred and twenty, some of whom we are certain were women. And these were all assembled together on the day of Pentecost, and were filled with the Holy Spirit (Acts ii.) Here, then, we have the nucleus of our Lord's kingdom—the commencement of the body of Christ—the temple of the Holy Spirit, and the dwelling-place of the Most High—the church of the living God. This community was composed entirely of the seed of Abraham, for there was not a single Gentile among them. Now this was the appointed medium through which the truth was to flow to all the nations of the earth. This was the boundary from which the apostolic commission was to take effect—"Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized, shall be saved." There were no persons, even in Jerusalem, (whether they might have been baptized by John or not) who could now be united to the body of Christ, without submitting to these conditions. This, then, was the commencement of the new creation. The truly obedient were "created anew in Christ Jesus." "If any man be in Christ, he is a new creature." Great additions were made to this small congregation on the day of Pentecost; and while all were pardoned and justified on entering the kingdom, and ample means provided for their instruction and government under Christ, yet they were remarkably prejudiced against many of the truths which Jesus had propounded. But the Holy Spirit was given to the Apostles, "to bring all things to their remembrance, whatsoever he had said, and to shew them things to come." "They were all gradually taught of God." Supernatural

gifts and endowments were bestowed upon the Apostles, for the instruction and guidance, the comfort and perfection, of the disciples. What Jesus had declared, "The kingdom of God is within you," was fully demonstrated by the teaching of these inspired men. The legislation of Christ was for the heart and conscience, the understanding and will, the motives and affections. As human laws cannot do this, no legislation of man can be binding upon the church of God. "Make the tree good, and the fruit will be good also."

Extraordinary gifts were at first bestowed in order to establish and perfect the truth and institutions of Christ; and this work being accomplished, these miraculous powers were withdrawn, and the propagation of the Gospel entrusted for all time with those whose hearts have been touched by the truth of God's Word, and whose lives are devoted to His service. Hence we have men amongst us of very limited education, and of still less worldly influence, who have been led to understand and appreciate the facts, commands, and promises of the Bible, and who have been instrumental in raising up churches which are built upon the sure foundation of the Prophets and Apostles. Jesus, the Christ, being the chief corner stone. The government of these communities is vested in the Redeemer himself, and, whilst absent, His laws are embodied in Holy Writ, and printed in the hearts of His people. "He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." We thus see the perfect character of the Christian system, and the provision which is made for its prosperity and perpetuity. The officers of the church are pastors or overseers, deacons, and evangelists, who, in the providence of God, through the influence of His truth, and the Spirit of the Great Head of the Church, are raised up, gifted and qualified for their respective positions. When these persons appear in the body, as faithful and intelligent laborers, tried men of the Lord, they should be thankfully recognized as overseers in the church of God. The Bible does not sanction the "one man system" which prevails so much in the present day. The Apostles ordained elders in every church; and the Holy Spirit, speaking through Peter to the strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, says, "The elders who are among you I exhort, who am also an elder, and a witness of the sufferings of Christ: feed the flock of God which is with you, exercising the overseer's office not by constraint, but willingly; neither for the sake of sordid gain, but from good disposition" (1 Pet. v. 1-10.) J. W.

REVIEWS, NOTES ON PASSING EVENTS, CORRESPONDENCE, &c

LAST year, once and again, the section of the *B. M. Harbinger*, under our care, was devoted to the "*Revival Movement*" then in progress. Just at this time attention is called to a revival of another kind—shall we call it *A Revival of Infidelity*? To do so would be scarcely correct, for we do not believe that Infidelity itself is revived. Let us then rather speak of a revival of Infidel organization and advocacy. The Lord of the Infidels has raised up for them a few pastors after his own heart—bold and defiant men, who are making terrible fuss just now, so that lecturing and debating are looking up in their camp.

'Tis intended to devote a few pages now and then to this movement, that the readers may know its character and progress, and as some stirring things have been recently said and done, we shall do so this month. D. KING.

DEBATE IN LIVERPOOL

DURING the last month Mr. Bradlaugh (known as "Iconoclast") has been made to some extent to feel the power of truth by J. Rutherford, who, a few years back, did battle with Mr. Holyoake. The portion of Mr. Rutherford's opening speech which we can find room for, will repay for the time spent in reading it.

"The question that forms the subject of our discussion to-night is, 'Are the doctrines and precepts of Christianity, as taught in the New Testament, calculated to benefit humanity or not?' Christianity comes to win men's opinions, not to coerce, and it makes no appeal other than to the intellect and intuitions of the soul. This question can be proved by three kinds of evidence going to its adaptation to the wants of the soul—the external, going to the history of Christianity—the internal, going to its adaptations of its several parts to each other, and the experimental. The question under any of these aspects, is eminently practical and simple. As regards the internal evidence to those who have experienced the general influence of the religion of Jesus upon their hearts, it is like asking if the Sun's light and heat are calculated to benefit humanity; the religion of Christ is to such, their souls, moral sun. As to the external evidence

which it affords, no honest independent student of history can fail to recognize the mighty influence which Christianity has exercised upon the human race; and he will be a rash man who asserts that that influence has been for evil. At the same time, considering the different forms that opinion assumes, one is curious to know what, in the opinion of a Secularist, is a benefit to humanity. This so, we had better see if we are agreed upon the test to be applied—the ell-wand with which we are to measure and ascertain this benefit. Is it, then, a benefit to have no consciousness of a divine and infinite intelligence? To be obliged to look on your fellow beings as so many bits of animated dust? To have no higher standard of morality than each man's sense of what is useful. To be freed from any sense of responsibility to the Creator and Ruler of all? To owe no other duty to society than that which law demands and caprice dictates? To be assured that there is no hell for the finally impenitent; no heaven for the spiritually renovated? To abrogate the marriage law, and allow people to herd together in some parallelogrammatic paradise like so many cattle? To rob them of a safe guide in life, and a sure hope in death? If these be the Secularists' ideas of benefiting humanity, then, sir, I certainly say that Christianity has no such benefits to confer. But if it be to give the loftiest conceptions of the character of God and the destiny of man; to stimulate to the noblest and most disinterested endeavours to benefit our fellows; to give liberty to the captives, and the opening of the prison doors to those that are bound; to stimulate material development, and encourage intellectual effort; to not only aid art, science, and philosophy, but consecrate them to the noblest ends: to cement friendship, increase patriotism, pull down the partitions that separate men, and invite them into one great family; to console men amid the troubles of the present life, and to prepare them for another and higher; then, sir, I maintain that Christianity in its principles, mission, and hopes, is a benefit to humanity. I say that not only is Christianity calculated to do all this, but that it has done it. To deal with it apart from its more spiritual and moral efficacy, I say that national life, is the direct ratio of Christian life, and that where the latter is purest and strongest there you will find the greatest political vigour and progress. To prove this, if you map out the world in its relations to a pure Christianity, you will find that in exact proportion to its dissemination and existence will you

discover pre-eminence in the varied departments of morale, science, social laws, intellectual life, and material and political advancement. So far for a general statement; let us reduce it to a particular application. Take a bird's eye view of Europe. Turkey is rapidly passing into a stage of decomposition, which its diplomatic and military doctors find it very difficult to arrest. Russia, with her vast territory and native serfs, labouring under the same deprivation—a false religion—has no, strictly speaking, national existence—has no literature. Austria, that heterogeneous and pie-bald empire, represents nothing at present but impending ruin; the only bright star in her dark mass being Hungary, whose Protestantism alone has secured her the exceptional position. In Italy the tree of liberty has at length taken root, being transplanted from the soil once watered by the blood of Albigenes and Waldenses. Luther's fatherland has at least enlarged the domain of thought, and presented, perhaps, the largest and most valuable accessions to the literature of the world; while the land of Zwinglius and Farel, amid the fastnesses of its "everlasting hills," still preserves the cradle and abiding place of freedom. And of England, our own England, "land of the brave and the free," which, with all her faults, I love—what shall I say? To what shall we attribute the position of our native land, first as she is among the nations of the earth? To what but to the unrestricted possession of that Book which Wickliffe opened, and for which Latimer and Ridley died; giving birth, as it did, to those eternal principles of truth, justice, wisdom, and freedom of which Milton sung, and for the permanent establishment of which Cromwell drew his sword? Sir, to these principles, indebted as we are for them to Christianity, shall we cling, as to the sheet anchor of our existence and moral well-being, until, perhaps, it suits the philanthropy of Mr Bradlaugh and his friends to supply us with better. I think, Sir, that Mr. Bradlaugh, in assuming the task of disaffecting us towards Christianity, has undertaken one that he will find a difficulty in accomplishing. I strongly suspect that it is beyond his power to persuade the people whose faith is bound in the Saviour, that that same faith is degrading, and unworthy the recognition of their reason; so long as there are thousands and myriads to testify and show that through its saving and exalting efficacy, they have been raised from a state of mental, moral, and social degradation, in vain will it be for him to establish isolating and dehumanising tendencies against Christianity, because Christian communities, and the natural depravity of man, resist its elevating influences. Christianity,

must be adjudged on its own merits, not from the existence of evils, against which it is continually combatting, and which it was instituted to destroy. The crimes committed in her name Christianity is not responsible for; and though still limited in its operations, externally it is to be weighed by what it has done, and what it aims to do, and not by the slurs and scandals which those who nominally profess it bring upon it. And now having briefly reviewed the general principles and workings of Christianity, let us pass to a brief consideration of its doctrines and their peculiar bearing on our moral and spiritual welfare.

First, then, look at what it teaches us about God. "He is a Spirit, and those who worship him must worship him in spirit and in truth." I approach this part of the subject the more earnestly, because I really believe that a great number of Secularists do not know what Christianity is, that they do not study the New Testament; and I am confident that if they only gave their minds to the doctrines and precepts of Christianity, they would alter their opinions. I know a Secularist who was one while he had not read the Bible, but who, having read the Testament through, said that a book that contained such a code of precepts and morals could not but be divine. I have at present many young men, members of my congregation, who were Secularists, but who, not from debate and argument, but from the reading of the Testament, have been brought to a true knowledge of themselves and God. What an image of God does the Testament reveal to us! Every spot in the universe a sanctuary, and no shrine but a believing, loving heart! "God is a spirit, and they that worship him must worship him in spirit and in truth." * * *

Third: We have even a higher aspect of our Great Father, as presented to us in the New Testament. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life." Here is the perfection of love exemplified. We have been asked what is the great central truth of Christianity? The passage I have quoted for you is the answer. But we are taunted with the dark side of Christianity. If it offers its beatitude it has its punishment. True, we cannot expect the Seraphim without the Demon. Look at the whole school of Christianity, and that instead of an existence ending here we are only preparing ourselves for one to come, to which the poor, and needy, and down-trodden may look with comfort and with hope: and the gift is to all. We have all a common Father. I hold that to be on the ocean without a rudder, a sail, or an oar, is nothing in comparison to the feeling that

in a universe like this you have no Father. I ask you when in the presence of the great calamities of life, you have looked around for solace, and a stay, if this thought has not brought its own relief? Barker may speak of the calm that he experiences since he has got rid of all religious systems; but supposing that we believe he exists in this isolation, is it one to bring him comfort in the day of necessity and trial? Sir James Mackintosh, a man of very great grasp of intellect, was in his last dying hours led to feel this want. He called his daughter to his bed side, and asked her to read. She did so, reading the 14th chapter of John. The dying man clasped his hands and said, "I believe." "In God?" asked the daughter. "In Jesus" was the answer. To my mind it is a consciousness bringing the greater comfort that I have a great Father, who regards and cares for me; this feeling removes the idea of a God from an infinite abstraction, and brings you in contact with a personal friend. Let us examine the image of our God, as seen in the Saviour. Here we find the doctrine, precept, and example of Christianity, all presented. Here we have God looking through a human eye, and weeping over the woes of humanity, sharing their griefs. Here we find, for the first time too, that happiness is to be sought from the heart, and not from external means. Again, mark the way in which the great work was set on foot and advanced. Most of us depend upon extraneous means, and *is triumphe* of the masses for the accomplishment of any great task, but mark the origin and progress of Christianity: from a small stream it became a mighty river, until it has fructified the whole earth. There are those who say they can find Christianity before Christ. Let them prove it. True it is, Christianity has become human systems, but this man has done to further his own ends; but for the effects, evils, and wrongs so produced he is answerable—not Christianity. Christ devoted himself to the redemption of suffering humanity, and voluntarily consecrated himself to his divine mission, which was the rescuing of a fallen humanity. We admire his voluntary consecration of himself to his divine mission, his magnanimity and patience, and the consistency with which, even unto the death, he perfected his work. We admire a Cromwell, a Tell, a Garibaldi; but even on the score of patriotism and devotion, what are they—the heroes and worthies of their several countries, compared to him, who was not alone the moral teacher and regenerator of all nations, but the sacrifice and the victim of the whole world! Why, studying this character, as it is drawn and presented to us in its simplicity, purity, and power, even Rousseau was moved, and said "the

inventor must be a more wonderful character than the hero." The poor fisherman could not invent such a character, they were unequal to the task. How could they have invented doctrines and precepts which should revolutionise the world as Christianity has done? And in what guise did Christianity come? In that of spirituality, that was in every way opposed to the ritualism of the system that preceded it. It taught that God legislates for the soul, and will be "worshipped in spirit and in truth." It came opposed to the formalism of the age. It taught of the secret springs of human action. It held impurity not to consist in eating with unwashed hands, but in the condition of the heart. In this it differed from every creed from Judaism to Heathenism. It sought to prove to the Jews that regeneration consisted in a moral change, and that instead of looking for it—as wrestling prophecy they did—to earthly aid and physical means, they should rather seek for it in a changed heart, mind, and spirit. Christianity, in short, was declared to be an aggressive war upon sense and sin. * * * Looking upon the character of Christ as a whole, its most distinguishing trait is its humility. In this it presents an utter contrariety to all that surrounds it. It stands unique in this characteristic. "God hath appointed me to preach the Gospel to the poor, to preach deliverance to the captives, the restoration of sight to the blind," &c. Singular, too, does he stand in his disinterestedness. He gave the word of life "without money and without price." He did not charge for his lectures or his sermons at two guineas each. (Hisses and counter cheers.) I am not aware that the statement of a fact ought to elicit hissing. And yet by unostentatious means, and through the agency of poor illiterate fishermen, has the religion he founded so increased and extended, that at this day the greatest intellects, as well as the greatest number of the race, bow in reverence to the name of Jesus. Sir, the want of the age and of the day is more soul, more moral force, and there is no religion which can impart this but Christianity; no one who stands forth as the exemplar of such a want but the founder of the Christian religion. In a discussion with Mr Holyoake some years since, he asserted, in speaking on this subject, that there were two Christs in the New Testament—the man who rebuked the Pharisees, and he who took little children in his arms and blessed them. But I say now, as I said then, that we are furnished with but two sides to the same character. He, Sir, is no true man, who has not a frown for the wrong-doer and oppressor, and a cheering word for the suffering. He, Sir, is no true man, who does

not protest against the act of the strong man, and protect the weak ; and the Saviour, being in its true and perfect sense a true man, had his reprimand for the Pharisee, his care for the defenceless and weak, his tear for the afflicted. He, Sir, while amongst us, moved in a lowly sphere of life, preached the Gospel to the poor, and left us a name and an inheritance by which this life may be rendered a blessing, and the future an existence of immortal happiness. I find my time is up, and will therefore conclude by saying, in the terms of the proposition I set out with, that for all the reasons I have so imperfectly put before you, I am justified in maintaining that "the doctrines and precepts of the New Testament are calculated to benefit humanity."

THE BELIEF IN A PERSONAL GOD AND A FUTURE LIFE :

Six Nights Discussion between THOMAS COOPER and JOSEPH BARKER, held in St. George's Hall, Bradford.

THE combatants whose joint production we notice, are both celebrated in their way — remarkable in their antecedents, and their respective positions at present. Cooper has been a Chartist, Orator, and Martyr, and a Lecturer on Infidelity, bordering upon Atheism, but never entirely able to utter the dreadful Nay! During his Infidel days he distinguished himself by a fine literary work, "The Purgatory of Sicides," which we still hope to see in a purified form before the shadows darken around the author. For, though it is a magnificent poem, it is sadly discolored by the pain and wrath, the fear, restlessness, and misery of the doubter. Mr. Cooper, though a self-educated man, is certainly a fine scholar, and combines with great energy of reason, an imagination at least equal to his other powers. This fiery Chartist and philosophic Pantheist of former days, has been restored to his right mind. The Nazarean or Galilean has conquered. Thomas Cooper has been baptized by immersion in the ancient way, on a personal profession of his faith in the Son of the living God, and he is now an earnest preacher of the faith which he once endeavored to destroy.

Of Joseph Barker, what can we say? He has a fame which approaches very close to infamy. Some of our readers will remember when Joseph was a leading minister in the New Connexion of

Methodists, and at that time he defeated Lloyd Jones, Campbell, and some other Sceptics and Socialists, in a very decided manner. When he sunk into a kind of Socinianism, he was fairly defeated by Cooke in Newcastle. When he occupied the platform of the Deist, he was routed by Brewin Grant at Halifax ; and now having returned from America once more—a fiery, flying dragon—a daring, blaspheming Atheist—he has been argumentatively overthrown by Thomas Cooper. So the Infidel lecturer has been transformed into a Baptist preacher, and the Methodist preacher into a magnate of thorough-going Atheism. Barker, though by no means a ripe scholar, has a great mass of miscellaneous information ; and though destitute of philosophic power of thinking, or richness of imagination, has great power of a coarse, surface, popular kind, and remarkable command over the Saxon part of our language. Perhaps there never was a human being so remarkable for self-confidence. He has worn out most of the creeds of Europe, yet during the time that he lived in them, the favored one was truth absolute and eternal ; and his last one, though it leaves him without a Father or a hope, is as glorious as any of the former ! But no human creature can have any confidence in him. It will not surprise us if, in a short time, he should swear by the golden plates of Mormon, or to hear that he dies with these words in his mouth, "There is one God, and Mahomet is his Prophet."

As to the spirit revealed by Barker in his two last debates with Grant and Cooper, it is both difficult and painful to speak. But if any one would see hatred consuming and fiendish—wrath desperate and devouring, rabid and foaming—he need not bring to us the restless hyena or the savage tiger, the heathen savage or the priestly inquisitor ; let him only behold the renegade from Christianity. This man, who once preached benevolence in such dulcet and silvery tones, now exceeds all his dark peers in unbridled ferocity, and howls and raves with imprecations not to be repeated. While on this part of the subject, let not Christian men suppose, that the anger and tempestuous outcries of unbelief, are any proof of full persuasion. Decidedly the contrary. When a man feels that the ground is

not shaking under his feet, and discerns that the sky is not black overhead—when there is rock-like firmness in his convictions—there is dignity in his manner and language. Hence when we find that these men have lost all balance and repose, and are worse than wild beasts in howling and uncleanness, we are driven to the conclusion, that wrath alone is not the spring; but pain, anguish, and fear are mingling their dark waters. God is avenged upon those who deny His existence, or impeach His righteous government; and the Atheist is vainly seeking relief for his own spirit, by wild and passionate, by despairing or blaspheming outcries.

One matter there is which may claim a few minutes discussion before we notice the manner and matter of this debate. What amount of injury can the Atheist accomplish? And in what provinces of life is the evil most likely to be revealed? There are some who suppose that a great number of those who now enjoy the Divine life, may lose their peace in God and forfeit their inheritance. To provide against such an imagined result, they propose to have the uneducated brethren well drilled in historic evidence, and fortified by logical bulwarks against the onslaught, and battering rams of the enemy. We are not among those who suffer much fear in this matter. The bulk of Christian men have neither time, disposition, nor mental discipline for the pursuit of that which is abstruse and recondite. They would be bewildered and lost amid the subtleties of Patristic Fathers and Middle-age Schoolmen, and would not escape much better in balancing historic probabilities. What is it, then, that makes them strong in the Lord, and in the power of his might? It lies here—Christianity is *power* in itself. Bringing to lost and miserable men forgiveness, the Holy Spirit, and everlasting life, it finds response and echo from the moral nature of man. To be reconciled to the God and Father of all through the blood of His dear Son—to be sanctified by the indwelling of the Holy Spirit—to be inspired with a certain and glorious hope of life, victorious over the grave through the resurrection of Him who liveth for ever—to have God around us in providential ramparts, as the mountains are round about Jerusalem

—all this is so sweet, and in the best sense so unearthly, that the weary, laboring man clasps the message to his heart. Deeply in his inmost consciousness he feels that such tidings of ransom, triumph, peace, and immortality never came from any infernal or malignant power, but must have proceeded from a God of infinite and everlasting love. The Jewish rabbins would fain have persuaded the poor man who had recovered his vision, either that he never had been blind, or that he was still blind; and certainly the man who healed him, if he was healed, was a sinner: but in his common sense way he went right to the heart of the matter—"Whether he be a sinner or no, I know not; but one thing I know, that whereas I was blind, I now see." In such practical way does the man in common life feel and reason now. He has been delivered from the dominion of sin, from the fear of death, from the tyranny of the Devil, clothed in those priestly garments which belong to the spiritual church, and his heart and lips filled with a new song; and shall he cast all away, when some bronzed apostle comes from the smoke of the pit to announce to him that God is a phantom, and the next world a coffin?

Nothing of the kind! Our Lord said, "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." Now the brethren who know the Lord, have tried this branch of evidence; they do not *merely* believe, they *know* that Christianity is from God—they have the consciousness of its divinity throned in their heads, dwelling in their hearts, and heaving in all the tides of their being with the music of a better land. Though we have no objection that such brethren should improve their leisure in making themselves acquainted with external bulwarks, yet we are quite persuaded that their present moorings are strong enough to save them in the blast. The principal work which Atheists can accomplish, will consist in hardening and brutalizing the people who have not yet surrendered themselves to the reconciliation of God revealed in Christ. Something must be done to prevent or neutralize their evil work, and the best method of performing our duty is worthy of the most serious consideration.

We promised to say a few words on the manner of this Discussion. Mr. Cooper will not confess that he was overcome by passion. He still insists that he maintained control over his spirit all through the debate. As it would be wrong in us to call in question his sincerity, we accept his statement, and it leads us to the following conclusion. He knew that he was about to encounter a sweep in a very filthy condition, and hence he carried a scot-bag with him, that he might be ready to exchange compliments in kind. And certainly they do grime, smear, and belabor each other very freely; while their respective friends are quite ready to cheer them on—to clap them on the back, crying "Well done, both of you." Lest our readers should suppose that we are inclined to caricature, take a sample. Thus speaks Thomas Cooper:

"Some persons think that I ought to have acted with more dignity; considering the work to be done, I could not think of dignity. I must use language suitable to the occasion. I thought there was something to be done, and as an honest man I determined to do it. It was only to be done in one way. Suppose one has to go over the crossing of a street in London; there is a man standing there with his dirty besom: I want to cross, but the man flourishes his dirty besom, and he has flourished it at all who have attempted to pass him. One exquisitely dressed, looking at him, says, 'My *dear feliwah*, will you allow me to pass?' But the dear fellow gives him a knock with the besom, and fills his mouth with filth. Another comes up and says, 'It is very unphilosophical, that proceeding of yours; you should not use a man in that way'—when the crossing sweeper flourishes his besom and fills his mouth with dirt. Another comes and says, 'I beseech you, in the name of —'; but before he has completed his sentence, his mouth is filled with mud. Now I see that this scavenger will throw his dirt on every one that passes, and that there is only one way to deal with him, and that is to take his dirty besom, knock it about his ears, and make him give way. That is just what I have had to do with Joseph Barker. It is a dirty job, but I have done it, and it does not need to be done again."

As Barker takes some notice of this paragraph, we will furnish the dialogue:—

"BARKER—If he has done his work as a scavenger with a dirty besom, the dirt is certainly from his own premises, and not

from mine. As for the dirty besom, the dirty besom was not mine.

COOPER—It was, and I knocked it about your ears.

BARKER—Mr. Umpire, I would like to be permitted to say my closing words in peace. Thomas Cooper says that he is an Englishman; I can only say that his conduct has not been what I call English, and if he had not told us that he was an Englishman, I should have taken him for a hastyard between a Gipey and a Jew."

Many scenes of this kind occur—not all so gross—but quite as bitter, personal, and vindictive. Thomas Cooper is quite mistaken in supposing the dirty work will not have to be done over again. The next combatant who meets Joseph Barker will have the same unclean labor before him, if he has the stomach for its performance. Brewin Grant, whose weapons are keener than Mr. Cooper's, did the work without shrinking; yet Thomas Cooper still found that it was to be done over again. Holy Scripture announces the fact, that it is vain to try to wash an Ethiopian white; and the Spanish proverb declares, that the shaving of an ass is a great waste of soap-lather. Both witnessses are true, and deserve consideration. We are very doubtful of any good results where compliments of such a character are freely exchanged—where men forget the language of gentlemen, and indulge in the slang of Billingsgate, and brawl as if they were in a cock-pit, or holding a coarse revel in some obscure tavern. Even Michael, the archangel, when he disputed with the Devil about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

And now for the substance of the Discussion. Barker affirmed that a personal God and an immortal life, are fictions of the human mind; there are nowhere any signs or proofs of God and immortality, but everywhere proofs to the contrary; a personal God, the Maker, or even the Governor of the world, and a future life of blessedness for mankind, are great absurdities; the doctrine of an all-perfect God is both palpably false and infinitely immoral; and the only rational and the only moral doctrine is Atheism. Mr. Cooper affirmed that the existence of a personal God, the Maker and Governor of the world, and a future life, are clearly de-

ducible by reason from the facts of the outward world, and of human consciousness. It is but justice to remark, that despite the unseemly brawling and explosions of wrath, (or righteous indignation, as a dear brother was in the habit of calling his passion) Mr. Cooper performed his argumentative work with exceeding power and earnestness. He has a richly furnished mind, and all the readiness and tact necessary for the gladiator in such platform warfare. If the work which devolves upon Christian men in this crisis must be done in such tournaments, there are few men intellectually better qualified than Mr. Cooper. He has been "a man of war from his youth," and is well skilled both in striking and parrying. May God strengthen and bless him in his last but brightest days. Mr. Barker has been all his life famous in the discovery of a "mare's nest." The last one which he has announced by sound of trumpet, is quite a curiosity in its way. In reply to the argument from the design manifest in the mechanism of the universe, Barker declares that contrivance is a proof of *weakness*, not of power, on the part of God. Man, argues Mr. Barker, makes a balloon because he cannot soar into the air, and a ship because he cannot walk on the water—thus confessing his weakness, and gathering power by contrivance; and so God, by contrivance, reveals deficiency in power. Such is the discovery of this erudite man, for which he deserves a diploma now, and fame in all succeeding ages. As Mr. Cooper has said very little on this point, it may be of service to make a few remarks.

1. Greater power cannot be conceived than the power of originating the raw material, causing it to exist by the mere fiat of creative will, and then making or fashioning it by plastic influence—that is, subjecting it to order, and to those rules which we call laws, on account of their uniformity. It would have evidently suited Mr. Barker better if God had left it in the rude chaotic condition, and have created some being to live in it who might have had light without the Sun, and food without the soil, and warmth without the fire; or a being who needed none of these things for subsistence or enjoyment. But Barker being (like Alphonso, King of Castile) not of God's privy council when

he created the universe, had no opportunity of giving him better advice. Alas! for the consequence!! We have our own planet too hot in one region, too cold in another—prolific in poisons in one place, and barren as a stone in another: altogether a badly constructed place, not fit to live in!

2. Be it remembered, that according to the Bible account, which is supported by the traditions of all ancient nations, God has not shut himself out of the circle of created things. He is not the slave of laws, but they are all his willing servants, or effectual vassals; and every intimation of miracle shews, that He reserves within himself the power of coming out from his pavilion at any time, transcending the mediation of second causes in Nature by immediate and majestic working. So far as power is concerned, it is as easy for him to accomplish his objects without the law, as by the law—by strange visible working, as by ancient mechanism and established rule.

3. But Barker is blind to an aspect of the matter which nearly all reflective men can observe, viz. that the impress of mind is on matter, the seal of God on nature, not for the mere purpose of providing us with the productions which sustain life, but to keep us out of the mire of Atheism—to make us feel, amid the sublimities and harmonies of the temple which is seen, that there is a connection, sure and abiding, between the visible and the invisible. The One who liveth for ever shews unto us His eternal power and Godhead by the things which are made. There is not only the *utility* which fills our granaries and storehouses with corn, and wine and oil for material fulness, but the *GLORY* which is ethereal, nourishing the idealism of man, and the gleams of spiritual radiance, and voices of heavenly music, which speak directly to the spirit on behalf of God, and remain in the inmost consciousness of man. The gentleman is one of that blind company judged by Merlin, "Who judge all nature from her feet of clay, without the will to lift their eyes and see her god-like head crowned with spiritual fire, and touching other worlds." May we rather be of the number of those who "consider the work of the Lord, and the operation of his hands."

4. We might suppose from Barker's

reasoning, that God was contriving and designing to meet his own necessities. Is it to feed him that we have rain, sunshine, and electricity combining their forces on the face of the earth, until she clothes her fields in gold, and drapes her woods in purple? Does he require the grain and the fruit? Nay, "if he were hungry he would not tell us, for the earth is his, and the cattle upon a thousand hills;" but all are delivered in trust to man, that he may enjoy, interpret, and worship. It is for him the visible chief in creation, to gather up into his spirit the grace and glory which are spread on sea and shore, over mountain and forest, and in his representative character give articulate voice to the wonderfulness, the wealth, variety and beauty scattered in such profusion by him who abideth for ever.

5. If we had a world, or system of things, such as Joseph Barker has had his foolish dream about, the Atheists would be more brutal and clamorous than ever. They would be quite ready to cry until they were hoarse—"This rude state of things from God! Why it is inferior to our own works! Where is the wondrous architecture, the smooth-working mechanism, the rich coloring which even we mortals can reveal in our own works? It may have existed from eternity, or have grown by necessity, but there is no Intelligent Personal God behind it."

6. But Joseph was mistaken even in the first of his affirmations, that respecting man. Contrivance is not weakness even on the part of man. On the contrary, it manifests both power of intellect and power of will—force of character allied with mental intelligence. It is one of the attributes or signs whereby his regal power, his supremacy and headship among visible things, as one made in the image of God, is revealed; for in this, in his measure as a finite being, he reflects the intelligence of the One who is infinite. We certainly discover by the labor man has in working out his plans, and giving his contrivances a body, that he is not a god, or he would only require to speak and the elements would obey him; but we do not find weakness in the slow process by which he embodies and realizes his designs. We rather discover his methodized God-given power, and its gradual evolution in surmounting

and subduing refractory matter, in his true and most efficient training in the school where the Lord of life gives wisdom and strength. Joseph should have told us, by way of crowning his absurdity, that the brutes are *stronger* than man, inasmuch as they have no mental contrivance, but merely follow blind instinct. They manifest their power by submission to the elements, and man reveals his *weakness* by yoking them to his chariot of advancement, and subduing them entirely to his will.

On the argument *a priori*, we have little to say, except that, however sound it may be, it requires more abstraction of mind than the masses of the people are able to command. If they are to be provided with food, we must do it in the concrete world, and deal very sparingly with metaphysics. But if any one would see that famous argument in a compact form, he must look into Moses Lowman rather than into Gillespie or Dr. Samuel Clarke.

The writer of this notice wishes to cease using the "we" of the reviewer for a minute, because he knows not whether he can speak for his brethren on a certain point; hence he will only speak for himself. His opinion is, that to gather a mass of people together, and hold before them a discussion as to whether the Almighty is in existence, is a TREMENDOUS BUSINESS. He trusts that he will never be found on a platform either on one side or the other. He is sure that God requires no such championship, and is not willing to render it to the Devil.

SECULARISM IN BIRMINGHAM

BIRMINGHAM has been for some years either without an Infidel association, or with one so small and weakly, that it has kept itself entirely out of sight. But a few months back, Joseph Barker and "Iconoclast" came here to pour forth blasphemy and collect pence, and the effect has been, that the Secularist party is revived. Not that it is either numerous or strong, but, roused from a long sleep, it has become a little fussy. Accordingly, we find the following in Joseph Barker's "*National Reformer*" (so he insists upon calling his paper, though he must be aware that *Deformer* is the proper word to employ):—

"AN APPOINTED MINISTER TO THE SECULARIST CONGREGATION.—I take this opportunity of informing the friends of Secularism that the committee has engaged a young man of superior acquirements to lecture twice a week in our room, Suffolk Street, on Science and Theology.—Mr. Watson Seymour, the gentleman engaged, has taken the title of Associate in Arts of Oxford University, and can teach Latin, Greek, French, English, Mathematics, Botany, Zoology, &c. Our young friends should avail themselves of this opportunity of acquiring a knowledge of the subjects above referred to.—All who can afford to render pecuniary assistance to the committee in aid of the work they have undertaken, whether residents in the town or not, would do well to render it *now*."

Well, Mr. Seymour's "congregation" has given the printer a pretty good order for *posters*, for the purpose of informing all the men of Birmingham, that J. H. Gordon, Esq. of Manchester, would deliver three lectures in the Odd Fellows' Hall, on—1, "*The Gospel of Secularism*."—2, "*The Pope of the Protestants*."—3, "*Priestism the Science of Ignorance*"—all of which any sinner might hear upon payment of ninepence. That J. H. Gordon, Esq. thinks pretty much of himself, and that the said "Secularist Congregation" does not think otherwise of him, may be seen by the notice sent to all the ministers of the town, or, as another bill of theirs puts it, "all the priests of Birmingham." The note received by us reads thus:—

"To the Rev. David King.—Sir: Trusting that you are, like myself, no less an opposer of error than an exponent of truth, permit me to invite your attendance at my lecture, (as also at the other lectures I am about to deliver) on 'the Pope of the Protestants,' in the Odd Fellows' Hall, on Tuesday evening, the 30th instant, at eight o'clock. In no braggart spirit do I issue this invitation, but in the earnest hope that, as an earnest man, you will not flinch from what must surely appear no less a privilege and a pleasure, than a grave and important duty.—Yours respectfully,
JOHN HENRY GORDON."

This we understood at once. The case appeared thus—if we attend, and enter into discussion with Mr. Gordon at the close of his first lecture, the effect will be, a full hall on the second and third nights. If, on the other hand, there be no discussion, there will be plenty of empty benches. Accordingly, we pub-

licly advised people not to pay in support of the Infidel cause, and sent the following note:—

"Sir: Though not convinced that it is a privilege, a pleasure, and a duty to attend your lectures, I intend to be present, and also to reply in the same hall on the Sunday afternoons next following. Trusting you to be, like myself, desirous that enquirers 'prove all things,' I conclude that you will not object, after each lecture, to read this communication. Admission free. Relevant questions may be presented.—Yours, &c. D. KING."

Mr. Gordon read our note after his first lecture, and charged us with cowardice, and intending to backbite him when he could not be present. He demanded that we should then reply. We answered, "Certainly not—because to attempt in ten minutes a reply to an hour and a quarter's speech, and then leave you to finish up by another address in reply, would be at best but a farce—to say nothing of other reasons we could urge for not doing so. But, though no reply will be attempted till Sunday afternoon, we are willing publicly to discuss the merits of Mr. Gordon's gospel, if the Birmingham Secularists will name him as their representative, and if he would enter upon the discussion without the disputants receiving pecuniary benefit therefrom." This Mr. Gordon refused. The meeting concluded by a sort of half Secularist taking possession of the platform—his talk was deemed irrelevant, and as he would not give in, a zealous Secularist commenced to pull him off, when another of the same class rushed to the rescue, and in a few seconds the platform seemed devoted to contests of a very different kind to those for which it was erected. The lecturer and the chairman, however, immediately made their escape, the gas was turned out, and we made our exit in the dark. On the following two evenings there were about 150 present in the hall, which will hold 800.

On the second day we were waited upon by Mr. Seymour and another, in regard to the proposed discussion—"Could we not be persuaded to allow Mr. Gordon to have the cost of hotel expenses, &c. out of the proceeds? Would we consent to debate with 'Iconoclast,' or Joseph Barker?" We would debate with any person brought forward by the Birmingham Secularists, but they must

pay their own priest, and after the expenses of room and printing have been met, the residue must go to the Birmingham Hospital. No help would we give them to support their lecturers. A subsequent interview gave us to know that on the part of Mr. Gordon our offer had been accepted. We are, therefore, to meet that gentleman on Monday, Tuesday, and Wednesday, December 10, 11, and 12, in the Odd Fellows' Hall, when he is to affirm, and we are to deny—"That the Gospel of Christianity is neither the Gospel of Salvation nor of Peace, but that the Gospel according to Secularism is both."

This arrangement did not set aside our lectures. The last three Sunday afternoons we have had large gatherings in the hall, profound attention, followed by remarks from Mr. Seymour and others. Barker's *National Deformer* contained the following:—

"This week we have received a visit from J. H. Gordon (B. B. B.) His first lecture had for its object the diffusion of a knowledge of the 'Gospel according to Secularism,' which, he said, taught that the conduct of life must be based on knowledge and utility. The second, 'The Pope of the Protestants,' was intended to show that the Bible occupied the same position in the mind of the Protestant as the Pope of Rome does in that of the Catholic—both infallible authorities, from which no departure is possible, except at the peril of soul. The last lecture, 'Priestcraft the Science of Ignorance,' was an interesting history of the men whose influence as a body has been at once the glory of the church, the enemy of mental freedom, and the perpetual obstacle to human progress.

At the close of the first lecture the Rev. David King challenged Mr. Gordon to a public discussion on the subject of that discourse, which was afterwards accepted. At a private meeting Mr. King told us he saw no reason to decline meeting 'Iconoclast' on 'The incredibility of the New Testament History of Christ.' Mr. King imposes one uncommon condition—viz. that neither of the disputants, nor the parties to which they belong, shall receive one penny of the receipts arising from the discussion. His friends support him (he says), and why not the Secularists support their advocate? His objection is, not against lecturers being paid, but against those contributing towards paying him who do not hold his views. This difficulty has, however, been obviated by the Secular committee arranging to meet the expenses of Mr. Gordon.

There can be no objection to Mr. King

holding these views, but that they are very impracticable, and decidedly unprogressional, seems obvious. According to Mr. King's theory, it is not those of the public who attend the lecture to be instructed who should pay, but those who wish to instruct, or to have the people instructed, so that, however important the message may be, the people must remain in ignorance till you are rich enough to give it them, 'without money and without price.' When the Secular party have acquired sufficient wealth for their own purposes, and more besides, Mr. King's method will enable them easily to dispose of the surplus. The love of money in Mr. King's system may be the root of all evil, but certainly the possession of it is a necessary condition of all good.

On Sunday afternoon Mr. King delivered a lecture in reply to the first of Mr. Gordon's. As it was announced that at the close of the lecture 'relevant questions might be presented,' Mr. W. Seymour, Mr. Morris, and myself, took the opportunity offered, and succeeded in producing a favorable impression on the meeting. Mr. Seymour announced that he would reply to the lecture at length on Thursday, the 8th, at our room in Suffolk-street."

The above appeared after our first lecture, and as we knew the writer, who was present at our second, we introduced him to the meeting, and having called upon the company not to laugh, we read his announcement, that after the previous lecture, they had "succeeded in making a favourable impression on the meeting." The reward immediately given, was a roar which at once enabled them to understand that the meeting itself was not of their opinion. The fact is, that Mr. Morris merely blundered out impudence and falsehood, while Mr. Seymour and his friends, though behaving gentlemanly, kept quite clear of the argument, and employed themselves with outside matters.

D. K.

WORDS FROM THE WORK- TABLE—No. VII

"We see Jesus * * * crowned with glory and honor" (Heb. ii. 9.)

"We see Jesus"—Yes, it is our privilege, with the eye of faith, to look beyond the veil, and see the risen and exalted Redeemer crowned with glory and honor. It is our privilege to look up, and seeing Him, derive strength to en-

able us to press forward to perfection—strength to uphold us in the hour of fierce trial, even as did the first martyr. It is *our* privilege to gaze upon His countenance radiant with love, and drink into that Spirit which will expel from our hearts the love of the world, and destroy the lust of the flesh, the lust of the eyes, and the pride of life.

But e'er we are privileged to gaze upon Jesus in His *coronation glory*, we must see his thorny crown and mock robes, we must kneel humbly at the foot of the cross, and there behold His agonies, hear the awful yet glorious utterance, "It is finished," and enter into the tangible darkness which covered the earth and palled the Sun. These sad and solemn scenes must have been realized, or the veil between us and the kingly glory of the Crucified One will not be penetrated.

Would we see Jesus—

"Single and clear, not weak or blind,

The eye must be

To which his glory must an entrance find;

For if his chosen ones would gaze on him,

No earthly screen

Between their souls and him must intervene."

But the world is also privileged to say—"We see Jesus." They ought to see Jesus in the members composing His body—they ought to see Jesus in the members of his church. We ought to see Jesus in one another. Do we thus see Him? Does the world behold Him in us?

When slanders and persecutions assail—when revilings meet us, can it be said that we revile not again? When trials and troubles are around us, and seem well nigh ready to overwhelm, is there the subdued spirit crying, "Not my will, but thine, O Lord, be done?"

In the ordering of home and the training of the family, do we show forth Jesus? This is to be done in the little things of every day life as well as in weighty matters, and the humblest dwelling may be pervaded by such an atmosphere of purity and love, as to compel the on-looker to acknowledge that Jesus is there. The mother, who in "patience possesses her soul," who is constant in prayer, who keeps the cross in view, will in her daily life shew forth Jesus to her children. The master, who calmly and firmly rules, who makes

the Word his guide, who, in all business transactions, from love to the Saviour, does as he would that others should do, who reproves lovingly, whose first great care is to serve God, and to induce others to do so, will, to those in his employ, shew forth Jesus.

Jesus should be seen in the lives of those who profess to love Him, and it is in part because the world does not thus see Him that it continues in darkness. How great, then, the responsibility of those bearing His name! How constantly and faithfully do we need to examine ourselves! By carelessness, we are hindering the conversion of the world, and delaying the coming of the Lord. Because in us the unbelieving see not Jesus, they refuse to fall before the cross, and if they continue to refuse, will lose the *crown* of immortality.

Christians are called to reflect the character of Christ, so as to compel the sceptic and careless to acknowledge their superiority. Upon their every action should be stamped their relationship to Christ—being in Him they have power to overcome, and blessed are they who do overcome—

"To him who *overcometh* will I give to eat of the tree of life, which is in the midst of the paradise of God."

"He that *overcometh*, shall not be hurt of the second death."

"To him that *overcometh*, will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"And he that *overcometh*, and keepeth my works unto the end, to him will I give power over the nations. * * even as I received of my Father. And I will give him the morning star."

"He that *overcometh*, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before the Father, and before his angels."

"Him that *overcometh*, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"To him that *overcometh*, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Oh! what glorious incentives to

urge us on in the holy warfare; and what perfect armour we are provided with! Put it on! Keep it bright by use!—and in so doing shew forth Jesus.

We would see Jesus, that others may see Him in us—and

“We would see Jesus”—the great rock foundation

Whereon our feet were set by sovereign grace;

Not life nor death, with all their agitation
Can thence remove us if we see His face.

“We would see Jesus”—for the shadows
lengthen

Across the little landscape of our life—
‘We would see Jesus’—our weak faith to
strengthen,
For the last weariness—the final strife.”

Birmingham.

LOUISE.

ITEMS OF NEWS.

DUTIES OF THE EVANGELIST COMMITTEE.

To those brethren who have obeyed the truth within the last few years, and who desire to know some particulars respecting the origin and duties of the Evangelist Committee, the following summary will furnish the required information.

1—The brethren who compose the Committee are now, and have been from the first, elders or officers of the church in Nottingham. They have been requested by successive Annual Meetings since 1842, (with one or two exceptions, when no assembly of the brethren was held) to receive and disburse the contributions made by the churches and brethren for the support of Evangelists.

2—It is no part of their duties to select Evangelists, or to give directions as to the district in which they shall labor. Hitherto this has been entirely unnecessary, inasmuch as these matters have been arranged by the Annual Meeting.

3—No brother has been engaged at a given stipend quarterly or yearly; his wants, and those of his family, have been supplied, the brother himself being regarded as the best judge of the amount which might be requisite for those purposes. Whenever any Evangelist has agreed to labor exclusively under the direction of one church, the members of such church have always supported him, agreeably to mutual arrangement. In such case, the Committee are not authorized to vote any amount from the fund towards his support.

4—Any brother chosen to do the work of an Evangelist, must not only be well known to the Evangelists already in the field, but must be recommended by three different churches, who bear testimony to his moral standing, his general fitness and known capability, and his ardent desire for the work in which he seeks to be engaged.

5—The Committee have never been requested by the churches to appropriate the funds entrusted to them toward supporting the settled pastor of any church.

6—The Committee have no authority for

any disbursement of the funds, except in meeting such demands as bear directly on evangelistic efforts.

JAMES WALLIS, Secretary.

BIRMINGHAM.

During the month passed since our last we have moved on much as usual. Several have been added to the church by immersion and restoration to fellowship. In addition to the usual meetings, I have occupied, on Monday evenings, a large room in another part of the town, and therein had good attendance to lectures upon “The Book of Revelation and the Present Age.” On another page will be found information concerning the stand we have taken against Secularism. I can say no more now, being about to depart (in answer to urgent calls) upon a sort of running visit to other churches.

D. K.

COWDENHEATH.

It is charming to the Disciples of the Lord, when they see individuals leaving Satan's kingdom, and entering into the kingdom of our Lord and Saviour in the appointed way; but it is doubly so, when after making the change, they walk circumspectly and in the fear of the Lord. By so doing, it shows that they have passed from death unto life. It is the course afterwards pursued that proves whether the change has been made intelligently and through love to Him who died for our sins and rose again for our justification. The church meeting in Crossgates had, on the 30th September, two additions by baptism, both young men; one of them is the son of one of our brethren. On the 28th October we had another young man added in the same way. Having thus begun to serve the Lord in their youth, our prayer is, that they may continue steadfast unto the end of their pilgrimage: after which, all the faithful in Christ shall be honored to walk the golden streets with Him and each other in the New Jerusalem, where the glory of

God and the Lamb is the light thereof for evermore. As a church, we are living in love and peace, and we hope, increasing in the knowledge of God.

Nov. 19, 1860.

GEORGE RAMSAY.

WILMINGTON (LONDON.)

I rejoice in being able to inform you that a young female submitted to Jesus by immersion into the name of the Father, Son, and Holy Spirit, on the 14th ult. in the Hall of Progress; two more on the 7th of the present month; and another on the 10th; making four since last I wrote.—"Not unto us, O Lord, not unto us, but unto thy great name be all the glory."

J. M. DAVISON.

PIMLICO (LONDON.)

The Pimlico church have much pleasure in announcing to you, and the brethren generally, that they have succeeded in securing Eccleston Hall, 14, Elizabeth Street, South, for their meetings on the Lord's-day. It is a newly built, commodious place, in a good locality, situate about five minutes walk from the New Victoria Railway terminus, and calculated to seat some 250 persons.

We have had one addition lately, which makes our present number seventeen.

We shall be happy to report our progress from time to time. In the meantime, if any of our brethren who come to town occasionally will pay us a visit, we shall be glad of their presence.

T. SMITH.

SWANSEA.

Yesterday week our beloved evangelist immersed three young men in the name of the Lord, and yesterday our Elder Richards baptized three more. I am glad to say that our little church is evidently growing in the love, knowledge, and grace, of our Lord Jesus Christ. The brethren are warmly devoted to prayer, and we feel assured that our blessed Lord hears us. Our meetings are interesting, and are well attended by strangers. Surely the Lord is doing great things for us.

Nov. 19, 1860.

EDWARD BLEWETT.

FOREIGN ITEMS.

ADELAIDE (VICTORIA.)

I have long delayed replying to yours of April 10, chiefly owing to ill-health, from which I am thankful to our Father that I have recovered. I have received the copy of Brother Walter Scott's work, which you were so thoughtful as to send by post: I was much astonished by the depth and originality of the work; it is a valuable assistant in the study of the Scriptures. I

must nevertheless find it—a fault which she men are but men at throughout the work, American government—the tyrannies of Europe are also dwelt upon, but the American government would blacken the government of Russia, is summed up in "The Negro;" no other it throughout the volume have blamed the author writing expressly in government, and in co others: under these circumstances amounts (I regret highly esteemed, and press of truth. The millennium society as government shall arrive, from American slavery reluctantly, for I am a native of the subject, and with any American Church the subject, provided I praise of American institutions.

22nd August, 1860.

AUCKLAND (NEW ZEALAND.)

We received your letter by the mail, in May, by which the Harbinger for the first three months arrived. We have six months more. With this a remittance for Harbinger the Bible Union. We have a notice on the cover of eminent men are yet employed for we have much hope in their labours. We are enabled still to attend to duties to which, in the past, you have been called. The truth of God from the Bible and tradition—"things that be of things that be of are heavenly, divine, and things that are earthly sitory, is, indeed, a most Few there are, even in the fully competent for the duty, actuated by zeal, disregard worldly men, and time having that faith, hope, out in deed and in truth, sary. Still there are not bowed the knee to numbers and influence in glory of God, to the elevation to the enlightening of the mind and to the spread of amongst mankind in every land. We post it

this, which will give you some faint idea of our position politically, in this Northern island of New Zealand. At present things are unsettled with us, and there is not a shadow of a doubt on my mind as to the workings of Jesuitism in the whole question of the differences between the government and the natives. We have, moreover, a Puseyite hierarchy, dangerous as to the colonists interests from the influence they exert at home. As to the books sent to the order of Brother M'Caul, the portion of them not previously sold was removed from Brother M'Caul's premises to mine before he removed into his new house and shop, which were shortly afterwards burnt; but as he was treasurer for the church, the church money and account books being in an upstairs room, were lost in the fire. We have had a visit from a brother having a letter to us from brethren John Davies and Peter Stephen, in whom we have much interest.

WILLIAM RATTRAY.

August 29th, 1860.

HINDMARSH (SOUTH AUSTRALIA.)

I am glad to inform you that during the present month two youths of promise have made the good confession, and put on the Lord Jesus in His own appointed way. 'Tis pleasing, very pleasing, to see the young give their hearts unto the Lord Jesus, die to sin, and enjoy a resurrection to newness of life so early. Who can say the good they may accomplish by their example, their talents, and influence?

To the young we must look; they are more malleable; the conscience is more easily educated, and more susceptible of religious truth, than with those who have long wandered in the broad way.

I have been listening to some strange theology to-night; and though so strange it is popular, and advanced by the best educated of the ministry here. Mr. Brown wants union; he would not take the responsibility of this, that, or the other system, to obtain it; but he would have a prayer meeting composed of men of every sect, to pray for the "pouring out of the Holy Spirit." He evidently thinks outpouring will produce union. Should they be Methodists, Independents, or Baptists, what would they be converted too; for it is manifest the Holy Spirit cannot be the author of confusion, sects, &c.? Mr. Rakewell wonders why there should not be a baptism of the Spirit, as on the day of Pentecost, and to sustain his argument, that there should, he says, "God is as good; sinners are as precious: God is as willing to save," &c. Another prays for Pentecostal showers that shall flood the villages,

flood the whole colony, and convert the people. Another, on the same subject, says, "God is more ready to give than we to ask," &c. There must be something wrong if these statements are true; union would be established if the Holy Spirit was poured out—if there was a baptism of the Spirit as on Pentecost. God is as willing as ever, all admit; nay, more willing than they to ask, and yet they ask night after night, scores of times each night—and it is earnest asking too, for you may hear some half a mile off—and yet they continue to ask year by year and remain the same. Now I think the wrong is in the work of supererogation they would impose upon the Holy Guest. The Lord Jesus, whose words were spirit and life, said: "Neither pray I for these alone, (the apostles) but for all that shall believe on me through their word, that they all may be one" (John xvii. 20.) Have we not a right to conclude from this, that the words of the Spirit, as spoken by the apostles, are the basis of union? And can we wonder that prayer for the outpouring, a baptism of the Spirit, should not be answered, seeing that the words of the Spirit, the basis of union, are discarded, and speculations and human institutions take their place? What a spectacle, to see men wrestling, agonizing, entreating for the Holy Spirit; and yet, if you should offer to read to them the words which the Holy Spirit has caused to be uttered by the apostles, they would cast you out of their synagogues as a mocker, a denier of the Holy Spirit, an enemy, and an emissary of Satan! If a poor heavy laden sinner asks what he must do, "Oh, pray, brother! pray! wrestle, wrestle mightily! Don't let him go till he give the blessing, till you feel peace!" Peter, on Pentecost, must have been a simpleton in their estimation. Only think of him telling the people to "Repent and be baptized in the name of Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." As if a non-essential was to do any good. They seem as if they would show Peter that his plan would not do if he lived in our day.

This is the style, and these the conclusions we must come to, in respect to the revivals which sundry parties around us are trying to get up. They will pray for something to break down Sectarianism, if they can still keep their own way; but they will not search the Scriptures, to see the plan of Him who spoke as never man spake, whom God has made a Leader and Commander of his people, and of whom he has said, "This is my Son, the beloved, hear ye him."

H. WARE.

September 24, 1860.

MELBOURNE (VICTORIA.)

I received your note, with bill of lading for the box of books. It is all right. I am glad at your health being so improved. May it continue. Time with you and I must be short; I am in my 62nd year: I hope to see you in the better mansions ere long.

Still additions to the church now and again. I am glad to state that on the first day of last week, we commenced a new church at Maidstone, a young township about five miles from this; and last first-day, we began a preaching station at Footsray, another rising young town, about three miles distant. May the Father of all our mercies prosper both!

To-morrow evening our half-yearly tea-meeting is to be held, in the Temperance Hall. I hope we will spend a happy even-

ing, and "profitable unto all things." Mr. Thomas Magarey is about the neighbourhood. I expect that he will take his parcel out of the box with him to Adelaide.

R. SERVING.

139, Bourke Street, West, 25th Sept. 1860.

OBITUARY.

MARY WOODRUFF.

This worthy and exemplary sister in the Lord, a member of the church in Notting-ham, fell asleep in Jesus, after a few days illness from inflammation of the lungs. Her sudden departure is deeply felt by her relatives and friends. She was baptized and added to the church in March, 1842, and died October 22, 1860, aged 65 years. Her last words were, "What a blessing I have not now to seek the Lord!"

FAMILY CIRCLE.

PRAYER.

Our earth is insulated. It is cut off from all intercourse with the most adjacent worlds. But even though the nearest world were peopled by holy and happy beings, and though they could cross the great gulf that severs them from us, they could accomplish little for us. They could not bind up bleeding hearts—they could not wash stains from guilty souls—they could not infuse their own felicity into gaunt and joyless hearts—and they could not transport their own sweet atmosphere so as to heal the miasma of a polluted place, or the misery of a wretched home. But what they cannot do, the Lord himself can do!

Prayer is not a message to the Moon—it is not a cry for help to the Sun, or to the stars in their courses. It is a petition addressed to him who made the Sun, Moon, and stars—it is a recourse to the ever-present and all-sufficient God—it is frailty fleeing to Omnipotence—it is misery at the door of mercy—it is worm Jacob at the ladder's foot, and that ladder's top in heaven.

THE NUMBER OF ECLIPSES.

About seventy eclipses occur in every eighteen years, of which there are twenty-nine of the Moon and forty-one of the Sun. There can never be more than seven eclipses in a year, and never less than two; and if the latter number occurs, it is quite certain that both must be of the Sun. Out of forty-one eclipses of the Sun which take place, it is calculated, that on an average, twenty-eight of these may be central at some point or other on the surface of the

earth; or, in other words, it is probable that in a period of eighteen years, twenty-eight eclipses, either annular or total, will be visible, and may be observed if proper care be taken. To form an idea of their rarity in one particular country, it may be stated that for a period of five hundred and seventy-five years—namely, from 1140 to 1715—no total eclipse took place in London!

THE SIMPLE SECRET.

TWENTY clerks in a store—twenty hands in a printing office—twenty young men in a village; all want to get along in the world, and all expect to do so. One of the clerks will rise to be a partner, and make a fortune. One of the compositors will own a newspaper, and will become an influential and prosperous citizen. One of the apprentices will come to be a master builder. One of the villagers will get a handsome farm, and live like a patriarch. But which is destined to be the lucky individual? Lucky! There is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who masters his business—who preserves his integrity—who lives cleanly and purely—who never gets in debt—who gains friends by deserving them—and who puts his money into a savings bank. There are some ways to make a fortune that look shorter than this old dusty highway. But the staunch men of the community—the men who achieve something worth having, good fortune, good name, and a serene old age, all go this way!

SWISS DEACONESSES.

SOME time ago I visited some institutions for deaconesses, in Switzerland, some of which were on so small a scale, as scarcely to be more than a large family. There are, I believe, many Christian women in all ranks of society who are now anxiously inquiring, What is this calling in the vineyard? I believe the calling is generally indicated by the individual characteristics of each person. Thus, in the wide economy of Divine Providence, every Christian, however humbly endowed, has something that, well employed and consecrated, will contribute to the well-being of society and the glory of God. One lady has peculiar talent for educating the young; another, gifted with ready sympathy, delicate tact, and practical knowledge, is invaluable by the sick bed. One may turn her own talent for housewifery to the best account in industrial training, while another may find a practical starting point in district visiting. I hope to see the time when all our churches shall avail themselves of the great element of power which lies within their reach, viz.: by recognizing the employment of the deaconess, and by giving opportunity for suitable training for any of the spheres of usefulness we have indicated.

—*Weekly Record.*

We recommend all the brethren and sisters in Jesus, whether or not in office, constantly to keep the commandments of Jesus—to do all they can to spread the knowledge of the truth in the world; and in every possible form to alleviate the sufferings of fallen humanity. The pride of office, and who shall be the greatest, is one of the curses of the church and the world.—*Ed.*

THE GRAVE.

WHY should the grave be feared? For none can live
Beyond the time when mortal forms decay.
We cannot power unto the mortal give
To be immortal clay.

We all must die! Yet think not death is light.
Its gloomy vaults knew not *one* cheering ray.
Till Christ, in mercy, changed that dreary night
Into eternal day.

O grave! what tears have fallen o'er thy soil—
What hearts have swelled and broken into thou,
Like waves that foam and bubble for awhile,
Then sink into the sea!

Yet thou art gracious with thy flowering earth.
That softly scents the solemn scenes of death;
And thou wilt yield unto a glorious birth
The good who lie beneath.

Why should the grave be feared? The world may
seem

To win our hearts, and charm us for awhile:
Thou' sweet, how less enduring than the beam
Of God's immortal smile!

Our hearts are light, our faces joy o'erspread.
Like flowers, that blossom 'ere the blight appears;
When lo! we learn our dearest friends are dead,
And bend in silent tears.

We weep for those who long have passed away—
For those whose eyes for ever will be dry:
Not dreaming that our grief obscures the ray
That glimmers from on high.

Death is a road, and heaven is our home.
And we have friends will meet and clasp us there.
They stretch their hands, they kindly whisper
"Come"

Where all is bright and fair.

Why should the grave be feared? Our parents who
So warmly clasped us to their heaving breast,
And dried the tears our infant sorrows drew,
Lie there in peaceful rest.

We would not shun what we so loved on earth.
Thou' dark the pathway that we have to tread:
'Tis still remembered that we owe our birth
Unto the silent dead.

They gave us all when they were here below—
They wept for us when we were sorely grieved;
For us they prayed unceasingly, and lo!
Shall *they* be yet deceived?

They gave us all when we had naught to give:
But grateful for the blessings they have given,
Our prayers shall be, that still our souls may live
To help their own in heaven.

Why should the grave be feared? For Christ has trod
The dark and solemn pathway to the sky:
And still his footprints on the flowering sod
Point souls to realms on high.

The golden sunshine, in the flowery way—
The trees that wave their bending arms above,
All tell us of a bright eternal day,
And an eternal love.

This life is but a bent and blighted flower,
And Death, the pruner, leaves us bald and bare;
Yet there shall come, far off, a golden hour,
When we shall blossom fair.

And like the stars, that glimmer from the sky,
In changeless beauty o'er this world of ours,
The Christ-like soul shall find a home on high
Within immortal bowers.

Birmingham.

A. S. J.

CONCLUDING REMARKS.

WE have now completed the twenty-fifth volume of this periodical, the first twelve of which, as will be remembered by many of our readers, appeared under the title of the *Christian Messenger*. The design which we have in view is, to present the faith and order of worship established in the apostolic age, and clearly revealed in the New Testament, to the notice of all

who may come within the circle of our influence, and to claim for them supreme attention and regard. As our labors (p.v.) re-commence early in the ensuing month, will our friends do what lies in their power to uphold and increase the circulation of the *Harbinger*, and thus assist us in our endeavors to diffuse a knowledge of Scriptural Truth among saints and sinners?—J. W.

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